CHRIST

ALL and in *ALL*.

OR

Severall significant similitudes by which the Lord Jesus Christ is described in the holy

SCRIPTURES.

Being the substance of many Sermons preached by that faithful and useful Servant of Christ *RALPH ROBINSON*, late Pastor of *Mary Wolnoth London*.

Which were appointed by the Reverend Author on his Death-bed (if his Brethren should think fit) to be published.

The second Edition Corrected and Enlarged.

Πάντα καὶ ἐν πᾶσι Χριστός, Col. 3. 11.
Sufficit omnibus unus Christus.
Christus omnia factus est omnibus, Ambrose.
Aridus est omnis animæ cibus, si non oleo isto infunditur, insipidus est si non hoc sale conditur. Si scribas non sapit mihi, nisi legero ibi Jesum, si disputes aut conferas, non sapit mihi, nisi sonuerit ibi Jesus. Jesus mel in ore, melos in aure in corde jubilus. Bernard. Serm. 15. in Cant.

LONDON,
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TO THE READER.

Christian Reader,

THis profitable Treatise may occasion both sorrow and joy unto our selves and many others, who were well acquainted with the Reverend Author.

1. Grief, by minding us of our great losse in his Death. As the Widows were found *weeping, while they shewed the coats and garments which* Dorcas *made while she was with them.* Acts 9 39.

2. Gladnesse, in that though *He be dead, He yet speaketh*, not onely by his holy Life, but also by his useful Labours, for both which he *shall be had in everlasting remembrance.* Heb. 11.4. Psal. 112.6

This good Man had high natural abilities, which were heightned by Industry, & brightened by his Graces, but he alwayes had a low esteem of himself and his services. When he was upon his death-bed, he said, that he judged not any of his papers worthy publish-

ing, but yet he looked upon these as most probably profitable. In these Sermons we have the lively picture of the Man in his Ministerial capacity drawn up by his own pen, represented to the Readers view: whereby is fully discovered his laborious longings after the *excellency of the knowledge of Jesus Christ his Lord*, to be improved for his own personal benefit, and communicated for the Edification of his Auditours. By his opening the Scripture Metaphors, which familiarly reveal Christ, besides the many notions which shall be beamed into the Understanding, the serious musing-Christian will be much advantaged in occasional meditations.

Phil 3 8.

If when these Sermons have been diligently perused, there could be a clear discovery ãnexed of the Authors gifts for prayer (which were more then ordinary) together with his pious winning conversat ion, cheerful readinesse to be assistant in all religious exercises (wherein he was lovely & exemplary) Then the Judicious Reader would lamentingly say, Oh how great was *Londons* losse by the death of worthy Master *Robinson* taken away in his youth, when growing towards greater maturity for the further service of the Church of Christ. In Gods counsels for the managing of *Israels* Warrs with their Adversaries, this charge was given, *that fruit-bearing t ees should not be cut down*, and that upon this account, *for the tree of the field is mans life*. The Application hereof may be (as we humbly conceive) seasonable for the awakening of secure Christians who be not affected with the removal of their fruitful Ministers, out of the Land of the living. For thus we argue; Might not a man extirpate a vegetative plant, growing in the field of foes, because it was a means of life; how great divine displeasure then

Deu 20. 19

do

do thoſe providences expreſſe againſt this City and Nation, whereby moſt generous Plants in Gods own Orchard are cut down and caſt into the duſt! How ſtartling are ſuch diſpenſations, whereby the Lord himſelf by the ſtroaks of his own hand, taketh away ſo many Miniſters, *Paſtours according to his own heart* who were wont to feed *the ſouls of his friends with knowledge and underſtanding*? But yet his Majeſty hath not left us without manifold means of ſtrong ſupport and conſolation, for ever bleſſed be his Name. We have juſt occaſion to break forth into praiſes, in the Language of the *Pſalmiſt*, *The Lord liveth, and bleſſed be our Rock, and let the God of our ſalvation be exalted.* Jer. 3. 15. Pſal. 18. 39.

For 1. We have not only this uſeful Treatiſe with very many more excellent Books, the fruits of the heads and hearts of Gods worthies (with the expectation of more, to be made publick) for our confirmation and edification in grace, but we enjoy the labours of many famous, orthodox, learned, rightly conſtituted Miniſters, both in this City and other parts of this Nation, whoſe lives and liberties, with hearts to do ſervice, are ſtill continued through Gods mercy, notwithſtanding *our all-forfeiting ſins*; together with the malice of of Satan, and the inveterate rage of his inſtruments, who act againſt the Goſpel under different diſguiſes and apprehenſions, of whom we may ſay; *They compaſſed us about, yea, they compaſſed us about*; *They compaſſed us about like Bees. They thruſt ſore at us that we might fall, but the Lord helped us. The Lord is our ſtrength and ſong, and is become our ſalvation.* Pſal. 118. 11, 12, 13, 14.

We enjoy the ſweet influential preſence of his all-ſufficient Majeſty in our Church-Aſſemblies, though they be deſpiſed and deſerted by many ignorant, paſſionate, raſh, ſelf-conceited perſons) in the virtue whereof

whereof we do walk and hope to walk from ſtrength to ſtrength, in the waies of his truth and fear, notwithſtanding all our preſent and farther expected difficulties in our journey towards Heaven. Somewhat through Gods Grace we do experimenrally know; of
Pſal. 46. 4. that *River, the ſtreames whereof will make glad the City of God*; And we remember that brave ſpeech of magnanimous *Luther*, when dangers from oppoſers did threaten him and his aſſociates, *Come let us ſing the fourty ſixth Pſalm, and then let them do their worſt.*

3. And this eſpecially doth relieve our ſpirits, that the Almighty (upon whom we will and do depend) is
Iſa. 26. 4. independant & unchangeable. For, howſoever we do need Ordinances as the means appointed to *build us*
Acts 20. 32 *up yet further, till God ſhall be pleaſed to give us the promi-*
Acts 17. 25 *ſed inheritance in glory*, yet his Highneſs neither needeth *Miniſtery, nor Ordinances, nor any ſuch things*, but can eaſily, and will infallibly accompliſh all the precious promiſes of his rich Grace, though more of our beſt gifted Miniſters with the moſt taking means of our ſpiritual advantage, ſhould be quite removed from our reach and uſe. Thoſe breathings of faith recorded by the Prophet *Habakkuk*, are warming in ſuch caſes, to beleeving ſouls. *Although the fig-tree ſhall not bloſſom, nei-*
Hab. 3. 17, *ther ſhall fruit be in the Vines, &c. Yet I will rejoyce in the*
18. *Lord, I will joy in the God of my ſalvation.*

4. But hereto we may annex the encouragement of our hopes, *that our eyes ſhall ſtill* (according to Gods pro-
Iſa. 30. 20. miſe) *ſee our Teachers*, and that we ſhall not *be left without God through the want of a true Goſpel Miniſtery.* 1. Both
2 Chr. 15 3 becauſe of his abiding compaſſions (notwithſtanding our ill deſervings) from whence in former ages his Church hath been ſupplyed with a ſucceſſion of faith-
2 Chro. 36. ful, painful Embaſſadours, though there have been
15. therein

therein many people of very high provocations. 2. And alſo, becauſe there is a conſiderable acceſſion of young Men, rich in Gifts and Graces, who from time to time ſeek entrance into the Miniſtery through the right Door of Ordination, though it be an Ordinance wofully ſleighted by multitudes, yea, by ſome who pretend much love unto the Goſpel. And therefore ſeeing Chriſt who holdeth the *ſtars in his right hand*, is obliged to maintain his own Officers in the Church, till his *Saints arrive at perfection*; we his Miniſters in reference to *our calling*, may boldly ſay, *We ſhall not die, but live and declare the works of the Lord.* Reader beleeve it, *Nothing more endangereth the loſſe of the Goſpel, then contempt and non-proficiency.* Therefore once and again we moſt heartily intreat thee to prize and to improve a Goſpel Miniſtery, and all other means of grace which the God of thy mercies doth yet vouchſafe. *To him that hath*, (and fruitfully tradeth what he is truſted with) *ſhall be given, and he ſhall have abundance.* Let not this Book be received in vain, which the good hand of providence doth now tender unto thee. This field is full of Goſpel treaſures digged out of Scripture Mines, for thine enriching in the knowledge of Chriſt: and what knowledge is ſo neceſſary, excellent, or profitable? For from hence do iſſue all things which pertain unto life and godlineſſe. Hereby our love to Chriſt is enflamed, our longings after him enlarged, our faith in him confirmed, our joyes in him raiſed, yea, by the knowledge of him he is poſſeſſed and improved, both for growth in all graces, augmenting of all ſpiritual comforts, and preparation for everlaſting glory. Therefore commending this Book, which hath by one of us been diligently and carefully compared with the Authors own Notes;

Rev. 1. 16. Eph. 4. 11, 12, 13. Pſa. 118. 15 Mat. 23. 29 2 Pet. 1. 3.

together

together with all *thy other* helps for Heaven, unto thy faithful improvement; we commend thee to the *fulneſſe of the bleſſing of the Goſpel* through Jeſus Chriſt, in whom we deſire alwaies to approve our ſelves.

Rom. 15. 29.

The real friends and
May 28. ſervants of thy ſoul

1656. *Simeon Aſhe.*

Edm. Calamy.

William Taylor.

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Col.

COL. 3. last part of *verse* 11.

——*Christ is all, and in all.*

I.
SERM. at *Mary Wolnoth* Lon. *May* 18. 1651.

THE Apostle in the two former Chapters perswadeth these *Colossians* to constancy in the Faith of the Gospel, in which they had been instructed, against the practice of those false Apostles who laboured to draw them away to Judaical Ceremonies. He doth in this Chapter, as his manner is, give them sundry Exhortations to holiness of life.

And first he stirs them up to the more diligent study of heavenly things, by many Arguments, *Vers.* 1, 2, 3, 4. *If ye be risen with Christ, seek those things that are above.*

Secondly, he perswades them to mortifie their earthly members, those vitious motions and affections of corrupt nature, which were still too strong in them: he doth not only urge this in general, but instances in many particulars, all which are pressed by several Arguments, *Vers.* 5, 6, 7, 8, 9, 10. Amongst other Arguments this is one, *They have put off the old man, and put on the new man*, Vers. 9, 10. This new man he describes three wayes. First, it is the renewing of the holiness of our nature, which we lost in *Adam*. Secondly, it consists in the knowledge of the mystery of the Gospel: Thirdly, the example or Archetype according to which this new man is fashioned, is the image of God our Creator. This Argument the Apostle follows, *Verse* 11. he sets it on two wayes.

1. By removing the false opinion of some, who neglecting this new man, did confide in their external privileges, and contemned all such as wanted them; this in the former part of the verse, where there is neither Greek, nor Jew, &c. that is, in this new man it matters not what Nation a person be of, whether he be Jew or Gentile; nor doth it matter what outward Prerogatives a person have, whether he be circumcised, or uncircumcised; nor doth it matter what his outward state be, whether he be bond or free, &c. none of all these differences are looked at or considered. No man is more accepted of God for the having of any of these things, nor is any less esteemed

of him for want of them, *There is neither Jew, nor Greek, &c.*

2. By opposing the true opinion; *But Christ is all, and in all. q. d.* All those external things which are accounted so honourable, without this new man, do not avail to salvation, nor will the want of all these hinder a person of salvation, and acceptance with God, if the great work of regeneration be wrought, for *Christ is all, and in all.* We have such another expression *Gal.* 3. 27, 28. *Ye are all the Children of God, &c. for as many of you as have been baptized, &c. there is neither Iew, nor Greek; bond, nor free; male, nor female: for ye are all one in Christ Iesus.*

The words are a Proposition. In which we have,

1. The Subject, Christ; *But Christ.*

2. The Predicate, *He is all, and in all.* He is all things that are necessary to salvation, and that in all persons, who do believe in him, who are renewed and regenerated by his grace. I intend to go over all the comparisons by which Jesus Christ is set out in Scripture. And I have begun with this as a Preface or introduction to the rest. I shall handle it generally, and draw from it this observation, *viz.*

Doct. *The Lord Iesus Christ is all things in and to all persons that have a true saving interest in him; Christ is all, and in all.* It doth not exclude the Father and Holy Ghost, but all other things, as circumcision, uncircumcision, &c. A like phrase, *Acts* 4. 12. Christ is all and in all to every believer. Here are two rules to be observed. 1. *We are not to understand this (as excluding the other persons of the Trinity,)* for the whole God-head is all in all to believers, as well as Jesus Christ. But because Jesus Christ the second person of the Trinity is the head of the mystical body, by virtue of which union true believers are made one mystical body with Christ, *Eph.* 1. *ult.* therefore is this principally appropriated to him, to be all in all to those that are united to him by saving Faith. 2. *The truth of this proposition is not from the humane nature, but from the divine:* it is from the power of the divine nature in Christ, that he is all in all to his people; because the fulness of the God-head dwells bodily in the humane nature as part of the person. Now he is all in all to them in these five respects, *viz.*

1. *By way of merit.* Jesus Christ is meritoriously all in all to believers. Whatsoever they are, whatsoever they have, whatsoever they do, or can expect, is only upon the score and account of his purchase and merit. They enjoy no good thing upon any other terms, but only upon the consideration of Christs merits. Because he

hath

hath done and suffered for them, and in their stead, therefore do they partake of those blessings which make them happy to all eternity. The Patriarchs in the Old Testament, Christians in the new, have pleaded with God for all blessings only upon the account of Christ. *Daniel* 9. 17. Cause thy face to shine upon thy Sanctuary, that is desolate, for the *Lords sake*. Of this the Apostle speaks, when he saith, that Christ *is made unto us of God, Wisdom, Righteousnesse, sanctification and redemption*, 1 Cor. 1. 30. Christ doth bestow upon us, and God is pleased to accept for us, the merit of Christs Passion, death, obedience, and righteousnes.——

2. *Christ is all in all to them by way of conveiance.* As he hath merited all for them, so 'tis from him and through him that all good things are communicated to them, *John* 14. 6. As we have all *propter Christum*, so we receive all we have, *per Christum* through Christ. He is not only the fountain, but the *Medium* and conduit through whom all a believer hath is conveied to him. Jesus Christ is a believers root, *John* 15. 5. Now as all the sap which is in the branches is communicated through the root, so all the good which a believer hath is derived through Christ. God hath put all that good he intends to bestow upon his Elect into Christs hands, as a Feoffee in trust, and from him as the great Lord-Steward is all communicated unto them. Of this the Apostle speaks, *Col.* 2. 19. *From Christ the head, the whole body by joynts and bands having nourishment ministred and knit together, encreaseth with the increase of God.* Jesus Christ is as it were, the hand of God, through which all good things are sent in to us; He is the door, *John* 10. 7.

3. *Christ is all in all to them, by way of efficiency and causality.* He it is that works all in all in his Saints, 1 *Cor.* 12. 6. *There are diversities of operations, but it is the same God which worketh all in all.* This our Saviour bears witnesse unto, *John* 15. 5. when he tells us, that *without him we can do nothing.* The soul is the principle of all action in man, Jesus Christ is the principle of all motion and spiritual action in his Saints, for he is the soul of their soul. Not a good desire, not a good thought, but what is inspired by Jesus Christ. The Apostle doth freely acknowledge this, *Gal.* 2. 20. *I live, yet not I, but Christ liveth in me, &c.* so *Phil.* 2. 12, 13. *Work out your own salvation, &c. For it is God which worketh in you both to will and to do of his good pleasure.*

4. *Christ is all in all to them virtually.* He is instead of all things unto them. *Solomon* saith, that mony answereth all things, *Ec.* 10. 19.

it is meat, drink, cloaths, house, lands, &c. all things that are vendible may be procured by mony. Jesus Christ is *virtually* all things, he makes up all things that are wanting, Hence it is that he is in Scripture compared to all things, to food, to cloathing, to physick, to gold, to health, &c. because he stands for all these things unto the souls of his Saints. Hence is that promise, *Rev.* 21. 7. *He that overcometh shall inherit all things.* Jesus Christ is for all uses and purposes. This is in the text; he is circumcision to the Gentile, wisdom to the Barbarian, &c.

5. *Christ is all in all to them by way of benediction and sanctification.* It is from him that any good they enjoy becomes a blessing to them. He makes every thing effectual for those ends for which they are appointed. No good thing would be good to us without the benediction of Christ; yea were it not for his blessing, every good thing would prove a snare, a cross and a curse to us, as they do to them, who have no interest in Christ. This is that which *Solomon* saith, *Prov.* 10. 22. *The blessing of the Lord it maketh rich.* Thy health would be thy greatest sickness, thy wealth would be thy ruine, thy parts and abilities would be a snare to thee, did not Jesus Christ sanctifie them by his blessing. All the good the Saints enjoy, depends upon Christs blessings to make them good to them.

The Application follows.

Use 1. *How injurious to Iesus Christ are they who mingle other things with Iesus Christ, as the causes of their salvation?* The Papists mingle their own merits, and righteousness, indulgences, the sufferings of other men, with the merits of Christ, as the causes of their justification and salvation. What else is this but to deny the al-sufficiency of Jesus Christ? If he be all in all for justification and salvation, he needs not have his merits eked out with such kinde of helps as these are. If Christ be all in all, then these are superfluous, yea, the addition of these doth derogate from, and destroy the fulness and al-sufficiency of Christ. Yea Christ who is all in all to beleevers, will be nothing at all to them who are not contented with him alone. *Christ is become of none effect to you, whosoever of you are justified by the Law, ye are fallen from Grace*, Gal. 5. 4. Consider this you that are self-justitiaries.

Use 2. *If Christ be all in all, then is nothing any thing at all without Iesus Christ.* All the world, the riches, pleasures, honours of the

the world is but emptineſs without Chriſt. *Vanity of vanities, all is vanity*, Eccleſ. 1.2. That man hath juſt nothing, that hath not Chriſt who is all things; the world is but *nigrum nihil*. Thy wiſdom, thy parts, thy children, thy offices, thy preferments, thy lands and revenews, all thou haſt, if thou want him that is all things, can amount to nothing. They are but ciphers whithout a figure. O that men would conſider this!

Uſe 3. *What rich inheritance have all thoſe who are truly intereſted in Ieſus Chriſt! Chriſtus meus & omnia.* They poſſeſs him that is all in all, and in poſſeſſing him they poſſeſs all. *I have all things my Brother*, ſaith *Iacob* to *Eſau*, Gen. 33.11. He that hath him that is all in all, cannot want any thing. *All things are yours*, (ſaith the Apoſtle) *whether things preſent, or things to come, and you are Chriſts*, 1 *Cor.* 3.22. A true beleever, let him be never ſo poor outwardly, is in truth the richeſt man in all the world; he hath all in all, and what can be added to all?

Uſe 4. *It ſhews the reaſon why the Saints are ſo fearful of loſing Ieſus Chriſt.* They value all things at a low rate in compariſon of him. They would rather loſe all than Chriſt, they are contented to part with liberty, eſtate, life, rather than with Chriſt. Is there not cauſe for it? Chriſt is better than all things elſe. Riches are ſomething, liberty is ſomething, life is ſomething, but Chriſt is all in all. There is nothing beſides Jeſus Chriſt that is good for all uſes. Garments are good to cover, but not for food; Meat is good to feed, but not to warm, &c. but Jeſus Chriſt is good for every uſe, for all perſons, for all times, for all ſexes, for all conditions. They know if they loſe Chriſt, they loſe all things. If a man had all his eſtate in one Jewel, you would not blame him to be very careful of keeping that. Jeſus Chriſt is their all, they ſeek him when they are deprived of him, with greateſt care; they keep him when they have him, with the greateſt diligence, *Cant.* 3. *ult. I ſought him, I found him, and would not let him go*; do not wonder at it! for he is their all in all.

Uſe 5. *That no ſoul eſteems Chriſt aright, that doth not eſteem him all in all.* To eſteem any thing equal to Chriſt, is to diſeſteem Chriſt, Thou doſt never truly account him *any thing*, till thou account him *all things*, yea, better than all things, and all things as nothing in reſpect of him. If thou canſt not make up all things in Chriſt, thou makeſt him but a poor Chriſt. If thou canſt not make him a friend in the want of a friend; an habitation in the want of an habitation; if thou canſt not make him riches in poverty; if there

there be any condition in which Christ will not suffice thee; if Christ be too little to satisfie thee, thou dost but undervalue him; he is never truly accounted any thing, till he be accounted all things.

Use 6. Learn hence, *The misery of those that want Christ.* He that wants Christ, wants all things. *Lord, what wilt thou give me, seeing I go childlesse?* saith *Abraham*, Gen. 15. 2. He had much, and yet becanse he wanted a child, he wanted every thing. The soul that wants Jesus Christ hath indeed nothing. The Apostles possessed all things when they had nothing, 2 *Cor.* 6. 10. *Having Christ they possessed all things.* Those that want a saving interest in Christ, possess nothing, though they may seem to have all things, all they have is emptinesse; yea, all they have is a curse, because they have not Christ. O that God would convince men of this truth!

Use 7. *Its their duty to carry their selves towards Christ, as those that account him all in all.* How is that?

1. *Love him and prize him above all. Thy love is better than wine, Cant.* 1. 2. Above wife, husband, children, life. Christ is not loved at all, till he be loved above all, *Matthew* 10. 37.

2. *Be contented with Iesus Christ in the want of all other things.* Make up all thy wants, all thy losses in him. Encourage thy self in Christ, when thou art discouraged in all other things. Rejoyce in him, when all things fail, *vid. Hab.* 3. *vers.* 17, 18.

3. *Make him thy end in all.* Let him be all in all to thee finally. Refer all to Jesus Christ as the ultimate end of all, hear, pray, meditate, do, suffer for the glory of Christ. The Apostle referr'd all to Christ as the supreme end of all, *that Christ may be magnified, &c. Phil.* 1. 20. if Christ be not the *Alpha* and the *Omega*, the first motive, and the last end of all, thou dost greatly undervalue him.

4. *Be sure thou go to Christ for all thou wantest.* If comfort, if zeal, if pardon, if strength, &c. he hath it for thee, and it is for his dishonor that thou shouldest go any other way, 2 *Kings* 1. 3.

5. *Do all in Christs name and strength,* Ephesians 5. 20. *Colossians* 3. 17.

Use 8. *How careful should men be to prove their interest in Iesus Christ?* 2 *Cor.* 13. 3. you want all, if you have no an interest in him. Signs of this. 1. *Have you his Spirit?* Rom. 8. 9. the effects of the spirit. 2. *Are ye like Christ?* 2 *Cor.* 5. 17. 3. *Are ye willing to be Christs?*

Use 9. *Let the presence of Christ in others be all in all to thee.* Though thou be poor, yet if Christ be in them, though unlearned, &c. if thy children

children have Christ, though they want parts, beauty, &c. yet esteem them

COL. 3.4.

When Christ our life shall appear, then shall we also appear with him in glory.

II. SERM. at *Mary Wolnoth* Lon. *May* 25. 1651.

THE world, and the things of the world are great enemies to the work of grace. They do along time hinder the first planting of it in the soul; and when it is planted, they do hinder the growth and progress of it. The cares of this world, and the deceitfulness of riches choak the Word, and it becomes unfruitful, *Matth.*13.22. The Apostle knowing this, doth in the beginning of this Chapter labour to raise the *Colossians* to the more diligent meditation, and studying of heavenly things, that being above the world, the work of God might prosper better in their hearts. *If yee be risen with Christ, &c.* v.1,2. This he presseth by two cogent Arguments. 1. *They are dead to the world.* v.3. for ye are dead. By faith they are partakers of Christs death, and by their profession they are under an obligation of dying more & more. 2. *Their life is hid with Christ in God*, v.3. They are appointed to a higher kind of life than that which other men live, therefore they ought to seek after those things which appertain to this life. Now lest any should object, if the life thou speakest of be a hidden life, what advantage will it be to be so mindful of it? the Apostle answers, v. 4. thought it be for the present a hidden life, yet it shall be revealed, and that perfectly. When Christ who is our life shall appear, &c. In which we have these two *Propositions*, viz.

1. Jesus Christ is a beleevers life.

2. That Christ who is a Beleevers life shall appear. Of these in Order.

Doct. 1. *That Iesus Christ is a believers life.* For the understanding of this, we are to know that a Beleever hath a two-fold life, for I shall not speak here of the life of nature, which a Beleever enjoys

not

not as a Beleever, but as a reasonable creature. Jesus Christ is a Beleevers life, as he lives the life of nature, *Acts* 17. 28. In him we live, move, and have our being. 'Tis from Christ that we live the life of men. But to wave that, a Beleever as a Beleever, hath a double life. 1. *The life of grace*, which he lives after he is regenerated by virtue of the Spirit of Christ living in him, and uniting him to God by Faith. 2. *The life of glory*, which he shall live in heaven to all eternity after this life. The soul begins this life immediately upon its departure out of the body, and the body shall enter into the possession of this life immediately after the resurrection, and reunion of soul and body.

Both these kinds of life are a Beleevers, as he is a Beleever; and Jesus Christ is a Beleevers life in reference to both these. And because both of these are included in the Text, the one of them, the life of grace is but the inchoation of, and a preparation to the life of glory; I shall speak of both of them in the handling of the Doctrine.

Iesus Christ is a Beleevers spiritual life. He is so to a Beleever in these four respects.

1. *He is their life originally.* It is Jesus Christ that works this life in their souls. He is the Creator and Former of life in them. The second *Adam was made a quickning spirit*, 1 *Cor.* 15.45. As the Father raiseth the dead, and quickneth them, so *the Son of Man quickneth whom he will*, John 5.21. Thy soul had never fetched out spiritual breath, had not Jesus Christ breathed into it the breath of life. *The time cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live*, John 5.25. The Ordinances are the instrumental cause, but Jesus Christ is the efficient cause of the animating of the soul by a spiritual life.

2. *He is their life materially.* He is that principle by which they live. Every living creature hath some intrinsecal principle of that life which it lives. Jesus Christ is the inward principle of a Beleevers life. He is the soul of their soul. The Apostle speaks of this, *Gal.* 2. 20. *I am crucified with Christ: nevertheless I live, yet not I, but Christ lives in me.* It is only by virtue of the souls union with Christ, that it comes to live the life of grace. He is the foundation, or form, as I may say, of their life.

3. *He is their life conservative.* He it is that doth preserve this spiritual life in their souls; by continual communication of himself, he maintains and upholds the life of grace from dying and perishing.

When

When they are sleepy, he awakeneth them; when they languish and faint, he recovers them. *He strengthens the things which remain, that are ready to die.* He removes those inward distempers which waste this spiritual life, and he blesseth those Ordinances which feed this life. When *David* was going down the hill, and in regard of this spiritual life was almost at the dust of death, so weak that he could scarce fetch his breath, Jesus Christ did restore and renew him again, *He restoreth my soul,* Psalm 23.3. he cast water upon the dying plant, and made it green and vigorous again. Of this the Apostle, *Col.*3. 3. *our life is hid with Christ.*

4. *He is their life exemplariter.* He is the example and pattern according to which they are to live. Jesus Christ is the rule according to which they are to walk; he is the copy according to which they are to write. One end of the incarnation and life of Jesus in the flesh, was to set us an exact and perfect pattern for our imitation, 1 *Peter* 2.21. And by the diligent viewing and studying of his example, is our spiritual life carried on to perfection.

The Uses of this point are these.

Use 1. *That all those that are without Jesus Christ are spiritually dead,* The Scripture accounts all unregenerate sinners as dead men; They are dead in sins, they are dead unto God, they are dead unto grace; they are as truly without spiritual life, as the body is without natural life, from which the soul is departed. *This thy Brother was dead, and is alive again,* Lu. 15.32. Conversion is called the quickning of the dead, *Mat.* 11.5. because all who are unconverted are as to all spiritual considerations in a dead condition. And it cannot be otherwise, because they have no interest in Jesus Christ, who is the authour and principle of spiritual life. The Apostle asserts this clearly, *Ephes.* 2. 1, 12. he tells them at the first verse, *That they were dead in sins and trespasses,* he gives them the reason, *v.* 12. *because at that time they were without Christ.* And so another Apostle tells us, 1 *John* 5. 12. *He that hath the Son hath life; but he that hath not the Son hath not life.* Till Christ be formed, the soul is a dead thing without either life or motion. And this is a very miserable condition; for a dead soul is far worse than a dead body, in as much as the Soul is more excellent than the Body. Consider a few particulars. 1. *Dead souls are loathsom.* Nothing more noysom than a dead body. *By this time he stinketh,* John 11. 39. *Let me bury my dead out of my sight,* saith *Abraham,*

even of his wife, *Gen.* 34. 4. ſhe that was the delight of his ſoul while ſhe was alive, became noyſom to him when ſhe was dead. The ſoul that is ſpiritually dead, is very loathſom, both to God and man. The Scripture compares them to ſtinking carrion, *Pſalm* 14. 3. *They are altogether become ſtinking.* They defile all that comes near them; whatſoever they meddle with, whatſoever toucheth them, is defiled by them. 2. *They that are ſpiritually dead, have no uſe of any of their ſpiritual ſenſes.* The ſoul hath ſenſes as well as the body, but he that is dead cannot uſe any of theſe. They cannot hear, they cannot ſee, they cannot taſte, they cannot ſmell, they cannot feel, they cannot hear Chriſts voice in the Goſpel, they cannot ſee the glory of Chriſt, nor of grace, they cannot feel the heavy weight of ſin, they cannot taſte the ſweet and delicate pleaſures of Jeſus Chriſt, they cannot ſmell the fragrancy of Chriſts ſweet oyntments. They have no pleaſure in thoſe things that are moſt pleaſant in themſelves, and moſt deſirable to ſuch as are ſpiritually alive: They are to all ſpiritual things, and all ſpiritual things are to them as if they were not. 3. *This ſpiritual death, if it be not removed, is a certain fore-runner of eternal Death.* Bleſſed and happy is he that hath part in the firſt Reſurrection, of him the ſecond Death ſhall have no power, *Rev.* 20. 6. but he that continues ſtill in this ſpiritual death, ſhall for ever be under the power of the ſecond Death, the eternal Death. And this is the ſtate of all ſuch as want Jeſus Chriſt.

Uſe 2. *That that ſpiritual life which is in the ſoul of a Beleever, ſhall never totally and finally dy.* It may be at deaths door, it may be ready to dy, ſo it was with the Church of *Sardis*, Rev. 3. 2. A Chriſtian may be in regard of his ſpiritual life, as a tree in the depth of winter, no difference to all outward appearance between him and a dead plant; but it is impoſſible that the ſpiritual life ſhould utterly be extinguiſhed, becauſe Jeſus Chriſt who is our ſpiritual life, lives for ever. *Your life is hid with Chriſt in God*, Col. 3. 3. hid as in a root, for ſafety and ſecurity. *Becauſe I live, ye ſhall live alſo*, John 14. 19. while the root liveth, the plant cannot dy; while the fountain runneth, the ſtreams cannot ceaſe; while the *olive-trees convey their oyl through the pipes into the lamp*, the lamp cannot go out. A living Chriſtian may grow very weak, but he cannot dy. Jeſus Chriſt muſt ceaſe to live, before the life of grace in a Saint do utterly periſh; while the cauſe continueth, the effect will.

Uſe 3. *That there is a true ſpiritual union between Ieſus Chriſt and*

a.

a Beleever. This is one of the great mysteries of the Gospel, that Christ and a Beleever should be made one; its set out by many examples, as of root and branches, *John* 15. *init.* head and members, *Eph.* 5.3. foundation-stone, and the superstructory stones, *Eph.* 2. 20. meat and eaters, *John* 6. 56. husband and wife, *Eph.*5.32. This very doctrine makes it good. He could not be our life, if he were not united to us, and we to him. 'Tis by virtue of our union with him, that we come to draw life from him. As the soul and the Body are united, so are Christ and a Beleever; the whole mystical body is called by his name, 1 *Cor.* 12. 12. *so also is Christ*, speaking of the Church.

Use 4. *Deadness of spirit, want of spiritual Activity is very inexcusable in a Beleever.* The ground of this inference is very clear, Jesus Christ is his life. Christ hath life enough in him, and he is willing enough to communicate more and more of this spiritual life. If the fountain of this life were a meer creature, something might be sayd for thy deadnesse and coldnesse; but now seeing Jesus Christ is thy life, thy deadnesse is inexcusable in thy self, and it is also dishonourable to Christ. The life and greennesse of the branches, is an honour to the root by which they live. Spiritual greennesse and fruitfulnesse is in a Beleever an honour to Jesus Christ, who is his life. *Psalm* 92. 12,13,14,15. *The righteous shall flourish as a Palm-tree, &c. To shew that the Lord is upright, &c.* The fulnesse of Christ is manifested by the fruitfulnesse of a Christian.

Use 5. *It is the duty of a Christian to live comfortably on this Doctrine.* It affords very much comfort, 1. *Against the weakness of this life in our selves.* What Christian is there but finds this life very weak in him at some times? well, when it is weakest in thee, it is then strong in Jesus Christ. And God looks upon thy spiritual life, not only as it is in thee, but as it is in Christ. 2. *Against the fear of the wasting of the Ordinances of life.* 'Tis a great losse to lose the Ordinances, *Lev.* 26. 31. Well, though thou lose these, yet thou dost not lose thy life. These are but the pipes, Christ is the Olive-tree. These are but the chanels, Christ is the fountain. Man liveth not by bread alone, but by the word of blessing. Thy soul liveth by Christ, not by Ordinances. They are but the Instrumental cause, Christ is the Efficient. 3. *Against the fear of Satans workings to destroy this spiritual life.* 'Tis his great design to take away this spiritual life. He labours to stifle it by sin; he stirs up his Instruments to remove the Ordinances. Well, he cannot prevail. He must destroy Christ before he can

destroy our life. He must either wither the root, or he cannot kill the branches.

Use 6. *Let Beleevers be careful to carry themselves towards Christ as he who is their life.* 1. Acknowledge him the Authour of your life. 2. Go to him when you want life. 3. Strengthen your union with him, *Ephesians* 4. 15. 4. Live to him who is your life, *Romans* 14. 8.

Use 7. *It should invite all to lay hold on Christ.* All men are dead by nature. Ther's no other way to live a spiritual life. If Christ be not thy life of grace, he will never be thy life of glory.

COL. 3. 4.

When Christ our life shall appear, then shall we also appear with him in glory.

III. SERM.

I Have handled the first Proposition, as it relates to the life of grace; *viz.* that Jesus Christ is a Beleevers spiritual life. I shall now consider it as it refers to the life of glory, and so sum it up into this conclusion, *viz.*

Doct. *Jesus Christ is the eternal life of every Beleever.* Christ is the everlasting life of all those that are eternally saved. As he is their life of grace, so he is also their life of glory. He is often called in Scripture not only a Saviour, but Salvation. *The salvation of God*, Luke 3. 6. *An horn of salvation*, Luke 1. 69. And all because he is the salvation of all the Elect. I must here put in that Caution which I did before, *viz.* That the Father and Holy Ghost are not to be excluded; they are our life as well as Christ. The Spirit and the Father are Saviours as well as the Son. *Opera Trinitatis ad extra sunt indivisa.* Prophets, *Acts* 10. 43. Apostles, 1 *John* 5. 11. Christ himself, *John* 14. 16. do all bear witnesse to this truth, That Jesus Christ is life eternal to every true Beleever. In what respect Christ is our life of glory, I shall shew in the following particulars, *viz.*

1. *In regard of merit and acquisition.* Jesus Christ is the procurer of

of this life of glory. Heaven is called a purchased Redemption, or Possession, *Eph.* 1. 4 εἰς ἀπολύτρωσιν τῆς περιποιήσεως, Jesus Christ is the purchaser of this possession, and his blood is the price of the purchase. As he hath by his death purchased the Elect, so hath he also by his blood purchased this life for those redeemed ones, 1 *John* 4. 9. *in this was manifested the love of God towards us, because he sent his only begotten Son into the World, that we might live through him.* Had not Jesus Christ shed his blood, no sinner had ever tasted of this life eternal. Eternal life is the free gift of God, and yet it is merited by Christ. Christ who is the price and meritorious cause of life, is the free gift of Gods grace, and therefore our salvation is both free, and yet merited.

2. *He is our life efficaciously.* Though salvation be purchased for the Elect, yet must the Elect of God be fitted and prepared for this salvation before they can be put into the possession of it. The Apostle speaks of making the *soul meet for the inheritance of Saints in light,* Col. 1. 12. τῷ ἱκανώσαντι ἡμᾶς. The best of men are unfit for salvation, as well as unworthy of salvation. Though heaven be prepared for them, yet cannot they enter into heaven till they be prepared. This fitness or preparedness stands in the changing of our nature, by the working of grace in the heart, and in the merciful acceptation of God covering our infirmities, and reckoning our weak endeavours for perfect obedience. *Natura mentis humanæ quantumvis perfecta naturalibus donis, absque gratiâ non est susceptibilis gloriæ.* Parisiens. *lib. de virt. cap.* 11. The Apostle tells us that a man must be wrought for glory, 2 *Cor.* 5. 5. ὁ δὲ κατεργασάμενος ἡμᾶς. The Elect of God come into the world rough and unpolished, filthy and defiled, as well as others, and they are not fit for this life, till they be polished. Flesh and blood cannot inherit the Kingdom of God, 1 *Cor.* 15. 50. *Except a man be born again he cannot see the Kingdome of heaven. Aquinas* saith well, *Gratia hæc divina eò infunditur electis, ut peragant actiones ordinatas in finem vitæ eternæ.* Now Jesus Christ doth fit and work the Elect for this glory. He doth by his Spirit change their nature, he doth by his grace renew the spirit of their mind; he doth set up his own Image in their Souls, and by working grace, fit them for the enjoyment of that life of glory which he hath purchased.

3. *He is our life.* He is the fountain of our eternal glory, *John* 5. 11. *This is the record, that God hath given to us eternal life, and this life is in his Son.* 'Tis in him as in the head, as in the root, as in the

foun-

fountain, or ſpring; All our glory is laid up in Jeſus Chriſt, as in a publick treaſury. Jeſus Chriſt and all believers make up one myſtical body, of which he is the head, and they the members, therefore is their glory laid up in him.

4. *Jeſus Chriſt is our life in regard of preparation.* As he doth prepare us for Heaven, ſo doth he prepare Heaven for us. This is attributed to his Aſcenſion, *John* 14. 2, 3. *I go to prepare a place for you.* Not as if the place of glory were not created till the Aſcenſion of Chriſt. There were many ſouls in heaven glorified before Chriſt did corporally aſcend thither: *Abel, Abraham, Iſaac, Jacob*, and the Prophets. The meaning of it is only thus much, that Jeſus Chriſt did not aſcend only for himſelf to dwell in glory alone, but he aſcended for our ſakes, in our ſtead and place to poſſeſs the purchaſed inheritance for us, and to keep it for us till we actually come to be poſſeſſed of it our ſelves. 'Tis by way of alluſion to the practices of great Kings, who ſend their harbingers before them, to make ready for them againſt their coming. Jeſus Chriſt is pleaſed to ſtile himſelf ſo in reference to the Elect. And therefore the Apoſtle calls him our forerunner, πρόδρομος, and tells us that he is entred into the veil for us, *Heb.* 6. 20. and hence it is that we are ſaid to *ſit down together with Chriſt in heavenly places*, Eph. 2. 6.

5. *He is our life, as the way to life.* He calls himſelf the Way, *Joh.* 14. 16. *No man comes to the Father but by Chriſt.* This is that new and living way which the Apoſtle mentions, *Heb.* 10. 19, 20. Tis through the veil of Chriſts fleſh that we enter into the Holy of Holies. *Jacob* in his viſion at *Bethel* ſaw *a ladder which reached from Heaven to Earth*, Gen. 28. 12. *upon this ladder the Angels of God aſcended, and deſcended.* This ladder is Jeſus Chriſt, ſo he tells us himſelf, *John* 1. 51. hereafter ye ſhall ſee Heaven opened, and the Angels of God aſcending and deſcending upon the Son of Man. He hath not only ſhewed us the way to Heaven by his example, but he is the way himſelf in which we go to God.

6. *He is our life in regard of diſtribution and communication.* As he hath purchaſed life for us, and keeps poſſeſſion of it for us, ſo he it is that ſhall put us into poſſeſſion of it, when we come to enjoy it. *I will come again and receive you unto my ſelf*, John 14. 3. The Apoſtle ſpeaks of this in 2 Tim. 4. 8. *There is laid up for me a Crown of righteouſneſs which the Lord the righteous Judge ſhall give me in that day.* 'Tis to be underſtood of Chriſt; he that hath purchaſed the Crown for us, will in that day viſibly ſet it upon our head.

Come

Come ye blessed of my Father, receive the Kingdome, &c. Matth. 25. latter end.

7. *He is our life formally.* Jesus Christ is the matter of eternal life. Our eternal life and glory stands in the full enjoyment of Jesus Christ in Heaven. The seeing of God, the enjoyment of Christ, is our very glory, *Rev.* 22. 3, 4. *The Throne of God and of the Lamb shall be in it, and his Servants shall serve him, and they shall see his Face, and his name shall be in their foreheads.* The glory of Heaven is called the *eating of the tree of life*, Rev. 2. 7 Jesus Christ is the tree of life, the enjoyment of him is the souls glory. *Iob* therefore reckons up all his eternal glory by this very thing, *I know that my Redeemer liveth, &c. I shall behold him not with anothers, but with these very eyes.* Full and perfect is immediate communion with Christ, that is the life, the glory of rhe other World. *Vid. Rev.* 7. 17. the *lamb which is in the middest of the Throne shall feed them, and shall lead them unto living fountains of waters.* The whole felicity of glorified Saints, is held out in those expressions.

The Uses of this Point.

Use 1. *Away then with the Doctrine of eternal life by the merit of good works.* If Jesus Christ be our life, then cannot the merit of our works be our life or the cause of it, either in part or in whole, Christ and works are opposites as to this business of Salvation. The affirming of Christ is the denial of works, and the affirming of works is the denial of Christ. *Act.* 4. 11, 12. *This is the stone which was set at nought of you builders, &c.* neither is *salvation in any other: for there is no other name given under Heaven, &c.* And the truth is, all the things required to make a work meritorious are wanting in the best of our good works. A meritorious work must be,

1. *Nostrum.* So are none of our good works, *Eph.* 2. 20.

2. *Perfectum.* So are not our works. *Our wine is mixed with water.* We halt upon our best legs, *Isa.* 64. 6. *Remember Lord my good deeds, and spare me*, was *Nehemiahs* prayer, *ch.* 13. 22. we never did any thing we should do perfectly, not any one thing. Our most sublimated thoughts are full of the dreggs of earthly-mindedness, our best words are too scanty and light, &c.

3. It must be *indebitum.* A man cannot purchase your land by paying an old debt. All our obedience to God is an old debt which we owe upon another score. Remember that Parable, *Luke* 17. 9.

Doth

Doth he thank that servant because he did that which was commanded? I tell you no. That which will not deserve thanks, cannot merit heaven. We are fallen into an erroneous age, Mans will is cried up much. High Arminianism is within a few days journey of this piece of Popery. 'Tis time to give Antidotes when such deadly poyson is scattered, and drunk in by many judicious Christians. Let Papists make works their life, let Arminians make free-will their life, but let us make Christ our life. He that will not live by Christ solely, shall dy for ever without Christ. I shall conclude this with that of the Apostle, *Gal.* 5. 4. *Christ is become of none effect to you, whosoever of you are justified by the Law, ye are fallen from Grace.*

Use 2. *The certainty of the salvation of beleevers.* They shall so certainly be saved, that Scripture speaks of their salvation as of a thing already done, 1 *Cor.* 1. 18. the Preaching of the Crosse is unto us that are saved the power of God, τοῖς σωζομένοις. 'Tis reported as a thing in *facto* not in *fieri*, *Eph.* 2. 5. By Grace ye are saved, ἐστὲ σεσωσμένοι, *Rom.* 8. 30. *Whom he justified, them he also glorified,* ἐδόξασε. He writes as if they were already in glory. All this to shew the certainty of their salvation. This depends on many things, upon this in the text for one—— *If Christ be their life,* they shall live. He that will keep them out of Heaven, must first pluck Jesus Christ out of Heaven; *because I live, ye shall live also,* John 14. 19. if the Son make you free, ye shall be free indeed: if the Son be your life, ye shall live, and that for ever, in despight of Devil, in despight of corruption: he is able to save, εἰς τὸ παντελὲς, *Heb.* 7. 25.

Use 3. *Let this provoke all men to get an interest in Christ.* There's nothing but eternal death without him. *He that hath the Son hath life; and he that hath not the Son hath not life, but the wrath of God abideth on him,* 1 *John* 5. 12. There's no way to glory but by him. Deceive not your selves; cling to him, lay fast hold on him, and on him alone: *Other foundation can no man lay, than that which is laid already, even Jesus Christ,* 1 Cor. 3. 11.

We hope we have an interest in Christ. Well. He that hath a good assurance that Christ is his for life, must have these three things, else he deceives himself.

1. *He must be a true beleever in Christ,* vid. *John* 3. 16. *He that believeth on the Son hath everlasting life; he that beleeveth not the Son shall not see life, &c.*

2. *He must be an obedient subject to Christ.* Though we exclude obedience from the cause of salvation, yet we do make it a qualification

cation of the person that shall be saved. Christ is the Author of eternal life unto them that obey him, *Heb.* 5. 9. Christ will be King where-ever he is Saviour.

3. *He must live the life of Grace.* Christ is the Author of spiritual life, before he be the Author of life eternal. We must live in Christ before we live with Christ. Christ must live in us, before we live with him. *Christ in you the hope of glory*, Col. 1. 27. if Christ be not in you a fountain of Grace, he will never be yours for glory.

4. *You that have Christ for life eternal, carry your selves as those that believe this truth.* 1. *Despair not.* No sin disparageth Christ so much as despair: there is more ground of hope and confidence in Christ, than there can be of distrust in our selves. The sacrifice is sufficient for the guilt. Christ is ἀντίλυτρον 1 *Tim.* 2. 6. a ransome, a full ransome. Let salvation be so much the more precious to you for his sake who is the Author of it. 3. Attribute your salvation to Christ only. 4. Live to Christ. 5. *The greatness of Gods love to the Elect.* He gave Christ to be their life, to dy for them, *Rom.* 5. 8. 6 Live with Christ here as much as you can. 7. The greatness of mans misery, he could not be saved without Christ.

COL. 3. 4.

When Christ our life shall appear, then shall we also appear with him in glory.

I Have handled the first proposition, that Jesus Christ is a beleevers life, both in regard of the life of grace, and of the life of glory. I proceed to the second, *viz.* IV. SERM.

Doct. *Jesus Christ who is a beleevers life, shall certainly appear.* There will be a manifest appearance of Jesus Christ. The Scripture makes mention of a threefold appearance of Christ.

1. *A bodily appearance in the flesh.* Thus Jesus Christ appeared in his Nativity, when in the fulness of time he took our nature in the womb of the Virgin *Mary*. Of this the Apostle speaks, 1 *Tim.* 3. 16. *God manifested in the flesh.* Old *Simeon* in his song rejoyceth for this,

Luke 2. 30. *Lord, now letteſt thou thy ſervant depart in peace, according to thy Word, for mine eyes have ſeen thy ſalvation.* Venit ad homines.

Venit ad homines

2. *A ſpiritual appearance of Christ in the preaching of the Goſpel.* Thus Jeſus Chriſt was manifeſted to all that received the Goſpel, and is ſtill manifeſted. The Apoſtle ſpeaks of this manifeſtation, *Gal.* 3. 1. *O fooliſh Galatians, &c. before whoſe eyes Jeſus Chriſt hath been evidently ſet forth crucified among you.* And of this the Apoſtle makes mention, 1 *John* 1. 2. *The life was manifeſted, and we have ſeen it,* and 2 *Tim.* 1. 10. Neither of theſe appearances are to be underſtood in this Text, for it ſpeaks of an appearance that is yet to be made. Therefore

πρόσγραφη.

Venit in homines

Veniet contra homines Auguſt.

3. *A glorious manifeſtation of Chriſt, yet to be made at his ſecond coming to judgment.* And this is that appearance of which the Apoſtle here ſpeaks: for then it ſhall be, and not till then, that the Saints ſhall appear with Chriſt in glory. So the Apoſtle tells us, 2 *Tim.* 4. 8. *Henceforth is laid up for me a Crown of righteouſneſs, which the Lord the righteous Judge ſhall give me in that day; & not to me only, but to all them alſo that love his appearing.* Tis at this day of Chriſts appearing, that the Saints ſhall be perfectly glorious. Having found out what is meant by Chriſt appearing, I ſhall in the proſecution of the Point handle theſe five particulars.

1. That there ſhall be ſuch an appearance of Chriſt.
2. Why Chriſt ſhall thus appear, the ends of this appearance.
3. After what manner Chriſt ſhall appear.
4. When ſhall be the time of this appearance of Chriſt.
5. Why it is deferred.

1. *That Ieſus Chriſt ſhall appear.* I ſhall evince this, 1. *By many expreſſe teſtimonies of Scripture.* There is not any Article of our Faith more clearly ſet down in the Book of God than this, *Mat.* 24. 30. *Then ſhall appear the ſign of the Son of man in heaven, and they ſhall ſee the Son of man coming in the Clouds of heaven.* Acts 1. 11. *This ſame Ieſus which was taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.* The Apoſtle Paul aſſerts this truth in expreſs terms, *Heb.* 9. 28. *Unto them that look for him, he ſhall appear the ſecond time without ſin unto ſalvation.* 1 John 3. 2. *When he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* And as the Scripture doth expreſly affirm it; So 2. *God hath taught his people to wait for it, and to pray for it,* Cant. 8. 8. *Come away my beloved, &c.* Rev. 22. 20. the laſt prayer of the Church is

for

for this very thing, *Even so come Lord Jesus.* And, *Luke* 12. 35, 36. they are commanded to wait for this appearance. *Let your loins be girded, and your lamps burning; And you your selves like unto men, that wait for their Lord, &c.* God never commanded his People to pray and wait for a fiction or dream which shall never come to pass.

3. *From the absurdities which would follow upon the denial of it.* We may say of this, as the Apostle saith of the denial of the resurrection of the body, 1 *Cor.* 15. 17, 18, 19. *If Christ should not appear, our faith would be in vain; The dead in Christ were perished, and we should only have hope in Christ in this life, and of all men should be most miserable.* The whole comfort of a Christian turns upon the hinge of this Doctrine of Christs appearing; *Job.* 14. 18.

II. *The ends of Christs appearing are,* such as these. 1. *To declare that sin is abolished.* This is the meaning of that, *Heb* 9. 28. 2. *That he may be admired in his Saints, &c.* This end of his coming the Apostle sets down, 2 *Thes.* 1. 10. he shall come *to be glorified in his Saints, and to be admired in all them that believe.* One end of the second coming of Jesus Christ, is to communicate his glory to his Saints that have beleeved in him. He shall put his glory upon them, and so shall be glorified in them. Jesus Christ is glorified in his Saints now, That holiness and grace which he hath communicated to them already doth render them very glorious; but at his second coming his glory will shine in them with greater splendor than now it doth. He will then communicate unto them all his glory, and make them glorious as he is glorious. Our Saviour mentions this, *John* 14. 3. *I will come again, and receive you unto my self.* He comes to fetch all his Elect to heaven, and to reveal his glory both to their Souls and bodies. He shall then actually put Soul and body into the full possession of that glorious redemption which he hath purchased for them. 'Tis called *the day of redemption,* Luke 21. 28.

3. *To execute the sentence of his wrath upon all his enemies, and the enemies of his people.* Jesus Christ hath severely threatned all wicked men, that he will visibly take vengeance on them for the dishonours they have done to him, and the wrongs they have done to his people; And in this second manifestation of himself, he will put all those threatnings into execution. Of this the Apostle speaks, 2 *Thes.* 1. 7, 8, 9. *The Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that know not God, &c.* And of this *Enoch* prophesied long ago, *Jude* 16. *Behold the Lord cometh with ten thousand Saints to execute judgement on all, &c.* Wicked men are now secure, they

reproach God and wrong his people; but Jesus Christ will one day visibly come from heaven to punish these contempts and injuries. The evil Angels, and sinful men shall then be publickly adjudged to suffer that torment which they have deserved.

4. To put an end to his Churches sufferings. Rev. 20. 10. *Then shall the Devil that deceived the World be cast into the lake of fire and brimstone, where the beast and the false Prophet are, and shall be tormented day and night for ever and ever.*

5. *To gather together his Elect.* This the Evangelist sets down, *Matthew* 24. 30, 31. *They shall see the Son of Man coming in the clouds. And he shall send his Angels, and they shall gather togehis Elect from the four winds,* &c. The Elect of God are scattered up and down in the several quarters of the World, scarce two or three of them are now together in one Family at the same time; but then they shall be collected, never to part asunder to all eternity.

III. What manner of appearing this shall be. Consider for that these four things.

1. *It shall be a real and corporal appearance.* Christ shall not appear imaginarily, as some have thought, nor shall he only appear according to his Divine Nature, but he shall appear bodily and truly: the same human nature which was in the grave, and afterwards ascended into Heaven, shall descend from Heaven, *Matthew* 24. 30. *Then shall appear the sign of the Son of Man.* The humanity shall appear; so the Angels tell the Disciples at his Ascension, *Acts* 1. 11. *This same Jesus which is taken into Heaven, shall so come in like manner as ye have seen him go into Heaven.* As he did really and bodily ascend, so shall he really and corporally descend. God will honour the Human Nature of Christ in the World. *They shall look upon him whom they have pierced.* The same flesh of Christ which was pierced, shall be manifested in his second coming.

2. *It shall be a sudden appearing.* His comming is compared to a sudden flash of lightning, *Matthew* 24. 27. The appearance of Christ is compared to the lightning in two respects. 1. *For the evidence of it.* It shall be as clear to the eyes of men as lightning is. 2. *For the suddenness of it.* A flash of lightning doth suddenly break forth, & in an instant shines from one end of the heaven to another, so shall the appearance of Christ be. And for this very cause is it compared to the coming of a thief in the night, *Luke* 12. 39, 40. *As it was in the dayes of Noah, so shall it be when the Son of*

Man

Man cometh, They ate, they drank, &c. Mat. 24. 37. *when men ſay, peace,* &c.

3, *It ſhall be a very glorious appearance.* He ſhall come with *power and great glory, Mat.* 24. 30. He was not ſo mean and deſpicable in his firſt coming, as he ſhall be majeſtical, and renouned in this his ſecond coming. His firſt appearance was in the form of a Servant. He came not to be miniſtred unto, but to miniſter. A low kind of appearance was moſt fit for ſuch work; but when he appears again, he ſhall come as a Judge, as King of Kings, and Lord of Lords, therefore Majeſty is fit for him. The Scripture doth ſet out the glory of his coming ſundry wayes. 1. He ſhall come in the *clouds of heaven.* The bright cloud ſhall be his chariot, *Matthew* 24. 30. 2. He ſhall come attended with an innumerable company *of glorious Angels.* Thoſe glorious ſpirits ſhall come in full regiments attending upon his perſon to do him ſervice, and to execute his will, *Matthew* 25. 31. He had the beaſts to attend on him at his firſt coming; but he ſhall have Angels to wait upon him at this coming. 3. He ſhall come with the *voice of the Archangel, with a mighty ſhout, and with the trumpet of God,* 2 *Theſ.* 4. 16. All theſe expreſſions are uſed to ſet out the glory of it. All outward glory which ever man beheld, is but darkneſſe in this reſpect.

4. *It ſhall be a very dreadful and terrible appearance.* Ful of Majeſty, and therefore full of terror. His firſt coming was dreadful, *Matthew* 4. 5. The Scripture ſets out the dreadfulneſſe of it by the Antecedents, Concomitants, Conſequents of it. The Antecedents are in *Matth.* 24. 29. ſuch an alteration ſhall be made upon the creatures being, that Sun, Moon and ſtars being obſcured by the glory of Chriſt, ſhall ceaſe from their ſervice, and not be able to ſhew their glory as before. The Concomitants, the firing of the world. The Apoſtle ſpeaks of this, 2 *Peter* 3. 10. what a dreadful ſight will this be to the wicked? The conſequents of it are, the raiſing of the dead, the ſetting up of the Thrones, the ſummoning of all the world to Judgement. Well doth the Scripture call it the terrrible day of the Lord.

IV. *When ſhall this appearing be?* you cannot imagine that I ſhould be ſo bold as to ſay any thing of the particular day, moneth, or year of Chriſts coming. Our Saviour hath for ever ſilenced all curious enquirers about it, *Marke* 13. 32. The Scripture tells us thus much about the time of it, That it ſhall be when the time of the Churches tribulation is ended, *Matt.* 24, 29. When the number of

Gods

Gods elect is converted. In the end of dayes, *Daniel* 12.13. It is one of those *Novissima*, or last things, which is to be expected in the world.

V. *Why is it deferred?* 1. *Because the Elect of God are not yet called.* All the Vessels of glory are not born into the world. Christ stayes till these flowers be sprung up. The fetching of these to Heaven is one end of his coming; And he will not come till these are brought forth. As the world was made at first, so doth it stand and continue for their sakes. 2. *That space and time for repentance may be afforded unto sinful men.* This reason the Apostle renders of it, 2 *Peter* 3.9. *The Lord is not slack, &c. but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.* He defers his coming, that sinners may have more tenders of salvation made to them; that so they may be inexcusable, if they do not return. 3. *That the Faith, Hope, Patience of his own Children may be exercised.* The delaying of Christs coming is a very great help both to exercise Faith, Watchfulnesse and Patience. We may say of this, as the Prophet doth of the delaying of another day of the Lord, *Hab.* 2.4. *Though it tarry, wait for it, because it will surely come, it will not tarry,* And *the just shall live by his faith.* 4. *That all other of Gods decrees for, and about the things which must come to passe before this day, may be accomplished.* Many things God hath decreed shall be done before his appearance, which are not yet done in the world. The preaching of the Gospel to all Nations, *Matt.* 24. 14. The overthrowing of Antichrist, 2 *Thes.* 2.3,8. The making of the Jews and Gentiles into one Church, &c. Christ stayes, because these decrees must be accomplished.

The Uses of this Poynt.

Use 1. *Away with those Atheists, and Epicures, who deny this Doctrine.* In the very dayes of the Apostles, there were some scoffers that did mock at this Doctrine of Christs appearing, 2 *Peter* 3. 3, 4. *Where is the promise of his coming?* we have many such scoffers in our dayes, that deride the Doctrine of the Resurrection of eternal Life, of Christs secoud coming. The Apostle tels us the reason of this scoffing in the same place. 1. *The impurity of their hearts.* They walk after their own *lusts.* That's one great ground of Atheistical and wicked opinions. Such Doctrines curb and check their lusts, and because they cannot have their lusts by retaining such Doctrines, they therefore reject and scoff at such Doctrines. 2. *They walk*

more

more by ſenſe, than by the teſtimony of the Word of God. Since the Fathers fell aſleip, all things continue as they were from the beginning of the Creation; becauſe they cannot apprehend with their ſenſe any ſuch doctrine, or any ground of it, therefore they reject it Such as theſe who will not be convinced by Scripture, we ſhall leave to feel the ſeverity of that coming, which they will not beleeve. They that now ſcoff, will have time enough ſadly to bewail their ſcoffing, they ſhall then feel what they will not now be perſwaded to beleeve.

Uſe 2. *The dear love of Jeſus Chriſt to his people.* As his departure was a rich teſtimony of his love, *'Tis expedient for you that I go away.* ſo is his returning; *I will not leave you comfortleſs, I will come unto you*, Joh. 14.18. Never think of Chriſts returning, but meditate upon the greatneſſe of his love.

Uſe 3. *That Chriſt is not now corporally in the world.* The Scripture ſpeaks of his corporal appearance as of a future thing. The Papiſts they make him corporally preſent in the Sacrament. His body ſhall deſcend but once, and that ſhall never be till he come to take his people into glory with himſelf. The Doctrine of the real corporal preſence of Chriſt is a doctrine of real falſhood.

Uſe 4. *This is a very ſad doctrine to all ungodly ſinners.* Chriſt ſhall appear. It were well for wicked men, if this Doctrine were an untruth. The very end of his appearing is to bring you to a publick tryal for all your acts of High-treaſon againſt his Crown and Dignity. He will appear, and then you ſhall appear before him to render an account of, and to ſuffer puniſhment for all your hard words and cruel actings againſt him, and againſt his in the world; when he appears you ſhall wiſh that the mountains might fall upon you to hide you from his ſight. The appearance of Chriſt to you, will be as the appearance of a ſevere Judge to a convicted malefactor. Conſider of it before-hand, that by timely and thorow repentance, you may prevent that dreadful ſentence which will be denounced and executed upon the whicked in that day. *Felix* trembled when he heard this doctrine, *Acts* 24.25. ἐμφοβος γενόμενος. If the hearing of it work ſuch fear, how great fear will the ſight it work? be humbled and converted, that ye may ſtand when the Son of Man appears. You cannot hide any wickedneſſe from him. You cannot bribe him to excuſe your wickedneſſe.

Uſe 5. *Let the friends and favourites of Chriſt draw comfort from hence.* Lift up your heads, ſaith our Saviour, when he is preaching

of

of this very Doctrine, *Lu.*21.28. ἀνακύψατε, ἐπάρατε τὰς κεφαλὰς ὑμῶν. 'Tis a day of lifting up the head to you. Think of it, and gather comfort from it. 1. Against all the shame you meet with here. That day shall wipe off all your shame, *Isa.* 66 5. 2. Against all false judgements and accusations. In that day all shall be judged over again. Christ shall appear, and he will judge righteous judgement. 3. Against all slanders. 4. The appearing of Christ is a general Antidote against all evils you suffer, 2 *Peter* 2. 9. Beleeve it, meditate much upon it, *Marke* 13. 35. *Luke* 12.42. 5. Prepare for it.

JOHN 6, 55.

My Flesh is Meat indeed, and my Blood is Drink indeed.

VI. SERMON.

IN this Chapter we have someting Historical and something Doctrinal. The Historical part relates two great miracles done by our Saviour; his feeding five thousand men with five loaves and two fishes, *ver.* 1. to 15. his walking upon the water, *v.*15. to 22. The Doctrinal part is from *v.* 22. *ad finem.* The first and principal Doctrine he handles, is to prove himself to be the bread of life. He is occasioned to preach this Doctrine from the peoples flocking after him to be fed with miraculous bread, *v.*22, 23, 24, 25. seeing a great multitude resort after to *Capernaum*, he knowing their intentions, tells them, *v.*26. that they followed, not because they saw his Divine Power in the late miracle, but that they might satisfie their natural appetite with bread, and thereupon *v.* 27. adviseth them that they would mind that spiritual bread, which did excel the other, as far as the soul did the body, *v.* 27. And after some debate with them, when he saw their hearts a little raised after it, he doth openly declare and professe himself to be that spiritual bread. And when there was some contention among the Jewes how he could give them himself to eat, *v.* 52. he doth, *v.* 53. shew the misery of them that did not eat him, and *v.* 54. the happinesse of those that did feed upon him; and thereupon layes down this assertion in the Text, *For my flesh is*

meat

meat indeed, &c. The words (taken absolutely, and excluding the causal particle *for*) contain in them a double Proposition.

1. That Christs flesh is meat indeed.

2. That his blood is drink indeed.

I begin with the first. *My flesh, &c.* in which we have, 1. The subject, *My flesh*, 2. The predicate, *Meat indeed.*

EXPLICATION.

My flesh. Flesh when it is spoken in relation to Christ, as here in the Text, signifies two things. 1. Sometimes the Manhood alone. So you have it, *John* 6.63. *It is the Spirit that quickneth, the flesh profiteth nothing.* In this place the flesh signifies onely the Humanity of Christ. So *Austin* expounds it, and *Calvin* after him. The humanity is without advantage, if it be separated from the Spirit, that is, *à spiritus virtute, quâ perfusa est caro. Calvin.* 'Tis the Divinity that gives efficacy to the Humanity. It is from the Spirit that the flesh hath any feeding virtue. 2. Sometimes the whole person of Christ, God-man. And so it is to be understood in the Text, *My flesh is meat*, that is, *I am meat.* I, God and man in one person. Now why flesh is mentioned here, *Cameron* gives the reason; because our life is in the flesh and blood of Christ. *Si enim carnem & sanguinem Christo tollas, non erit amplius cibus noster.* For that he might be food for our souls, it was necessary that he should satisfie the justice of God, and so purchase for us remission of sins. Therefore because by the shedding of his blood, and by the sacrificing and offering up of his body upon the crosse, he purchased this for us, *Heb.* 9.22. his flesh is said to be our meat, and his blood our drink.

Is meat, βρῶσις. This word is sometimes translated *rust*, *Mat.* 6. 19, 20. *Lay not up for your selves treasures on earth*, ὅπου σὴς καὶ βρῶσις ἀφανίζει, *but lay up for your selves treasures in heaven*, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει. It signifies any thing that by rust or fretting doth eat into metal or other creatures, and so consumes them. It is also translated *meat*, and signifies generally all kind of food which is for the support of life, 2 *Cor.* 9. 10. *He that ministreth seed to the sower, both minister bread to your food*, ἀρτον εἰς βρῶσιν, *and multiply your seed sown*, &c. And so 'tis used in the Text. *Indeed*, ἀληθῶς, the flesh of Christ is called meat indeed, in a two-fold respect.

(1.) *In respect of all other food.* All other food in respect of this,

is but *cibi tatummodo umbra & vana imago*, as *Cameron* saith. As natural life in respect of the spiritual, is but a shadow of life; so the meat that is appointed for the natural life, if compared with the meat of the spiritual life, is but a very image of meat. Christs flesh is real meat.

(2.) In respect of that typical meat which the Jews had lately spoken of, *v.* 31. *Our Fathers did eat Manna in the desart, &c.* Our Saviour tells them that is but typical bread, but his flesh is bread indeed; it is the real substance of which that was but a meer type and shadow. Thus for Explication. The observation is this.

Doct. 1. *That the Lord Jesus Christ is really and truly the food and meat of Beleevers.* Flesh is here put for the whole person of Christ. Jesus Christ as he is held out in the Scriptures, is the true, real, and very meat of beleeving Christians; Christ as he is propounded in the Gospel, dead, broken, crucified. Christ in all his perfection, compleatnesse, fulnesse, is *meat indeed* to a true Beleever. Tis the very scope of this Sermon, from *v.* 27. to *v.* 59. in which this truth is inculcated over and over again, and all objections answered, which the carnal reason, and unbeleef of Mans Heart can make against it.

I shall in the Explication of this Doctrine open these things. 1. Prove that Christ is a Beleevers meat. 2. Shew the Analogy between Christ and other meat. 3. How this meat is eaten and received.

1. That Christ is the Souls meat. This is proved two wayes.

First, *From the types of Christ in the Old Testament.* The Ceremonial Law had many types of Christ. Whatsoever is revealed of Christ in the New Testament, was some way or other typified of him in the Ceremonial Law. There are four types which did set out Jesus Christ as the Souls meat.

1. *The Manna in the Wilderneſſe.* The History of the Manna is set down, *Exodus* 16. the people being in some want of provision in the Wilderneſſe of *Sin*, began to murmur against *Moses* and *Aaron*, *v.* 3. God promiseth, *v.* 4. to rain bread from heaven for them, which accordingly was done, *v.* 14, 15. That this was a type of the feeding virtue of Christ, is plainly discovered by our Saviour in this very Sermon, *v.* 31, 32. The Wilderneſſe did typifie the state of the Church in this world, and the Manna was a plain type of Christ the Churches meat.

2. *The Shew-bread.* The Law and mannner of the Shew-bread you

you have at large, *Lev* 24. 5,6,7,8,9. There are two things repre-
ſented by this Shew-bread. Firſt the multitude of the faithful p re
ſented unto God in his Church, as upon a pure table, continually
ſerving him: made by faith and holineſſe, as fine cakes; and by the
mediation of Chriſt, as by incenſe, made a ſweet odour unto God.
Secondly, the ſpiritual repaſt which the Church hath from and be-
fore God, who feedeth them with Chriſt the bread of life.

3. *The meat-offerings.* Concerning this *Minchah* or meat-offer-
ing you may read at large, *Lev.*2.1, *&c.* Theſe meat-offerings were
of two ſorts; ſome were the meat-offerings of the Congregation,
ſome of particular perſons; of theſe latter there were ſeveral ſorts
mentioned in that Chapter. It is ſaid, *v.*3. that *Aaron* and his Sons
ſhall have the remnant of the meat-offering, that is, all of it, but
that which is burned upon the Altar for a memorial, *v.* 2. Several
things were ſignified by the meat offerings. Being referred to Chriſt
(who by the oblation of his own Body, was our meat-offering, *Pſal.*
40.6. *Heb.*10.5.) they did ſhadow out our communion with Chriſt,
and participation of his death, and reſurrection by faith, whereby he
becomes unto us ſpiritual meat, of which the whole Church are made
partakers.

4. *The fleſh of the ſacrifices of the peace-offerings*, and others
which were given to the Prieſts, of which you read, *Lev.*7. 15.
they were to be eaten the ſame day it was killed. Now what was
meant by the eating of the fleſh of theſe ſacrifices, and of the fleſh
of the other ſacrifice which were given to the Prieſts to eat, *vid. Deut.*
10. 12, 13, 14. Surely Jeſus Chriſt, who by his fleſh, as by pre-
precious meat, feedeth his people who are ſpiritual Prieſts, unto e-
verlaſting life.

Secondly, *From the Sacraments of nouriſhment both of the Old and
New Teſtament.* There were Sacraments of Implantion, or Initiati-
on, and of Growth; under the Law, Circumciſion, Paſſeover; under
the Goſpel, Baptiſm, Supper of the Lord.

1. The Sacrament of nouriſhment under the Old Teſtament, was
the Paſchal Lamb. The Law and rites of this are ſet down, *Exod.*12.
3,4,5, *&c.* What did this Paſchal Lamb ſignifie, but Jeſus Chriſt our
Paſſeover, the Lamb of God which taketh away the ſins of the world?
In this Sacrament was Jeſus Chriſt ſet out as a nouriſher. He is that
pretious meat upon which all the true Iſrael of God feed continually,
who is therefore called our Paſſeover, 1 *Cor.*5.7.

2. *The Lords Supper.* This is the Sacrament of nouriſhment un-

der the New Testament. And herein clearly Christ is exibited as our spiritual meat. His flesh is the bread, the wine is his blood. As the body is nouriſhed by bread and wine, ſo is the ſoul by his body and blood nouriſhed and fed to life eternal.

II. The Analogy between Christ and corporal meat, ſtands in theſe three particulars. Three great ends of meat.

Suſtentation. 1. *Corporal meat is for the preſervation of the natural life.* The natural life is maintained by meat, through the concurrence of Gods bleſſing. 'Tis *pabulum vitæ.* Hence bread, under which all other proviſion is comprehended, is called the *ſtaff of life*, Eſay 3.1. Keep the ſtrongeſt man from meat but a few dayes, and the life will extinguiſh and go out, 1 *Sam.* 30. 12. Jeſus Chriſt is the maintainer and preſerver of the ſpiritual life. As he gives it at firſt, ſo he upholds it. 'Tis by continual influences from him, that the life is kept from expiring. If he withdraw his influx never ſo little, the ſoul is at the giving up of the Ghoſt, even half dead.

Vegetation. 2. *Corporal meat is good for growth.* 'Tis by meat that the body is brought from Infancy to Child-hood, from Child-hood to Youth, from Youth to a perfect Man. Jeſus Chriſt is he that carries on a Chriſtian from infancy to perfection. All the ſouls growth and increaſe is from Chriſt. So the Apoſtle, *Col.* 2. 19. *From him the whole body having nouriſhment miniſtred, &c.* The branches live and increaſe by virtue of the ſap which is derived from the root. Chriſtians grow by virtue of the ſap which is to them derived from Jeſus Chriſt. Every part grows by Chriſt.

Reparation. 3. *Meat is a repayrer of natures decayes.* When by ſome violent ſickneſſe the ſpirits are conſumed, the body waſted, the ſtrength loſt, meat fitly and ſeaſonably taken, helps, through the divine bleſſing, to recall all again, 1 *Sam.* 30.12. his ſpirit came to him again. Jeſus Chriſt is the repayrer of the ſouls decayes. Sometimes a Beleever through the neglect of his duty, through ſurfetting upon ſin, brings ſpiritual languiſhings upon himſelf, his ſtrength is decayed, his vigour is abated, his pulſe beats very weakly, he can ſcarcely creep in the wayes of God. In ſuch a caſe Jeſus Chriſt recovers him, repayrs his breaches, and renews his ſtrength, as in former times. The *Pſalmiſt* ſpeaks of this, *Pſalm* 23. 3. *He reſtoreth my ſoul, He leadeth me in the paths of righteouſneſſe for his Names ſake.* The Saints have every day experience of this reſtoring virtue of Chriſt.

III. How this meat is eaten and received. The Scripture makes mention of three things which concur to this act.

1. *The Ordinances.* Theſe are the conduits. Jeſus Chriſt hath inſtituted and appointed his Ordinances to be the means of carrying his nouriſhing virtue to the ſoul. The Ordinances are the diſhes of gold upon which this heavenly meat is brought. Prayer, Reading, Preaching, Meditation, holy conference, the Sacrament; in theſe Chriſt preſents himſelf to the ſoul. He that forſakes theſe, can expect no feeding from Chriſt. *In this Mountain will the Lord of Hoſts make a feaſt of fat things, &c.* Eſay 25. 6. The feaſt is made in the mountain of Gods houſe, and the Ordinances are the diſhes on which this meat is ſet, and the knives by which its carved out to the ſoul.

2. *Saving lively faith.* This is the inſtrument. What the hand, and mouth, and ſtomack are in the corporal eating, that is faith in this ſpiritual eating. Faith is the *hand* that takes this meat, the *mouth* that eats it, and the *ſtomack* that digeſts it. Yea, Faith is as the Veins and Arteries that do diſperſe and carry this nouriſhment to every power of the ſoul. This is abundantly cleared in this very Chapter, *v.* 35. *He that cometh to me ſhall never hunger, he that beleeveth in me ſhall never thirſt. Cometh* is expounded by *beleeveth.* Eating and drinking are here put for believing. *Crede & manducaſti.* He that beleeves eats, and he that eats not, it is becauſe he beleevs not; *Hic edere eſt credere.*

Doct. 2. *That the Blood of Jeſus Chriſt is drink indeed.* Blood is here put for the whole perſon, as fleſh was. And its rather *his Blood* is drink, than that *He* is drink; becauſe the great efficacy of all Chriſt did, lies principally in his Blood, *Hebrews* 9.22. And in the ſame reſpects, as his fleſh is ſaid to be meat *indeed*, his blood is ſaid to be drink *indeed.* And thoſe three things which concur to the act of eating his fleſh, concur alſo to this act of drinking his blood, The myſtical uuion, ſaving faith, the Ordinances. I ſhall therefore onely open two things.

1. Shew that Chriſts blood is drink.
2. The Analogy between his blood and other drink.

I. That the blood of Chriſt is ſpiritual drink, will appear.

1. *From the drink-offerings under the Law.* In the Law there were ſundry drink-offerings appointed as well as meat-offerings. The daily ſacrifice which was to be offered continually, every Morning and Evening, had both a meat-offering, and drink annexed to it, *Exodus* 29. 40, 41. The dayly Sacrifice did ſignifie Three Things.

(1.) That Jeſus Chriſt the true Lamb of God was available to the Church

Church of God, from the Morning of the World, to the Evening, the end of the world.

(2.) To signifie the continual need the Church had of reconciliation by Christs blood, which taketh away sin.

(3.) To sanctifie the Morning & Evening Prayers of the Church, by the interceding sacrifices of Christ the Mediator. And the meat-offering, and drink-offering added thereunto, did signifie, that Jesus Christ by offering himself to God, becomes not onely our redemption, but also meat and drink to the soul. The sheaf of the first-fruits appointed to be offered every year, had both the meat-offering and drink-offering added thereunto, *Lev.* 23. 10, 11, 12, 13. The like is to be observed in other sacrifices. Now as the meat-offerings did represent Christ as food, so the drink-offerings did set him out as our spiritual drink.

Numb. 15. init.

2. *From the water issuing out of the rock.* You read the story of that, *Numbers* 20. The people in the desart of *Zin* wanted water. In their necessity, as their custom was, they fall a murmuring, *v.* 3, 4, 5. God commands *Moses*, v. 8. to speak unto the rock to give them water, that they and their cattel might drink. *Moses smites* the rock twice (which was his sin, because God only commanded him to *speak* to the rock) and it gave forth its waters in abundance, *v.* 11. Now what the meaning of this water was, the Apostle tells us, 1 *Cor.* 10. 4. *They drank of the rock that followed them, and that rock was Christ. The rock typified Christ*, and the water of the rock, of which they and their cattel drank, typed out the blood of Christ our spiritual drink.

3. *From the cup in the Lords Supper.* Why is the cup added to the bread? is it not to let us know, that Jesus Christ is spiritual drink, as well as our spiritual bread?

4. *From the resemblance of the vine.* Our Saviour *John* 15. is compared to a vine. Why to a vine?

[1.] To shew the great mystery of the union of all the spiritual branches with him the root.

[2.] To signifie that he is our spiritual drink. The vine doth yeeld wine which is drink for the body: the Lord Jesus Christ doth yeeld spiritual drink for all those that are his members. He is the wine of God, as well as the bread of God.

II. *Quæ Analogia?* The Analogy stands in four things. There are four properties of drink distinct from meat.

1. *Drink is for refreshing and cooling.* When the body is hot by labour,

bour, or by ſickneſſe, or travel, drink doth cool and refreſh it. *The Hart panteth after the water-brooks*, Pſalm 42.1. The chaſed hart when he is heated with hunting, makes to the River, and by drinking is refreſhed. The ſweating Traveller goes to the ſpring and cools himſelf by drinking of the ſtreaming waters. The blood of Jeſus Chriſt is of a very refreſhing and cooling nature. When the ſoul is heated with temptations, parched with the fiery wrath of God in the conſcience, when it lies ſweating and ſwealtring under guilt, one drought of Chriſts blood taken down by faith, yea one drop of it ſenſibly falling upon it, doth cool and refreſh it again. Hence he is alſo compared to the Rivers of water in dry places, *Iſa.*23.2. Hence is that invitation, *Matthew* 11.28. *I will give you reſt*, ἀναπαύσω, I will give you refreſhment, ſo 'tis tranſlated, *Phil.* 7. τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται, nothing indeed can cool the parched ſoul but Chriſts blood. And this will do it abundantly when 'tis quite melted with wrath, and burnt up with anguiſh.

2. *Drink cleanſeth the body.* The inward parts are waſhed and purified as well as refreſhed. As the running water cleanſeth the chanel, and carries away rubbiſh and filth, ſo drink ſeaſonably and fitly taken, carries away the defilements that are contracted within the body. The blood of Chriſt is of a cleanſing nature. 'Tis indeed the onely cleanſer. It doth, being taken by faith, carry away all the filthineſſe of the inward Man. All the Ceremonial purifications were types of the purifying blood of Chriſt, *Hebrews* 9.13, 14. There ye have the typical cleanſings expounded. *The blood of Jeſus Chriſt cleanſeth us from all ſin*, 1 John 1.7. Chriſt takes away the guilt of ſin by Juſtification, and he cleanſeth us from the filthineſſe of ſin by Sanctification. You read in *Zech.*13.1. of *a fountain opened for ſin, and for uncleanneſſe*. This fountain is nothing elſe but the fountain of Chriſts blood. He that drinks daily of this blood, ſhall be cleanſed daily.

3. *Drink is of a reviving nature.* It recovers from faintings, it opens the eyes, helps feebleneſſe of Spirit, *vid. Judg.* 15.18, 19. *Sampſon* being tyred by that great ſlaughter of the *Philiſtines*, found his ſpirits ſink, he prayes for drink, and when he had refreſhed himſelf with water, his ſpirit came again, and he revived. *Solomon*, Prov.31.6,7. preſcribes *ſtrong drink to him that is ready to periſh, and wine to the heavy hearted, that they may forget their poverty, and remember their miſery no more*. Some drink is called *Aqua-vitæ*, becauſe of its uſefulneſſe and efficacy this way. The blood of Jeſus Chriſt is

a reviving blood. When the soul is in *deliquio spirituali*, when it faints, and dyes, and sinks, the sprinklings of this blood will fetch it again, a drop or two of this true *Aqua-vitæ* taken down by faith, will open the eyes and restore it again. This effect it had on *Asaph*, Psalm 37. 26. *My heart and my flesh faileth, &c. but thou art the stay of my heart, and my portion for ever.* This was foretold of Christ long before his birth, by that Evangelical Prophet, *Esay* 61. 1. and *chap.* 57. 15. *To revive the spirit of the humble, and to revive the heart of the contrite ones.* It is his blood, and that alone, that healeth the broken in heart.

4. *Drink is of a cheering nature.* It doth beget and continue cheerfulnesse. The *Psalmist* tells us that *wine maketh glad the heart of Man*, Psalm 104. 15. The blood of Christ is a heart-cheering thing. It's the onely foundation, and the only preserver of true joy. It will make the heart merry in adversity, it will create laughter in heavinesse. *Psalm* 4. 6, 7. *Lord, lift thou up the light of thy Countenance, &c. Thou hast put gladnesse in my heart, &c.* The light of Gods Countenance is lifted up onely in, and through Jesus Christ. Christs blood is the onely Medicine for spiritual Melancholy. When the Church was drinking in Christs wine-cellar, taking down this blood, how was her heart cheered? *Cant.* 2. 3, 4. *I sat down under his shadow, &c.*

The Uses of this are,

1. For Information, in these particulars.

I. *Take notice of the great mystery of a Beleevers union and oneness with Jesus Christ.* The Scripture sets this out, as by expresse testimonies, so by natural resemblances, as of vine and branches, *John* 15. *init.* head & members, *Eph.* 1. *ult. Ep.* 6. 30. of husband and wife, *Eph.* 6. 32. of the foundation, & superstructory stones, *Eph.* 3. 20, 21. and of meat and eaters, as in the Text. As there is a union between the meat and the body of him that eats it, so there is an intimate union between a Beleever and Christ his spiritual meat. And indeed our union with him is the foundation of our feeding on him. He could not be our meat, if he were not our Head by *mystical union.* This is the foundation of this eating; this makes Christ ours, gives us right to eat. The Apostle, *Col.* 2. 19. makes our union with him the foundation of our receiving nourishment from him. And the souls feeding on him, proves the souls union with him. So it follows, *vers.* 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* As the meat which we eat is turned into the substance of our body, so we are turned into Christ, *made flesh of his flesh, and bone of his bone.*

2. *Behold*

2. *Behold here the fulneſſe of Chriſt. Whence ſhall we have bread in the Wilderneſſe to ſatisfie ſo many*, ſay the Diſciples to Chriſt, *Mark* 8.4,5. The fulneſſe of Chriſt appears in this, that he hath enough in him to feed ſo many, and to feed every one ſo plentifully. He hath fed his people ever ſince that promiſe, *Gen.*3.15. and he will feed all his Elect to the end of the world, and he will feed them all abundantly every kind of way; he feeds them with grace, feeds them with knowledge, feeds them in reſpect of juſtification, and he feeds them in reſpect of ſanctification, &c. and yet is there no abatement of his fulneſſe. Did not *the fulneſſe of the God-head dwell bodily in him?* Col. 2. 9 He could not feed ſo many ſo long every way, without any diminution of his fulneſſe; the Children have been eating above five thouſand yeers, and the loaf is ſtill whole.

III. *Behold the great love of Chriſt, and the Father, in giving us this meat and drink.* Remember, 'tis his fleſh that is our meat, his blood that is our drink. He could not have been our meat and drink, if he had not been ſacrifiſed; the Prieſts were not to eat of the offerings allowed them till they were ſacrifiſed, had not Chriſt been ſacrifiſed, he could have been no food for us. The love of Chriſt and of the Father appear the more in it, that he ſhould ſacrifiſe his Son to be a meat-offering for us, and let out his blood to be a drink-offering for us; wonder to eternity at this love, *John* 3. 16. the Scripture expreſſes the great love of God to the *Iſraelites*, that he gave them Manna from Heaven, *Pſalm* 75. 23, 24, 25. How much greater love doth he expreſſe in giving his Son to the Elect to feed them? That Gods onely Son ſhould be torn in pieces to be meat and drink for us. Behold what manner of love the Father hath beſtowed upon us, as to feed us with the body and blood of his own Son!

IV. *Behold here the compleatneſſe of Chriſt.* The Scripture ſpeaks much of his compleatneſſe and perfection. Look upon him in what reſpect, under what notion you pleaſe, and you ſhall ſee his compleatneſſe. Behold him as a Saviour, and ſo he is a compleat; he ſaves εἰς τὸ παντελές. *Heb.* 7. 25. He ſaves the ſoul, the body from all evil, unto all good, and that for ever. Conſider him as a *Phyſician*, and his compleatneſſe will appear. He heals the Soul, the body, heals in an inſtant, heals to the bottom, &c. whatſoever he is compared to, he is compleatly and perfectly ſo. Behold him as a *Feeder*, and he is compleat in that notion; He is not onely meat, nor onely drink, but he is both meat & drink, compleat nouriſhment. The body cannot live without meat, if drink be wanting; nor can it ſub-

sist by drink onely without meat. Bread without drink would dry up the blood; drink without meat would in a little time drown the body. A mixture, and fit proportion of both keeps it in health. Jesus Christ is both these, compleat and perfect nourishment. Well may the Apostle say, that Christians are compleat in him, *Col.* 2. 10. ἐστὲ ἐν αὐτῷ πεπληρωμένοι. He is in himself every way compleat, and those that adhere to him, are perfectly compleat in him.

V. *Take notice of the truth of Christs humanity. Marcion, Eutiches, Saturnius, Maniches,* hold that Christ was Man onely in appearance. The Scripture doth both assert the God-head and Man-hood of Christ. The two natures are personally united, never to be separated. *His Name shall be called Emmanuel,* Mat. 1. 23. And the truth of the Man-hood is asserted in many places, *The Word became flesh, and dwelt among us,* John 1. 14. *To us a Child is born,* Esay 9. 6. As other Scriptures, so the Text doth clearly assert his humanity, for it makes mention of his flesh and blood. The God-head hath neither flesh nor blood, but the Man-hood hath both. He is perfect God, and perfect Man, of a reasonable soul, and humane flesh subsisting.

VI. *How injurious are the Papists to the People of God, that deny them his blood?* They take away from the Laity (as they call them) the blood of Christ in the Sacrament. And by this means do in effect deny them nourishment. As the body stands in need of meat as well as drink, and of drink as well as meat, so doth the soul. As they wrong Christ in transgressing his institution, who appointed the cup as well as the bread, *Matthew* 26. 26, 27. So they are very injurious to the Church, in taking away the one half of their spiritual food. Abhor their Doctrines, blesse God you are freed from the sacrilegious soul-robbers. They that deprive you of Christs blood, deprive you of life, for *except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you,* John 6. 53. yea indeed, he that takes away Christs blood, takes away whole Christ from the soul.

VII. *The wickednesse of the Socinian doctrine that makes nothing that Christ did, to be meritorious for us, but only exemplary.* This is a soul-damning doctrine. Christ is *our meat and drink.* He dyed not onely to teach us to suffer, but to be meat and drink to keep us from starving, yea to feed us up to eternal life.

VIII. *The miserable condition of those that want Christ.* Nothing can keep them from starving, who either have not, or will not use

uſe this meat and drink. The condition of *Lazarus* was ſad as to his outward man, when he had neither meat nor drink, *Luke* 16. *Hagar* and her child were in a miſerable condition, when the bread was eaten, and the bottel empty, *Gen.* 21.15,16. That condition of that deſolate Widow of *Sarepta*, 1 *Kings* 17. 11, 12. was very ſad: far worſe is is theirs who want Chriſt: the ſtarving of the ſoul is worſe than the pining of the body.

IX. *None fare ſo delicately as Beleevers.* That rich glutton *fared deliciouſly every day*, Luke 16. 19. What were his delicates to this? He had the creatures to feed upon; Beleevers feed on God himſelf. *Nabal* its ſaid, when he had his ſheap-ſhearers, made *a feaſt like the feaſt of a King*, 1 *Sam.* 25. 36. You read of *Ahaſuerus* his great feaſt, *Eſth.* 1. 4, 5. You read of *Solomons* daily proviſion, 1 *Reg.* 4. 22, 23. this was very great. But the beleeving Beggar hath better proviſion than this. What is the fleſh of fouls to the fleſh of Chriſt? What is the blood of the grape to Chriſts blood? This is a Beleevers daily food. They have not onely *panem & potum Domini*, but they have *panem & potum Dominum.*

X. *The folly of thoſe that do either feed themſelves, or perſwade others to feed upon their own works and duties.* The Papiſts ſet men works and duties before themſelves, and others, as their ſpiritual meat and drink. They make the righteouſneſs of man their meat and drink.

(1.) *This doctrine is derogatory to Chriſt.* To make any thing beſides Chriſt, the ſouls meat and drink, is to deny him to be meat, at leaſt ſufficient and perfect meat. He will either be our onely food, or not our food at all. Chriſt is incapable of all other mixtures. As the Apoſtle argues about grace and works, ſo may we argue in this matter about Chriſt and works, *Romans* 11.6. *If by grace, then it is no more of works, &c.* If Chriſt be our meat and drink, then are not works our meat and drink, otherwiſe Chriſt is no more Chriſt; and if works be our meat and drink, then is not Chriſt our meat and drink, otherwiſe works are no more works.

(2.) *This doctrine is prejudicial to the ſoul.* It is indeed a ſoul-ſtarving doctrine. Our works cannot feed us. The Prophet tells us, *Eſay* 44. 20. *That the Idolater feedeth on aſhes.* Our beſt works and duties are not meat & drink, but aſhes. 'Tis as impoſſible that the body ſhould live upon aſhes, or other ſuch traſh, as that the ſoul ſhould live upon its own works. Our works have nouriſhing virtue in them. *If a Son ſhall ask bread*, ſaith our Saviour, *of any of you that is a Fa-*

ther, will he give him a ſtone ? Luke 11. 11, 12. The Papiſts are unnatural Fathers to their Children. When they ask them bread, they give them a ſtone; when they ask fiſh, they give thē a Serpent; & when they ask them an egg, they give them a Scorpion. A Mans beſt works are Stones, Serpents, Scorpions; yea, they are poyſon to him that makes them his food. You read of a ſevere threatning of *Rabſhakeh*, againſt the people of God, 2 *Reg.* 18. 27. *He would make them eat their own dung, &c.* The Papiſts put this threatning into practice upon all their followers in a ſpiritual ſenſe; They make them eat their own dung, *&c.* Indeed our beſt works and duties in the account of ſtrict juſtice are no better, *Mal.* 2. 3. *I will ſpread dung upon your faces, even the dung of your own ſolemn Feaſts.* A perſon had better never do any good works, than make them his ſpiritual meat and ſubſiſtence.

XI. *Behold here the excellency of Jeſus Chriſt.* He is meat and drink. He is indeed compared to all things that are excellent; he doth far excel whatſoever he is compared unto. He is as far above all other meat and drink, as the beſt meat and drink are above the coarſeſt pulſe, and the muddieſt water. See this excellency in a few particulars.

1. *Chriſt is ſpiritual meat and drink.* All other meat and drink is only corporeal. 'Tis ſo in its own nature, and 'tis ſo in regard of the ſubject; it nouriſheth not the ſoul but the body only. All their delicacies do not feed the inward Man. Thoſe that have the fatteſt bodies, have not alwayes the fatteſt ſouls. But Chriſt is ſpiritual meat and drink. He feeds the ſoul, the conſcience, the ſpiritual part. *His blood purgeth the conſcience, Hebrews* 9.14. It refreſhes the conſcience, it chears the conſcience, his body ſtrengthens the ſoul, repaires the decayes of the inward man.

2. *Chriſt is heavenly meat and drink*, John 6. 32. *My Father giveth you the true bread from heaven.* Other meat and drink is terrene and earthly. Your bread growes out of the bowels of the earth. Your wine is the blood of an earthly grape. The fleſh you eat is fed of the tender graſſe that ſprings out of the earth. If the earth ſhould prove barren, you would ſoon feel a famine. *The King himſelf is ſerved by the field, Eccleſ.* 5.9. 'Tis true, the bleſſing comes from heaven, but all the materials of meat and drink are earthly. But Jeſus Chriſt is the bread of heaven, and the wine of heaven. The Manna came from the clouds onely; but Chriſt from the beatifical heaven, even from the boſome of the Father.

3. *Chriſt*

3. *Chriſt is incorruptible meat and drink.* All earthly meat and drink is of a fading periſhing nature. The beſt bread grows mouldy in a little time, the beſt fleſh in time putrifies and taints; the beſt wine grows eager and ſowr in a little time, and becomes unfit for the body of Man; The very Manna it ſelf, when it was kept till the Morning of the next day, contrary to Gods command, *bred wormes and ſtank*; *Exodus* 16. 20. But Jeſus Chriſt knows no corruption. His fleſh and blood is now as ſweet and pleaſant after ſo many Ages, as it was the firſt hour it was eaten and drank, *John* 6.27. And it will be as far from corruption at the end of the world, as now it is. The Manna in the golden pot corrupted not, though kept for many Generations. Chriſt is Manna in that golden pot, the humanity in the golden pot of the Divinity ſhall ſee no corruption.

4. *Chriſt is ſuch meat and drink as preſerves from death.* Other meat and drink cannot keep Man from the grave. That rich Man that fared deliciouſly every day, was not made immortal: *The rich man dyed and was buried*, Luke 16. 22. All that Generation that fed on Manna, and drank the water out of the rock, dyed, *John* 6.49. But Chriſt preſerves the ſoul from Death, *John* 6. 50. *This is the bread of God that came down from Heaven, that a Man may eat thereof and not die.* It immortalizes the ſoul that feeds on it. *He that beleeveth on me hath eternal life*, verſe 51. And then,

5. *Chriſt is a ſoul-ſatisfying meat and drink. He that beleeveth on me ſhall never hunger, and he that cometh to me ſhall never thirſt*, John 6. 35. There is a *hunger of deſire*, and a *hunger and thirſt of total emptineſſe and want.* He that hath this meat and drink, ſhall never totally want him. It is not ſo with other meat and drink. A Man may have his belly filled with other meat and drink, and may have a good quantity before-hand, and yet may at laſt want a morſel, and dy for want of a draught of water. But he that once hath this ſpiritual meat and drink, though he eat but a little, ſhall never be utterly deſtitute, *John* 7. 37, 38. The Widows handful of meal, and ſpoonful of oyl, was never ſpent till God ſent rain upon the earth, 1 *Reg.* 17. 16. He that hath but a handful of Chriſts fleſh, and a ſpoonful of his blood, ſhall never ſee want, but ſhall have enough to ſatisfie him to all eternity.

6. *Chriſt is ſuch meat and drink as gives life to the dead.* Other meat and drink cannot preſerve a living body from death, much leſſe can it give life, and reſtore breath to a dead body. Put the moſt delicate meat, the ſtrongeſt drink into the mouth of a dead man, and they

they will not give him life if the soul be quite departed. They may recover from a swoon, they cannot from death. But the flesh and blood of Christ quicken the dead. Christ by putting his flesh and blood into the mouth of the dead soul, conveys life into it. His flesh and blood make the lips of the dead to speak. *As the Father raiseth the dead and quickneth them, so the Son quickneth whom he will*, John 5. 21. If thou hast any spiritual life in thee, thou didst receive it from the enlivening virtue of Christs flesh and blood communicated to thee by the Spirit of life.

7. *Christ is such meat and drink as will never surfet.* All other meat and drink, if it be taken immoderately and unseasonably, tends to sickness and surfetting. The more lushious and delicate they are, the sooner do they surfet the body. Hence is *Solomons* advice, *Prov.* 25.16. Drunkenness and surfeting bring more to their long home, than pining famine. But the flesh and blood of Christ never surfet. A Man cannot eat and drink too much of Christ, nor can they eat and drink him unseasonably. There is no killing, no annoying virtue in Jesus Christ: this meat and drink will never clog, never cloy the stomack. Christ is an occasion of death to none but to those that refuse him.

8. *Christ is such meat and drink as is suitable for all persons at all times.* Other meat and drink is not fit for all persons, nor for the same person in all conditions. That that will nourish a Man may kill a Child. That that strengthens a Man in health, may kill him in sickness. There is meat for strong Men, milk for Babes, &c. But Jesus Christ is meat and drink for all persons, for all conditions. He is meat for the strong Man, he is milk for the Babe. He is proper for the healthful person, and he is fit for the sickly person. He is the labouring Mans food, and he is the sick Mans dyet. His blood is Physical drink to him that is sick, cooling drink to him that is parched with heat, he is is strong cordial-drink to him that faints. He is a suitable nourishment.

9. *Jesus Christ is meat and drink that is freely bestowed.* He is not purchased by our mony, nor procured by our industry, but freely communicated. Other meat and drink is procured at dear rates. Men must Till, and Plow, and sow their Land; Men must breed up Cattel, Men must plant Vines, dig Springs and Fountains, otherwise they can expect neither meat nor drink. The *Egyptians* in a time of Famine pawn'd their Lands for food, they gave their Cattel for bread, and at last sold their Land out-right that they might have

have food, *Gen.*47.15, 16, 17, 18, 19, 20. But Christ is meat and drink, though the most costly in himself, yet costlesse to us. Nothing is required on our part, but receiving of him. If any should offer mony, Christ would say as *Peter* to *Simon Magus*, Acts 2. 20. *Thy mony perish with thee.* He that will not take this meat and drink as an alms, shall famish for want of it.

Use 2. For Exhortation.

I. To such as want Christ. My counsel to them is, that they would labour for an interest in him: you cannot be well without him, you will famish your soul, if you have not Christ for your meat and drink.

Quest. How may we come to have an interest in him?

1. *Be thorowly perswaded of your need of him.* This is the first step to the attainment of him. Look upon your natural guilt; upon all your sins; upon the severity of the curse of the Law against disobedience; upon the exact Justice of God in punnishing sin; and upon your own helplessenesse either to satisfie Justice, or to stand out under the deserved wrath of God, and you will be convinced of your need of him.

2. *Wait upon Jesus Christ in that way in which he gives himself to sinners.* The publick Ordinances, chiefly the preaching of the Word. In that Christ makes the tender of himself, and by that ordinarily faith is wrought in the heart to embrace that tender, *Rom.* 10.17. *Zacheus* obtained Christ by being in the way of Christ, *Luke* 19. 4. The Ordinances are the *Sycamore-tree.* Climb up into them, and stay and wait till Christ come. He is to passe by that way.

3. *Observe his call and embrace it*, Prov. 9. init. *Luke* 14. 16, 17, 18. Mark the impressions of the Spirit, the knockings of Christ. Thus did *Zacheus*, Luke 19. 5, 6. *Zacheus, Come down; &c. And he made haste and came down, &c.* Beg of Christ that he would give a heart to come down, when he sayes, come down. He is the meat and drink of God. He that refuseth him, sinneth against his own soul. Consider seriously of it. When you find your stomack crave meat and drink; think, O what shall I do for spiritual meat and drink?

II. To such as have an interest in Christ, who is meat and drink, let me commend a few things to you.

1. *Feed*

1. *Feed on him.* Eat and drink of this fleſh and blood every day. Chriſtians grow weak, becauſe they let their meat and drink ſtand by them. 'Tis not the fleſh in the pot, but the fleſh in the ſtomack that gives nouriſhment. 'Tis not the drink in the veſſel, but the drink taken down that revives. Stir up ſpiritual hunger, and that will make you feed heartily on Chriſt. Eat and drink Chriſt by *Meditation*, eat and drink by him *Application*. Let your faith draw in Chriſt in every Ordinance. Keep your ſpiritual meals as conſtantly as you do your other meals. Your eating will help you to a ſtomack. Satisfaction and hunger are mutual helps one to another. Eating and drinking other meat takes away the appetite, but it increaſeth the ſpiritual appetite. Fixed times of ſpiritual feeding every day, are marvellous profitable. When you have prayed, call your heart to account what it hath taken in of Chriſt. When you have been reading, ask it what nouriſhment it hath received from the Word. When the Lords Supper is over, enquire what refreſhment is received. Put your ſelves forward to frequent, conſtant, actual feeding. It's pitty ſuch precious meat and drink ſhould ſtand in corners, when the ſoul hath ſo much need of it.

2. *Be thankeful for this meat and drink.* That it is provided for any; That it is actually dealt out to you; That you have that meat and drink which others want. There are many that have no other meat but ſin. *They drink iniquity like water*, *Job* 15. 16. Some eat the *bread of violence, and drink the wine of deceit.* Some there are that *drink the wine of the condemned in the houſe of their God*, Amos 2. 8. *They eat the fleſh of men, and drink their blood like new wine*, Micah 3. 3. The greateſt part of Men have no other meat than the pulſe of worldly comforts; no other drink than the puddle water of created things, and thou haſt the fleſh and blood of Jeſus Chriſt to eat and drink: prize and value at an high rate the exceeding riches of this grace. We are to bleſſe God for our corporal meat and drink. Jeſus Chriſt gave thanks when ate and drank, *John* 6. 11. And ſo did the Apoſtles, *Acts* 27. 35. And ſo ſhould all Men do. It is bruitiſh to eat and drink without Thankſgiving. How much more cauſe have we to bleſſe God for our ſpiritual meat and drink? The corporal is common to us with others; This is peculiar onely to the Elect; no other ſhall taſte of this proviſion.

3. *Let your growth be anſwerable to ſuch excellent feeding.* God expects that our ſpiritual growth ſhould be proportionable to our ſpiritual feeding.

Bos

Bos Macer pingui in arvo, is prodigious. Husband-men expect that when they put their Cattel into Paſtures that are rich, where there is plenty of graſſe, and abundance of water, they expect that their growth ſhould be anſwerable, The Saints of God are highly fed. They have Angels meat, ſhould they not then do Angels work? If you do not grow very faſt, you will bring up an evill report of Chriſt; as if his fleſh were not nouriſhing meat, as if his blood were not nouriſhing drink, as if it were meat in ſhew, and not meat *in deed*; as if it were drink in ſhew, not drink *in deed*. Jeſus Chriſt may repent that his body was broken, his blood poured out to be meat and drink for you that are ſtill lean and ill-favoured, even Dwarfs in grace. It's the Saints privilege that they ſhould grow, becauſe Chriſt is their feeder; and it is their duty, becauſe they have ſuch food, to be carefully mindful of growing. Every Limb of the new Man ſhould thrive. We ſhould grow lower in Humility, higher in Heavenly-mindedneſſe, broader and thicker in ſpiritual affections, &c. You cannot expreſſe your Thankfulneſſe for this royal meat and drink, any other way ſo much to the contentment of Chriſt, as by growing abundantly. It is that which our Saviour requires as a teſtimony of our union with him, and of Thankfulneſſe for that feeding virtue we receive from him, *John* 15. 5, 8. As he is unworthy of meat that doth not labour, ſo is he more unworthy that doth not grow.

4. *Shew pitty to others that feed on other meat and drink.* Endeavour to communicate Chriſt to thoſe that want him. We naturally pitty famiſhed Men; lean cheeks, and pale faces, work ſome bowels in a miſer, in an enemy. Commend Chriſt to others, perſwade them to embrace him. You ſhall feel no want of meat and drink for your ſelves, by communicating Chriſt to others. Though a thouſand eat and drink of him, no one ſhall have the leſſe.

5. *Do not deſpair of ſpiritual growth and ſtrength.* 'Tis a diſhonour to Chriſt to think that he ſhould ſtarve you. His fleſh is ſtrenthening fleſh, his blood is ſtrengthening blood, quickning blood. 'Tis full of Spirits, 'tis full of life. Though thy graces be weak, thy ſpiritual diſeaſes violent, yet deſpair not. Thou receiveſt more from Chriſt, than thou canſt loſe or ſpend.

ROMANS 13. 14.

Put ye on the Lord Jesus Christ.

VII. SERMON. IN this Chapter the Apostle recommends unto Christians the practice of several excellent duties for the adorning of their holy profession in the world.

1. *Subjection to civil Magistracy.* This is urged by sundry Arguments, from *v.* 1. to 8.

2. *Unto that heavenly and divine grace of love.* This is pressed by many Arguments, from *v.*8. to 13.

3. *Unto honesty of conversation*, v.13. He would have them to abstain from all acts of Intemperance, such as Rioting, Drunkennesse, &c. And to walk, εὐσχημόνως, decently and honestly.

4. *'Tis the putting on of Christs righteousnesse.* This he names to distinguish Christian graces from moral virtues; unlesse Christ and his righteousnesse imputed by Faith be put on, that power to live holily may be derived from that Fountain, a Christians holinesse shall not exceed the righteousnesse of moral Philosophers, and Jewish *Pharisees*. They did abstain from many works of the flesh, they did practise acts of Temperance and other virtues, but they did not draw power from this Fountain Jesus Christ, being strangers to Christ and his righteousnesse, all their eminent virtues gained no saving acceptance from God. The Apostle therefore would have Christians not onely to walk holily, but to draw all power of holy walking from Christ the root of all true holinesse, *v.*14.

5. *Not to make any superfluous and inordinate provision for the flesh*, v. 14. latter end. The Text hath two parts.

1. *An Act*, ἐνδύσασθε. It's a Metaphor borrowed from the putting on of garments, used by the Apostle often. In reference to the New-man, *Eph.*4.24. In reference to the spiritual Armour, *Eph.*6. 11. In reference to acts of mercy, *Col.*3.12. And here in reference to the application of Christ. But *Put ye on.*

2. *The Object, The Lord Jesus Christ.*

3. Expressions relating to one and the same person. They are many

many times joyned together, though used singly and apart often. *Acts* 16.31. *Beleeve on the Lord Jesus Christ, and thou shalt be saved;* so in those Apostolical benedictions. *The Grace of our Lord Iesus Christ be with you all.* We may distinguish them thus.

Lord is a name of Power.
Jesus a name of Grace.
Christ a name of Authority.

The words afford a twofold lesson. The one implyed, the other expressed, *Viz.* 1. That Jesus Christ is a spiritual garment. 2. That it's the duty of beleevers to put on this garment.

Doct. 1. *The Lord Iesus Christ is a spiritual garment.* This is necessarily implyed under the metaphor of *putting on.* This ἐνδύσασθε doth imply ἔνδυμα Jesus Christ is the souls cloathing. Christ is a Christians vestment. As he is spiritual meat and drink, so he is spiritual Apparel.

Two things here to be opened.

1. To prove that Christ is a garment.
2. To shew the Analogy between Christ and other garments.

I. That Christ is a garment. This will appear two waies.

1. *From expres's Scriptures.* All those texts where mention is made of the putting on of Christ, are testimonies of this truth, *Gal.* 3. 17. *As many as are baptized into Christ, have put on Christ.* That in *Esay* 61. 10. *I will rejoyce in the Lord, for he hath cloathed me with the robes of righteousnes; he hath put upon me the garments of salvation. Ierom* expounds it of Jesus Christ. *salvatorem & justificatorem nostrum;* who covers us with his own righteousnes as with a pretious robe of salvation. This is taught by our Saviour in that counsel which he gives to the naked Church of *Laodicea*, Rev. 3. 18. *I counsel thee to buy of me gold, &c. and white rayment that thou mayst be cloathed.* What are those ἱμάτια λευκὰ but Jesus Christ himself imputed and applyed to the Soul. *Isa.* 52. 2? its spoken of deliverance from *Babylon*, and more fully of redemption by Christ.

2. *From typical or more mysterious Scriptures.* There are many of this kinde.

(1.) *Those garments of skins wherewith God cloathed our first parents after the fall.* You read of them, *Gen.* 3.31. This was not without a mystery. *Peter Martyr* hath this note upon that place, that by these garments was shadowed out the promised Messiah, that blessed seed of

the woman, who ſhould be ſacrificed upon the Croſſe, and cut out (as it were) into garments for the cloathing of Gods Elect. The like is obſerved by Interpreters from thoſe kid-skins which *Rebeccah* but upon the hands of *Iacob*, and upon the ſmooth of his neck, when ſhee ſent him to his Father for the bleſſing, *Gen.* 27. 16. They did decipher Chriſt, with whom the Soul being cloathed obtains a bleſſing from the hands of God.

(2.) *Thoſe garments of the High Prieſts.* God appointed in the Law that glorious garments ſhould be made for *Aaron.* You read of them, *Exod.* 28. 2. What was typified by thoſe garments? They related to Chriſt. As the High Prieſt did typifie Chriſt; ſo the garments did ſet out the pure adminiſtration of Chriſt, who offered up himſelf without ſpot, *Heb.* 9. 14. and they did alſo teach the people of God, that it is Jeſus Chriſt that colaths their ſouls with choiſe raiment, that *fine linnen* which is the *righteouſneſſe of Saints*, Rev. 12. 18. This type is more fully expounded in *Zech.* 3. 3, 4. Thoſe filthy garments noted *Ioſhuah's* ſins, and the ſins of the people. That rayment which was afterward put upon him, did ſignifie Chriſt and his righteouſneſs, wherewith all ſpiritual Prieſts are glorioufly decked and cloathed.

(3.) *The wedding garment in the Goſpel.* You read of it, *Matth.* 22. 11, 12, What is meant by this wedding garment, but Jeſus Chriſt, who being apprehended, and put on by faith, works and creates the ſaving fruits of grace in the heart, and in the life?

II. Wherein ſtands the Analogy? There are ſeveral uſes of garments, in all which reſpects Chriſt is a garment to the ſoul.

1. *Garments are for the covering of the body.* Men uſe garments that the nakedneſs of their bodies may not appear to the eyes of others; for this reaſon did our firſt parents ſew fig-leaves together to hide their nakedneſs. In the ſtate of innocency when the body was without guilt, nakedneſſe was the greateſt Ornament; when ſin had polluted the body, then was nakedneſſe deformity; therefore man ſought the beſt garments he could to cover that nakedneſſe. For the ſame reaſon did God afterwards make man garments of skins to cloath him, *Gen.* 3. 17. Jeſus Chriſt is a covering to the ſoul. He is the Lamb of God that did not only redeem us by his blood, *ſed etiam lanis operuit*, ſaith *Ierom.*

(1.) He covers the deformity of our natural filthineſſe.

(2.) He covers the uglineſſe of our actual ſins, *Pſal.* 32. 2.

(3.) He covers all the ſpots of our holy duties. The mercy-ſeat un-

under the Law, covered the two Tables of the Decalogue, *vid. Exod.* 25. 17, 18, 21. This mercy-seat did typifie Christ, who is called ἱλαστήριον. *Rom.* 3. 25. as the mercy-seat is, *Heb.* 9. 5 the *Cherubims* covered the mercy-seat, and the mercy-seat covered the Ark in which were the two Tables of the Law. Jesus Christ is that covering mercy-seat, that covers or plaisters over all the sins which beleevers commit against the Law of God. Hence it is that God is said not to *behold iniquity in Iacob*, Numb. 23.31. He doth not see it to impute it, because it is hidden under the covering mercy-seat, Jesus Christ.

2 *Garments are for Otnament.* They do set out the body—*Viro vestis magnum decus addit honesta.* Garments to the body are as rich hangings or costly varnish over a wall of clay, they make it look better than it would do. Garments do mend the crookednesse of bodies that are bowed, and they do set out the perfections of beautifull bodies. Jesus Christ may well be compared to a garment in this respect, he puts a beauty upon the soul, a rich, lasting, perfect beauty. Therefore it is that he is compared to the wedding-garment, *Matth.* 22. 12. and to the High Priests garments, *Exod.* 28. 2. which were made for beauty and glory. Hence it is that beleevers that are loathsom and crooked in themselves, are made so excellently beautifull in Christ. You read much in *Solomons* song of a beleevers comelinesse, *Vid. Chap.* 4. 1, 2, 3, &c. and again, *Chap.* 7. 1, 2, 3, 4, &c. 'Tis because of the beautifull dresse in which he is attired. The comely garment puts comelinesse on him that wears it. You read of the orient beauty and rich attire of the Kings Daughter, *Psal.* 45. 13, 14. The Kings Daughter is the real Saint, the *cloathing of wrought gold*, and the *rayment of needle-worke*, is nothing but Christ, and the graces he brings with him in which the soul is invested. Christ is the only Ornament indeed. He is a crown and diadem upon the head, he is a jewel in the bosome, he is a ring upon the finger. No soul hath any true beauty (though outwardly cloathed in scarlet) that hath not on it this garment. Christ is the souls Ornament, as he is a Justifier, and as he is a sanctifier, 1 *Cor.* 1. 30. He adorns us as he is our justification, putting us into a state of righteousnes. And he adorns us as he is our Sanctification, by communicating unto us his own comlinesse in the seeds of holinesse.

3. *Garments are for the defending of the body.* They are *munimenta corporis.* They are as light armour upon the body. In the Winter they guard the body against the nipping cold; in the Summer they preserve, and defend it from the parching heat. Every blast would pinch

pinch the body, were it not for our garments, every thorn would prick, every ſtone would bruiſe the foot if it were not fenced by that rayment which is upon it. The garments are a little moveable Garriſon in which the body marches through many inconveniences which otherwiſe it could not do. The Lord Jeſus Chriſt is the defence of the ſoul; he ſaves it from many a knock which otherwiſe it would get.

1. *He defends the ſoul from ſin.* Sin hath not that power and dominion over a beleever that is cloathed with Chriſt, as it hath over the ſoul that is uncloathed. *Rom.* 6. 14. *Sin ſhall not have dominion over you.* Chriſt keeps ſin from bearing that ſway in a Saint which it doth in other men. It is a vanquiſhed, wounded, crucified Enemy.

2. *He defends them from the rage and fury of men.* Man would tear them to pieces, if this garment did not interpoſe between their rage and the ſoul. Of this our Saviour ſpeaks, *Iohn* 16. 33. The ſling cannot touch the skin till it peirce thorow the rayment. The arrow cannot wound the body till it peirce thorow the garment. Jeſus Chriſt preſerves his people from the devouring teeth of ungodly enraged men.

3. *He defends them from the fiery aſſaults and onſets the Devil.* Simon, Simon, *Satan hath deſired to ſift thee as wheat is ſifted: but I have prayed for thee that thy faith may not fail*, Luk. 22. 32. This roring Lion would tear them into pieces, if this impenetrable garment were not betwixt his teeth and their ſouls. Theſe fiery darts would ſtrike to their veryhearts, didnot this very garment dead them & beat them back again. That the Devil by his malice and power doth not deſtroy you, it is becauſe you are cloathed with this garment. Could Satan either break thorow, or pluck off this garment, he would as ſoon prevail over you, as he doth over others.

4. *He defends them from eternal wrath.* God is in himſelf to ſinfull men a conſuming fire *Hebrews*, 12. 29. This fire doth not burn, nay it doth not ſinge the beleever, becauſe he hath this garment upon him, 1 *Theſſalonians* 1. 10. 'Tis a beleevers comfort, that the wrath of God muſt burn Jeſus Chriſt, before it can burn him. The hotteſt flames cannot ſo much as touch the body till they have burnt thorow the garments. The wrath of God cannot ſeize any more on Chriſt, he hath lain under it once for ever, and therefore it ſhall never ſeize upon the beleever that is incircled about with Chriſt, as the body is with the garment. The fire cannot devour the man while the ſcreen ſtands between him and the

the flame; Jesus Christ is a Beleevers screen, which stands continually between him and the devouring flame of Gods anger.

5. *Garments are for the warmth of the Body.* 'Tis a great piece of the providential care of God, that garmẽts that have no heat in them, should give warmth to the Body, *Job* 37. 17. The garments receive heat from the Body, and then they keep the Body warm, *Job* 31.20. *If he were not warmed with the fleece of my sheep.* Jesus Christ is in this respect truly a garment to the soul; he keeps the soul in a good warmth. There is indeed no spiritual warmth till Christ have wrought it, and when it is wrought, 'tis preserved by virtue of this garment. The two Disciples were very chil, as cold as ice till Christ wrought a holy heat in them; then they began to glow, yea to burn; *Did not our hearts burn within us, &c. Luke* 24. 32? if you find an holy heat within you, you are to attribute it to this heart-warming garment, as to the only cause of it. The Ordinances would never heat you, if Christ did not first heat them. We are by nature as cold as that child was, when his Spirit was departed, 2 *Reg.* 4.34. And yet Jesus Christ by laying himself upon us, chases us into a lively warmth.

6. *Garments are used for distinction.* They differ one sex from another. God would have the sexes distinguished visibly by their apparel, *Deut.* 22.5. *The Man shall not put on that which appertaineth to the Woman, &c.* And as they distinguish sexes, so they should distinguish the conditions of Men: *They that wear soft rayment are in Kings Courts, Matthew* 11.8. The Servant and Master now cannot be distinguished by their Apparel unless it be thus, that the Servant excels, the Merchant and Mechanick, the Prince and Peasant scarce distinguished. God would have it otherwise, rayment should distinguish conditions as well as sexes. Christ in this regard is fitly compared to a garment. He distinguishes between the Beleever and the Unbeleever, between the Regenerate and the Unregenerate, 2 *Cor.* 5. 17. *If any Man be in Christ, he is a new creature,* and 2 Cor. 13.5. *Know ye not that Jesus Christ is in you except ye be Reprobates?* God hath made Jesus Christ to be the distinguishing Character between him that shall be saved, and him that shall perish.

The Uses of this Poynt.

I. *Behold Christs excellency.* He is all in all. He is compared to all

all things that are both neceſſary and excellent. He is life, he is meat and drink, he is a garment. *Quid quæras*, ſaith *Auſtin*, *quod in illo non invenias? ſi eſuris panis eſt, ſi ſitis aqua, ſi in tenebris lumen eſt, ſi nudus es, immortalitatis tibi veſtimentum.* Miniſters are bound upon all occaſions to preach up Chriſt, that men may ſee their need of him, that they may be provoked into a good opinion of him. He is as needful for the Soul, yea, more needful than garments are for the body. He is all good, he hath all good in him, and that in a tranſcendent manner. *Quicquid velle potes & debes eſt Dominus Jeſus Chriſtus.* Conſider how far he excels all other garments.

See in John 19.

1. *Jeſus Chriſt is a large garment.* Other garments can cover but one at once. One garment cannot cloath ſeveral perſons, no more than one morſel can feed ſeveral Men. But Jeſus Chriſt is a garment of ſuch extent and dimenſion, that he can cover many, though they be at never ſo great diſtance. Should I fear ſayth *Bernard*, that Chriſts righteouſneſſe will not ſerve for him and me? No, *Non eſt pallium breve, quod duos operire non poteſt.* All the Elect of God, though they live in ſeveral Nations, though they be a multitude which no Man can number, *Rev.* 7. 9. Yet they are all cloathed, and all ſufficiently cloathed with this one garment. *I ſaw*, ſayth the Evangeliſt, *a wonder in Heaven, a Woman cloathed with the Sun*, *Rev.* 12.1. This Woman is the whole Church of God. This Sun that covers the Woman, is Chriſt the *Sun of righteouſneſſe*, as he is called, *Mal.*4.1. His skirt is large enough to cover his whole Church, and yet never a member can complain of want.

2. *Ieſus Chriſt is a garment for every part.* Your material garments will not ſerve every part. That which is proper for the head will not cover the loyns; that which fits the body will not fit the feet. Every part of the body hath a diſtinct cloathing which is onely proper for it ſelf. But now Chriſt is a garment that fits every part. He is the Diadem or Crown upon the head, he is the robe upon the body, he is the ſhooes upon the feet, *Luke* 15. 22. Chriſt is a compleat Suit of Apparel, from head to foot, the Soul is perfectly cloathed.

3. *Jeſus Chriſt hath the uſes of all garments.* There is no one garment that ſerves for all uſes to the body. Some garments are good for covering, but they are not for beauty. Others ſerve for ornament and beauty, but they do not ſerve for defence. Some garments are good in the cold, but they are not ſo uſeful and fit in a time of heat. Perſons that are of ability have ſeveral garments for ſeveral uſes,

uſes, becauſe no one garment is fit for all. But Jeſus Chriſt is a garment for all uſes to the Soul. He is for covering, and for ornament, and for defence; as good for all uſes as for any uſe. He is a Winter-garment, and he is a Summer-garment; he is as good for cooling, as for heating. He is the Travellors, and he is the Labourers garment, and he is the Souldiers garment. He is light for walking, thick for ſtormy weather; He is ſtrong for fighting, and ſpiritual warring againſt Satan and his temptations. Chriſt ſuits all the occaſions of the Soul, *He is Wiſdom, Righteouſneſſe, Sanctification and Redemption*, 1 Cor. 1. 30.

4. *Jeſus Chriſt is a garment fit for all ſexes, for all ſizes, for all conditions.* No one garment will fit all bodies. That which is decency in one ſex, would be monſtrouſneſſe on the other. That garment that fits a Child, would be unuſeful to a grown Man. That which is proper for the Subject, would be unſuitable for the Princes wear. But now Chriſt is as proper for one as for another. He is as fit for the Woman, as for the Man; for the Child, as for the Father; for the King, as for the Subject. As the Apoſtle ſayth in another caſe, we may ſay in this, *There is neither Barbarian, Scythian, Jew nor Gentile, male nor female, bond nor free, but ye are all one in Chriſt*, Col. 3. 11. God hath made Jeſus Chriſt a fit garment for the Souls of all ſorts of Men. There is no Soul too big, none too little, none too ſmall, none too great for Jeſus Chriſt to array and cover.

5. *Jeſus Chriſt is a durable garment.* All other garments are of a mouldring nature. The moth corrupts them; old age takes away the beauty of them; the ſtrongeſt and fineſt garments turn to rags by daily uſe. But Jeſus Chriſt is a laſting garment; the moth cannot fret it, old age cannot wear it thin. Chriſt is now as freſh as when he was firſt put upon *Adam* in Paradiſe. When our bodily garments ſhall be pluckt off, yea, when the very garments of our bodies, like the mantle of *Elijah*, ſhall fall into duſt, then will this garment abide upon the Soul as beautiful as now it is. The Lord did miraculouſly preſerve the garments of the Iſraelites from waxing old, *Deut.* 8. 4. Though they were worn forty years in the Wilderneſſe, yet they were not thread-bare. Their bodies waſted, but their garments did not waſte. They were as freſh when they came to *Canaan*, as they were when they came out of *Egypt*. Jeſus Chriſt, though he be worn every day, yet he doth not wax old. He is as freſh upon the Soul on its dying day, as upon the firſt moment of its regeneration.

6. *Jesus Christ is a free garment.* All that is required on Mens part is to put him on. He is provided without our cost, without our care. Though he be the most costly garment in himself, yet he is the most cheap garment in the world. Other garments cannot be had without mony, Christ is obtained without mony, without price. The Scripture speaks of buying him, *Rev.* 3. 18. This buying is free receiving. The Prophet expounds the phrase, *Esay* 55. 1. *Buy Milk and Wine without mony, without price.* Indeed this garment is so invaluably rich, that all the treasure in the world cannot purchase one inch of it. 'He that dreames of buying Christ, shall dy without Christ.

II. *Behold the sufficiency of Christ for spiritual life.* Two things are necessary for the bodily life, food and rayment, 1 *Tim.*6.8. Jesus Christ is both food and rayment. He is set out as rayment in Baptism, *Gal.*3.27. And he is held out as food in the Sacrament of the Supper. He is every way sufficient for all the concernments of the Soul; he feeds it, he cloaths it, and that with the best food, and the best rayment, with himself. His flesh is meat, his blood is drink, his righteousnesse is cloathing, substantial durable cloathing.

III. *The misery of all those that are without Christ.* All Men are by nature strangers to Christ, *Ephes.* 2. 12. He that is without Christ, is without spiritual rayment, he is a naked Man. The Scripture calls the state of nature a state of nakednesse, *Ezek.* 16. 4, 8. and *Rev.* 3. 18. A naked condition is a miserable condition. Nakednesse is a very comprehensive word. A naked Man is exposed to the scorn of every eye, it is a shameful object, *Rev.*3. 18. A naked Man is exposed to every storm; every shower wets him, every wind pierces him. A naked Man is unfit for imployment; he is neither fit to fight, nor to labour. Such as are without Christ are unspeakably miserable. Their condition is full of shame, their condition is full of danger; they have nothing to cover them from Gods wrath, from the Devils rage. They have nothing to warm their hearts when they are cold with fears, terrors, despairs, and spiritual anguish. A naked body amongst darts and swords, is not such a spectacle of compassion as a naked Soul exposed to the arrows of Gods wrath. They are as unfit for any work, as the naked Man is for labour and travel, *Vid. Esay* 3.6. He that is without Christ hath neither bread nor rayment.'

IV. *The misery of those that reject Christ.* None but mad Men and barbarous Men reject cloathing. 'Tis the character of a distra-

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cted mad-Man to refuse rayment, *Vid. Luke* 8. 27. You read a sad story of a Man possessed with a Legion of Devils, and the Text saith, he wore no cloaths; his madnesse is evidenced by that that he would suffer no cloaths to be put upon him; for *v.* 35. When Christ had cured him, the Text sayth, *He sat at the feet of Iesus cloathed, and in his right minde.* 'Tis a sign that that Man is spiritually possessed with a Legion of Devils, that will not be cloathed with this spiritual garment. And yet the world is full of these spiritual Bedlams. They will go naked. Let Ministers say what they will, let the Spirit of God use never so much importunity, they will not be cloathed. They will have none of Christ. These garments are hanged out every day in the publick Market, yea, Men are intreated to take them even without mony, and yet they will not. Is it not just that such Men should be buried in hell in their own rags, that will not embrace Christ that they may be cloathed with eternal salvation?

V. *None so well arrayed as Saints.* *Dives* had purple, &c. *Luke* 16. 19. They have Christ.

VI. Here is Comfort for poor Christians, counsel for proud Men, you that will have the best apparel and new fashion.

VII. *When you put on your garments, think of Christ.* A serious Christian may spiritualize every thing he useth or beholdeth.

VIII. Hinder none from Christ, *Exodus* 22.27,28. as *Iob* 24.7. *Amos* 2.8.

Doct. 2. *It's the duty of Men to put on the Lord Iesus Christ.* This is often recommended to us in Scripture. Two things I shall briefly open.

1. What it is to put on Christ, How we must put him on. 2. Why we must put him on.

I. Christ is put on two wayes. There is a double putting on of Christ.

1. *A putting on of Christ for justification.* When by faith we apply him unto our selves, by faith for righteousnesse. The Apostle tells us, that *Christ is made unto us of God justification*, 1 *Cor.* 1. 30. He is called *Iehovah, our righteousnesse*, Jer. 23.6. 'Tis by his righteousnesse that the Beleever is constituted righteous in *foro Dei*, which is by an act of grace in God, imputing and reckoning this perfect righteousnesse of Christ unto him, as his own righteousnesse. Now then doth a person put on Christ, when by an act of faith, he doth apply Christ and his righteousnesse unto himself for justification. This was

that which the Apostle desired, *Phil.* 3. 9. *That he might be found in Christ, not having his own righteousnesse which is by the Law, but that which is by the faith of Iesus Christ, the righteousnesse of God by faith.* When his righteousnesse is actually applyed, received, relyed upon, then is Christ put on: This is one piece.

2. *A putting on of Christ by imitation.* When we imitate the gracious life of Christ. This refers to sanctification, and new obedience. To put on Christ, is *virtute Spiritus Christi undique nos munire, quâ idonei ad omnes partes sanctitatis reddamur*, Calvin. And so *Erasmus.* In as much as ye are spiritually ingraffed into Christ, *Hunc ipsum induite, eluceat in omni vitâ quem sitis professi, exprimite quem imbibistis*, &c. *Zuinglius.* When we apply his righteousnes for our justification, when we put on his example, and expresse his virtues in a course of sanctification, then, and not till then, do we put on Christ, as the Scripture requires.

II. Why we must put him on. There is good reason. I might be large in each, but I shall onely give general Reasons.

1. *Christ is of no effect to us if we do not put him on.* Garments neither warm, nor cover, nor defend, nor adorn the body, if they be not put on. Christ is rendred invalid to such as do not apply him. His righteousnesse will not justifie you, if you do not by faith put it on as a garment. His holy life will do you no good, if you do not imitate it. His righteousnesse will perish as to you, his virtues will be lost as to you, if you do not actually put on both. The Apostle speaks of making Christ of *no effect*, Gal. 5. 4.

2. *If we do not put on Christ both these wayes, we can have no hopes of salvation.* If Jesus Christ be not put on for righteousnesse, there is no remission of sin, All our guilt is imputed to our selves. 'Tis by the imputation of his righteousnesse that our sins are covered, *Rom.* 5. 20. And where there is no remission, there can be no salvation. And if we do not put on the virtues of Christ in a course of sanctification, we can have no Scripture-hope of heaven. The Apostle is expresse for this. *He that hath this hope, purifieth himself as Christ is pure*, 1 John 3. 3. Our justification is by Christs righteousnesse, and our sanctification is an evidence of our justification. *Ergo.*

The uses of this.

1. *What shall we say of those that instead of putting on Christ, put*

on

on their own works and duties? The Papists teach their Proselytes to cover themseves not with Christ and his righteousnesse, but with their own works, and their own righteousnesse. They call *Imputative* righteousnesse in scorn *putative righteousnesse*. Well, let them cloath themselves with their own fleece, but let us be cloathed onely with Christs righteousnesse. Our own righteousnesse is too thin, and too narrow, it will neither cover us, nor warm us, *Esay* 28. 20. Our own righteousnesse is a soyled garment, a very *filthy rag*, Esay 64.6. The Apostle *Paul was, as touching the righteousnesse of the Law, blamelesse*, Phil. 3. 6. And yet he durst not appear before God in the day of Judgement in that garment, but in the garment of Christs righteousnesse, *Phil.* 3.9. Let us therefore abhor this doctrine; rather take Christs counsel, than Antichrists counsel. Antichrists advice is, buy of him, &c. but Christs counsel is to buy of him *precious rayment*, Rev. 3. 18. Let us rather be advised by the Churches Counsellor Christ, *Esa.* 9 6. than by him who is next to Satan the Churches greatest outward destroyer.

2. *What shall we say of those that instead of putting on Christ by imitation, put on the Devill.* Instead of expressing the virtues of Jesus Christ, hold out the vices of Satan; live inordinately, unholily, serving divers lusts and pleasures, full of envy, malice, intemperance, covetousnesse, licentiousnesse of every kinde; instead of putting on Christ themselves, they hate, persecute all those that do thus put him on. Let them know, they that will not put on Christ by sanctification, shall not put him on for justification. *He is made of God to us, Wisdom, Righteousnesse, Sanctification, Redemption*, 1 Cor. 1.30. He that rejects him as to sanctification, shall be rejected by him as to righteousnesse and redemption.

3. *Be intreated to put on Christ.* Put him on both these wayes.

1 *Put him on for righteousnesse.* 1. Have you not need all of him? are you not unrighteous? are ye not under guilt? If your righteousnesses be as filthy rags, what are your unrighteousnesses? 2. Is there any other garment that will carry you dry thorough the dreadful storms of Gods wrath? you must make another Scripture if you will finde another garment. Gods Scripture mentions no other covering but Gods righteousnesse. Read and remember that Text, *Rom.* 9. 30, 31, 32. 3. Undervalue not the great love, and deep design of God in providing his Son for your rayment, *He is made unto us of God Wisdom, Righteousnesse*, 1 Cor. 1. 30. Therefore called the *righteousnesse of God*, Phil. 3. 9. 4. God will accept of nothing you do till you be

be inveſted in this garment. He will own none that come not in his own livery. You ſhall have no bleſſing, yea you ſhall have his curſe, if you have not the kid-skins of Chriſts righteouſneſſe upon your necks, and upon the ſmooth of your hands; your elder brothers garments muſt be on you, elſe you cannot be bleſſed. Now that you may put on Chriſt, you muſt (1.) Put off all thoughts of your own worth. Theſe are inconſiſtent, *Phil.* 3.7, 8, 9. (2.) Beg of him that he would cloath you. Ly at his feet, as *Ruth* did at the feet of *Boaz*, and ſay, *Spread thy skirt over me, for thou art my neer Kinſman*, Ruth 3.9. I conclude this, with comparing thoſe two Scriptures, *Ier.* 23.6. with *Ier.* 33.16. in the firſt, Chriſt is called the Lord our righteouſneſſe, in the other, the Church is ſo called. 1. Becauſe that which is proper to the head, is common to all the members. 2. They are as willing to apply Chriſts righteouſneſſe, as he is to communicate it.

2. *Put him on by a holy imitation.* Walk as Chriſt walked. 1. Chriſtianity conſiſts chiefly in this. Chriſtianity is *imitatio divinæ naturæ*, 1 Peter 2.21. 2. 'Tis one end of Chriſts Incarnation. He became Man, that that might be a perfect pattern of holineſſe in our nature. 3. He that doth not imitate his life, ſhall have no benefit by his death, 1 *Peter* 2.21.

ESAY 32.2.

And a Man ſhall be as a hiding place from the wind.

VIII. SERMON.

IN this Chapter we have a glorious prophecy of the ſpiritual Kingdom of Chriſt. It's written by the Prophet for the conſolation of the Church in her preſent afflicted condition. This Prophecy hath four parts.

1. The conſtitution of this Kingdom, *v.* 1. to 9.

2. An exhortation given unto the people, by repentance to prevent the miſeries which ſhould happen before the conſtitution of this Kingdom, *v.* 9. to 15.

3. A deſcription of that good which the godly ſhould receive from this Kingdom, *v.* 15.16,17,18.19. 4. The

4. The concluſion of all, in that *Epiphonema*, v. 20. Wherein the Prophet compares the people of God to thoſe happy Husbandmen, who are in expectation of a plentiful Harveſt, after their labours and coſt in tilling and ſowing. *Bleſſed are they that ſow beſide all waters, that ſend forth thither the feet of the Ox and the Aſſe.* In the conſtitution of this Kingdom, Two Things are to be obſerved.

(1.) *The ſafe adminiſtration of it.* This is in the two former verſes. *Behold a King, &c.* By *King*, we are to underſtand *Chriſt* the King of his Church; by *Princes* we are to underſtand thoſe that do under Chriſt adminiſter this Kingdom. 'Tis an Allegory taken from human Kingdoms, in which the King himſelf, and all his Officers do adminiſter in righteouſneſſe. The ſafety of this govenment is expreſſed in the ſecond verſe, *And a Man ſhall be as a hiding place from the wind, &c.*

(4.) *The true ſimplicity of it in the publick and private adminiſtration of all things, and all perſons*, verſe 3, 4, 5, 6, 7, 8. *And the eyes of them that ſee ſhall not be dim, &c.* The adminiſtration of this Kingdom ſhall be with ſincerity as well as ſafety. God would give Men eyes to ſee, and ears to hear. Thoſe that before were ſpiritually blind and deaf, ſhould now have ſpiritual eyes to ſee, and ears to hear. *Thoſe that were raſh and heady, ſhould now underſtand knowledge*, thoſe that *ſtammered in the things of Chriſt, ſhould now ſpeak plainly*, v. 3, 4. Yea, there ſhould be ſuch ſimplicity in the adminiſtration of this Kingdom, that vices ſhould not be called any more by the names of virtues; evil ſhould not be called good, nor good evil; but every thing ſhould be called by its own name, *verſe* 5. 6, 7, 8. *The vile perſon ſhall be no more called liberal, nor the churl ſaid to be bountiful, &c.* Holineſſe ſhall be called holineſſe, covetouſneſſe covetouſneſſe, baſeneſſe ſhall be called baſeneſs, under this ſpiritual Kingdom of Chriſt.

The Text falls under the firſt of theſe, *viz.* the ſafe adminſtration of this Kingdom. *And a Man, &c.* We may divide it into Two Parts. 1. A danger hinted, *Wind.* 2. A remedy diſcovered, in which are,

1. *The Protector. A Man.* 'Tis *ille vir* הָאִישׁ with an Article, this Man. 'Tis the King mentioned in the former verſe; He that is there called *King*, is here called *a Man*. 'Tis Chriſt who is a Man, and more than a Man, God-man. This is the *Protector*.

2. *The Protection.* This is ſet down by way of compariſon. Here are

are four resemblances. 1. As *a hiding place from the wind.* 2. As *a covert from the tempest.* 3. As *rivers of water in a dry place.* 4. As *the shadow of a great rock in a weary land.* I am now to speak of the first, namely, *a hiding place from the wind.* By *wind* we are to understand, troubles, afflictions, tempestuous stormes, whether they be outward or inward. Here are four words which all signifie one and the same thing; onely they are varyed a little, that they may be fitted to the several metaphors: wind, tempest, a dry place, a weary land, tryals, tribulations, temptations, are usually called wind in Scripture, as *Matthew* 7. 27. *The rain descended, and the winds blew, and the floods came, &c.* Two observations lie clear in the Text.

1. That godly men must expect windy dayes even in the times of the Gospel.

2. That Jesus Christ is a hiding place to Beleevers in all the windy dayes which they meet with in this life.

I shall begin with the first, *viz.*

Doct. 1. *That godly men must expect to meet with windy dayes under the Kingdom of Christ:* Christs Kingdom, thought it be a glorious Kingdom, yet it is not without stormy winds and tempests. There is under the Kingdom of Christ a great deal of inward peace, serenity and calmnesse under the Kingdom of Christ. The Scripture foretels this, *Psalm* 72. 7. *In his dayes shall the righteous flourish, and abounddance of peace, so long as the Moon endureth,* Esay 32. 17, 18. *The work of righteousnesse shall be peace, &c.* And *my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.* And the Scripture makes mention of external peace and quietuesse which shall be under the Kingdom of Christ, *Esay* 11. 6, 7, 8. *The Woolf also shall dwell with the Lamb, &c.* And *Micah* 4. 3, 4. *He shall judge among many people, and rebuke strong Nations afar off;* And *they shall break their swords into plow-shares, and their spears into pruning hooks, &c.* These and many prophecies of this nature are yet, I suppose, to be fulfilled, and they shall have their accomplishment before the end of this life. But yet beleevers are to meet with windy days even in Gospel times.

1. *Windy dayes of outward troubles.* Outward afflictions of all sorts are to be expected, sickneſse, weakneſse, poverty, reproach, persecution, and all other evils. These winds have blown very sharp upon the Apostles, Disciples, Martyrs, and other Servants of God in their generations; yea, upon whole Churches, the seven Churches are overturned by them. And they do so continue to this very

very day. *Through many tribulations we must enter into the Kingdom of heaven.* This was *Pauls* Doctrine, *Acts* 24.22. *Ye shall have tribulation ten dayes*; this Message is sent by Christ to the Church of *Smyrna*, Rev. 3. 10. And our Saviour himself foretold the Church before his departure, that these winds would arise, *John* 16. 33. *In the world ye shall have tribulation.* And *Rev.* 11.22. *The holy City is given unto the Gentiles to be trod under foot fourty two Moneths*, and *verse* 3. of that Chapter, *The Witnesses shall for the space of one thousand two hundred sixty dayes* (which is the whole time of Antichrists reign) *prophesy in sackcloth*; and to this very day we see they have their sackcloath upon their loyns. Till the fall of Antichrist these windy dayes will not be over.

2. *Windy dayes of inward troubles.* Temptations, desertions, inward fears and shakings in the soul. There will be these spiritual earthquakes and agonies in the souls of Gods people, even in Gospel-times. This wind did beat violently upon the Apostles; *without were fightings, within were fears*, 2 Cor. 7. 5. *Paul* felt these winds make a horrible noise in his bowels, in those fierce buffettings of Satan, which he speaks of, 2 *Cor.* 12. 7. Yea, these winds blew fiercely upon Christ himself, when he uttered those doleful words, *Eli, Eli, Lamasabachthani, My God, my God, why hast thou forsaken me?* Matthew 27. 46. And if the King of the Church met with such a windy day of temptation, as we read *Matthew* 4. *init.* and of desertion, as we read in this Text; the Subjects must expect to meet with them. I shall give you a Treble Account of this poynt.

1. There is a Devil, an Antichrist, wicked Men, even under Christs Kingdom.

2. *There is sin under the Gospel.* And where there is sin, there cannot but be winds. The wind is (as the Philosopher teacheth us) an exhalation arising from the earth, drawn upwards by the power of the Sun, which meeting with the cold of the midddle region of the air, is beaten back again; it is so light that it cannot descend, and so violently resisted that it cannot ascend; therefore it is carried aslaunt with a mighty violence through the air. The matter of winds is an exhalation mixed for the most part of vapours, from whence it is that the wind is sometimes moist. The same exhalations or vapours inclosed in the bowels of the earth, and not finding an open passage, cause an earthquake. Sin is the matter of spiritual winds without, and spiritual earthquakes within. Now as there will be winds and earth-quakes where there is the matter of them; so there cannot but be Magir. Phys.

the winds of outward troubles,& the earthquakes of ſpiritual troubles where ſin is, which doth ingender and breed both theſe. Now the people of God ſin under the Goſpel, and from their ſins do theſe winds and earthquakes proceed. Sin creates ſtormes in Goſpel-dayes.

3. *Theſe winds are for the advantage of Beleevers even under the Goſpel; Ye are in affliction if need be, through manifold temptations,* 1 Peter 1. 6. The winds are not more neceſſary for the world, than theſe winds are for the ſouls of Gods people even in Goſpel times; I ſhall ſhew you the uſefulneſſe of the winds of heaven for the earth, and ſhew you the uſefulneſſe of theſe ſpiritual winds in the ſame reſpects to the ſoul. Conſider the parallel in five things.

1. *The wind is uſeful for purification.* The wind cleanſeth and ſweetens the air, carries away and diſperſes noyſom and infectious vapours that are hurtful to the bodies of Men and other creatures; the wind is *ventilabrum naturæ*, natures fan, by which all putrifying vapours are driven away, *Vid.* Job 37. 21. *Men ſee not the bright light which is in the clouds; but the wind paſſeth and cleanſeth them.* Theſe ſpiritual winds, both inward and outward have, when ſanctified by God, a purifying virtue. Thoſe corrupting infectious miſts and vapours of ſin which pollute the ſoul, are purged and driven away by the blaſts of theſe winds. *Dan.* 11. 35. *Many ſhall fall, to try them, and to purge them, and to make them white.* No ſoul is ordinarily ſo full of infectious ſavour as thoſe that want theſe winds. *Moab hath been at eaſe from his youth, &c.* Eſay 48. 11. And no Chriſtians have ſuch ſweet ſouls as thoſe that are frequently viſited with theſe winds of trouble. Corruption will hardly faſten where theſe winds do ordinarily blow. Saints have foggy ſouls in Goſpel-times.

2. *The wind hath a ſearching virtue.* It's a penetrating creature; If there be the leaſt chink or cranie, the wind will find it out. As the light finds out the leaſt hole, ſo doth the wind. Theſe ſpiritual winds are of a ſearching & diſcovering nature. Temptations, deſertions, outward troubles, will ſearch the very inward parts of the ſoul. Chriſtians have found out thoſe defects in themſelves, which they could never eſpy till God ſent theſe winds to blow upon them. Many holes and cranies they have ſeen in their own ſpirits, which they could never diſcern till theſe windy dayes aroſe upon them. *He openeth their ears to diſcipline*, and *ſhews them wherein they have exceeded*, Job 36. 9. Trangreſſions, exceſſes, and ſpiritual defects too, are found

found out by these winds and tempests. Our Saviour layes down this useful effect of these tempestuous dayes, *Matthew* 7.25, 27. the *winds blew, &c.* and *it fell not, &c.* Great winds do discover whether your houses be made of firm timber, or of shaking rotten wood. These spiritual winds are great discoverers, especially if they be in extremity. *A sword shall peirce thorough thine own soul also, that the thoughts of many hearts may be discovered.* The words of *Simeon* to the *Virgin Mary*, Luke 2.35. the stony ground is not discovered till these winds arise, but then 'tis fully discovered, *Matthew* 13.20, 21. No Christian knows himself so thoroughly, as he that hath travelled thorough these gusts of troubles. *Peter* did not know his own weakness, till these high winds had searched him; then he saw the unworthy fear and Apostacy of his own heart, *Matth.* 26.70, 72, 74. *Peter* did not know his own mistrustfulness, till the wind began to be boisterous, then he saw he could sink as well another Man, *Matthew* 14.30. Saints need self-discovery under *Christs* Kingdom.

3. *The wind hath a cooling virtue.* When the air is heated by the scorching beams of the Sun, the wind passeth thorough it, and brings it into a cool temper again. These spiritual winds cool the soul. Christians are sometimes scalding-hot in the pursute of the world, or perhaps of some sin. God stirs up these winds and cools that heat. Some sharp winds of distresse of conscience, some gust of temptation, some peircing blast of trouble abates those feverish heats, removes that eagernesse which was before in the soul after things that cannot profit. That wind of God that blew in *Pauls* face, coold that zeal for persecution which was in his heart, *Acts* 9.1, 3, 4.

4. *The wind makes Men keep their garments closer about them.* You have heard of the fable of the Sun and the Wind striving for the travellers cloak; the issue was, the Sun got it; the more violently the winds blew the faster he held it. These spiritual winds make the soul look better to his spiritual garments; he holds all his graces faster than at another time. He keeps his Faith, his Hope, his Patience, his Integrity tackt close about him. *Job* never was so careful of keeping his garments, as when he met with these winds, *Vide* Chapter 27. 1, 2, 3, 4, 5, 6. *As God liveth*, saith he, *who hath taken away my judgement, &c. All that while my breath is in me, &c. My righteousnesse I hold fast and will not let it go, till I dy I will not remove my integrity from me.* Souldiers never keep their amour so carefully as when they come to an encounter. Christians are never so

careful of their ſpiritual harneſſe, as when the winds of tribulation and temptation beat upon them; And we have need to keep our garments even under the Goſpel.

5. *The wind hath an awakening power.* When it lifts up his voice with violence, the noiſe is ſo dreadful, that ſleep is taken away from thoſe that hear it. The Mariner cannot ſleep when the winds are up. The Ship-maſter wondred that *Jonah* could ſleep when the winds were ſo high, and the ſea ſo raging, *Jonah* 1. 6. Theſe ſpiritual winds awaken the ſoul out of ſloath and carnal ſecurity. When there is an earthquake of inward trouble in the conſcience, when there is a tempeſt of outward trouble upon the body, the ſoul is made more watchful than ever it was; if the ſtorms be ſanctified it will be ſo. *Pſalm* 78. 4. *Thou holdeſt mine eyes waking*, ſaith *Aſaph*. That ſtorm of temptation which then lay upon him, kept the eyes of his ſoul waking, as well as the eyes of his body. That earthquake which was at midnight, when *Paul* and *Silas* ſang praiſes unto God, awakened the ſleepy Jaylor, *Acts* 16. 26, 27. The natural conſcience is ſtartled by ſuch providences, much more is the regenerate conſcience. Theſe winds are Gods Phyſick, which he uſeth to remove ſpiritual ſecurity; and God will make it effectual to accompliſh his end. *Jonah* ſlept a while, but God did awake him both in his ſleepy body, and more ſleepy ſoul, before theſe winds ceaſed blowing, *Mat.* 26. 40, 41, 43. Saints under the Goſpel have need of awakening.

The Uſes of this Poynt.

Uſe 1. *Expect theſe windy dayes.* Do not think that now the Goſpel is come, now Chriſts Kingdom is ſet up, ſtorms are at an end. God doth every day confute this folly. The end of one tempeſt hath been the beginning of another. Hitherto it hath been ſo, and we can ſee nothing to make us think that it ſhall yet be otherwiſe? If you beleeve not this truth, you will have little benefit by the next doctrine. The Windes will be very high in the Church of God. This is evident in Scripture: however it be, this is our comfort; Theſe winds, if we be godly, will blow us faſter to heaven; and the higher the winds are, the neerer is the calm. Expect outward ſtorms. Expect inward tempeſts. Do not beleeve your ſelves to be paſt either of theſe. Our former ſtorms may perhaps prove calm weather, if they be compared with our future tempeſts. Preparing for them will be no prejudice if they never come. When you are out of one

temp-

temptation, look for another before Antichrists utter down-fall.

Use 2. *Get good provision against these windy days come.* Take to your selves the whole Armour of God, that ye may stand when the Winds are at the highest. Whether they be tempests without, or storms within; outward blasts, or inward earth-quakes. 'Tis the Apostles counsel, *Eph.* 6. 13, 14. God that foretels evil days, hath provided Armour of proof against those days. Take this Armour. 1. No other Armour will serve, *Sauls* Armour will not serve Gods souldiers. 2. This Armour will serve, it was never battered, it will never be broken. Take it therefore and put it on. 1. Put it on wholly. 2. Put it on speedily. 3. Use it when it is on. 4. When you have done all, hide your selves in Christ, who is here called for their comfort, *Latibulum à vento;* of which comfortable point I shall speak the next time.

ESAY 32. 2.

IX. SERMON.

And a Man shall be as a hiding place from the wind

TWo things I observed in this Text.

1. A danger intimated, in this word, *Wind.*
2. A remedy prescribed, *A man shall be as a hiding place.*

The Observations were two.

1. That Christians must expect to meet with windy days, even under the Kingdome of Christ. Of which I have spoken.

Doct. 2. *That Jesus Christ is the beleevers hiding place in all the windy days which they meet withall in the World.*

He is *latibulum*, or *Absconsio à vento*, whether they be windy days of outward trouble, or windy days of inward trouble, temptation, desertion, discouraging fears and terrours. Christ is a hiding place to them in all these days and in all these cases. Here are four words used in this text, which set out this hiding vertue that is in Christ, *hiding place, covert, rivers of water, shadow of a rock.* Many other Scriptures bear pregnant testimony to this truth. *Esay.* 4. 5, 6. *The Lord will create upon Mount Sion, upon every dwelling place of Mount*

Mount Sion, and upon all her assemblies, a Cloud, &c. This is spoken of Christ the beautifull branch of the Lord, *v.* 2. This *glorious and beautifull branch*, the root of the stock of *Jesse*, shall be a cloud, and smoak, a defence, a Tabernaale, a shadow, a place of refuge, a covert, and that not to one, but to every dwelling place of Mount *Sion*, and to all her Assemblies. To this agrees that of our Saviour, *Cant.* 2. 14. *O my dove, that art in the clefts of the rock, and in the secret place of the stairs.* Jesus Christ is this cleft of the rock, he is this secret plack of the stairs. Christ is called *Shiloh*, Gen. 49. 10. *Shiloh* is from the root שלה which signifies *in quiete vel pace agere, tranquillè & in otio vivere*, all safety is in Christ. The tunicle in which the infant is wrapt in the Mothers belly, is called by the Hebrews *Shiloh*, because it lies there securely out of fear. In the prosecution of this point, I shall open these three things.

1. What it is in Christ that is a hiding place.
2. What it is of theirs that *C*hrist hides.
3. Why Christ is a hiding place to them.

I. There are several things in Jesus Christ which make up this hiding place: indeed every thing in Christ is a hiding place. I shall instance in some.

1. *The providence of Christ.* The Scripture tells us that *the eyes of the Lord run to and fro throughout the Earth*, 2 Chron. 16. 9. Jesus Christ hath the same watchfull eyes of providence over his people that the Father hath. *Col.* 3. 17. *By him all things consist.* It's one Argument Divines bring to prove Christs Divinity, because he governs the World by his providence, as the Father doth, *John* 5. 27. *My Father worketh hitherto, and I work.* It's meant of his providential working. And *Heb.* 1. 3. Christ is said *to uphold all things by the Word of his Power*, which is an Act of providence. Now as Christ by his providence watcheth over all things, and creatures; so do his eyes watch continually over his people. *Esa.* 27. 3. *I the Lord do keep it*, I will keep it night and day. This is one great stone of this hiding place.

2. *The Attributes of Christ.* All the divine Attributes are ascribed to Christ as well as to the Father. *Eternity*, Micah. 5. 2. *Almightinesse*, Esay. 9. 7. *Omniscience*, Heb. 4. 13. It's spoken of Christ our high Priest. *Wisdome*, Prov. 9. 1. He is called *God only wise*, Jude 25. All these Attributes are as so many stones that make this hiding place. *Prov.* 18. 10. *The Name of the Lord is a strong Tower.* Christs name the Prophet mentions, *Esa.* 9. 6. *Wonderfull, Counsellor, &c.*

&c. evere one of these names is a room in this hiding place.

3. *The promises of Christ.* All the promses of God are in *Christ yea*, and in him *Amen*, 2 *Cor.* 1. 20. *Christ* hath purchased them; they all have their ratification and accomplishment in *Christ*. The Scripture is full of promises of all sorts; of protection, provision, deliverance, salvation. Every promise is a piece of this hiding place. *Ps.* 18. 30. *The word of the Lord is tryed.* He is a buckler to them that trust in him. Christs Word of promise is the souls defence.

4. *The merits of Christ.* Christ hath by the shedding of his blood merited for his Elect whatsoever is necessary. These merits are a beleevers hiding place. *O my dove that art in the clefts of the rock*, Can. 2. 14. those *foramina petræ* are *vulnera Christi.* There the beleever hides himself in the time of danger. As the dove when she is pursued flies to her windows, so the beleever flies to the wounds of *Christ*, and there is hid

5. *The intercession of Christ.* The Scripture tells us that *Christ* appears continually before the Father for us, he is still moving for us at the right hand of God. His Intercession in heaven is the beleevers Sanctuary on earth. So the Apostle tells us in two places, *Heb.* 6.18, 19, 20. and *Heb.* 7.25. *He is able to save*, &c. because *he lives for ever to make intercession for us.* Christ directs *Peter* to this, *Luke* 22.31.

II. What it is of a beleever that Christ is a hiding place unto.

1. *Christ is a hiding place unto the outward man.* He hides that in time of storms, *Christ* hides that two waies.

(1.) *Sometimes he hides it from danger.* He keeps his people from the rage of them that would swallow them. Thus the *Church* was hid, *Rev.* 12.6. *The woman fled into the Wilderness, where she hath a place prepared of God, that they should feed her there one thousand two hundred sixty dayes.* Thus *David* was often hid from the fury of *Saul*, and his *Courtiers* that sought his life.

(2.) *Sometimes God hides it in danger.* That though his people be in danger, yet they are not destroyed. Thus the *Church* was hid in *Egypt. The bush was burning, and yet was not consumed*, Ex. 3. 2.

2. *Christ is a hiding place to the inward man.* And herein he excels all other hiding places.

(1.) *He hides the soul from sin.* The best of his people would sin more frequently, and more grievously, if Jesus *Christ* did not hide them from sin.

(2.) *He hides the soul from temptations.* He chains up Satan from tempting them, that he cannot bait them so furiously as he would;

and

and when he suffers Satan to tempt, he doth not suffer them to be utterly overcome. Thus he was a hiding place to *Peter*, Luke 22. 31. Thus he was a hiding place to Saint *Paul*, 2 *Cor.* 12.7. Though he did not hide him from being buffeted, yet he hid him from being vanquished by those buffetings.

(3.) *He hides their graces.* Their faith, their hope, their patience, their humility, &c. were not *Christ* a hiding place to their very graces, they would wither, they would dy, they would come to nothing: he hides the root of grace, keeps that warm that it perish not, ye he so hides it, as that he makes it fructifie.

(4.) *He hides their joy, their peace of conscience.* Our comforts have need of *Christs* protection, as well as our graces. Should not he be a hiding to our inward peace and joy; the wind of terrour and temptation would soon blow them away. *In the world ye shall have tribulation, but in me ye shall have peace*, John 16. 33. Our peace is built upon *Christ*, our peace is laid up in *Christ*, our peace is preserved and defended by *Christ*, The Devil would soon quench our joy, if *Christ* were not a hidingplace to it. Jesus *Christ* is in every place, and in every thing a hiding place to his people.

III. Why *Christ* is a hiding place to them. There is a double ground of it. } Necessity. } *Convenience.*

I. *It's necessary that Christ should be their hiding place.* This necessity is grounded upon a double consideration.

1. *Beleevers want a hiding place.* They are exposed to many enemies, to many dangers. The World, the Devil, the flesh are assailing, pursuing, making attempts upon them every day, and that several waies. *Luther* was wont to compare the Church to a poor weak Virgin in a wilde Wilderness, where there is nothing but ravenous creatures that seek her life. Our Saviours comparison is somewhat like it, *Luke* 10. 3. *Behold, I send you forth as sheep among wolves. Joseph is a fruitfull bough. The Archers have shot at him, &c.* Gen. 49. 23, 24, 25. Beleevers are in this world in a strauge land; they are not of the world, and therefore the world hates them. They want a hiding place for their bodies, for their souls, for their graces, for their comforts. The chicken doth not want the wing and the nest, more than they do a hiding place.

2. *There is none other besides Jesus Christ that can be a hiding place for them.*

First,

First, they cannot be hiding places for themselves. They are weak and foolish, they expose themselves to danger; they know not well how to hide themselves in *C*hrist, much more unable are they to be protectors to themselves. Should *C*hrist leave the best of us to our selves, we should be our own Butchers, not Protectors.

Secondly, no other creature can protect and hide them. Kings and Princes, they cannot hide us, *Psalm* 146. 3. and if they cannot, inferiour men are much more unable. Horses and Armies, they cannot be a hiding place to us, *Psalm* 33. 16, 17. They are soon routed and scattered. If they could be hiding places to our bodies, yet surely to our souls they cannot. Gold and Silver cannot be a hiding place to us. Though men say to their wedge of Gold, *thou art my confidence*, Job 31. 24. yet will not Mountains of Gold and Silver be safe hiding places in the day of trouble. The Holy Angels cannot be hiding places to us. They are but sub-protectors; they do but spread *C*hrists wings over us. The truth is, all creatures want hiding places for themselves. The best of creatures are but as the Dyal, they cast no shadow unlesse the Sun shine upon them. The best of creatures is like *Jonahs* Gourd, the least worm eats them thorow and thorow in a short time.

II. There is *C*onvenience as well as Necessity. Its very expedienr that *C*hrist should be a hiding place to beleevers.

Fitst, *he hath all qualifications* that may fit him for this work.

1. *He hath strength.* A hiding place must be *locus munitissimus.* Paper-houses will never be good hiding places. Houses made of reeds or rotten timber will not be fit places for men to hide themselves in. Jesus Christ is a place of strength. He is the rock of ages. His name is the *Mighty God*, Esay 9. 6.

2. *He hath height.* A hiding place must be *locus excelsissimus.* Your low houses are soon scaled. Jesus Christ is a high place; he is as high as Heaven. He is the *Jacobs* ladder that reacheth from earth to Heaven, *Genesis* 28. 12. He is too high for men, too high for Devils; no creature can scale these high Walls.

3. *He hath secret places.* A hiding place must be *locus abditissimus.* The more secret, the more safe. Now Jesus Christ hatb many secret chambers that no creatures can ever finde, *Canticles* 2. 14. *O my dove, that art in the secret places of the stairs!* As Christ hath hidden comforts which no man knows but he that receiveth them; so he hath hidden places of secrecy, which none can finde out but he that dwells in them. *Come my people, enter into thy Chambers, and shut the doors upon thee*, Esay 26. 20.

4. *Christ is faithfull.* He that will hide others, had need be very faithfull. A false-hearted Protector is worse than an open pursuer; *Will the men of Keilah deliver me up*, saith *David*? *They will deliver thee up*, saith the Lord; but now Christ is faithfull, *Rev.* 3. 14. He is *the faithfull witness*; He cannot be bribed to surrender up any creature that comes to hide himself with him. Christ will dy before he will betray his trust.

5. *Christ is diligent.* Diligence is as necessary in those that will hide others, as faithfulnesse. A sleepy Guard may betray a Castle or Garison as well as a faithless Guard. But Jesus Christ is very diligent and watchfull, he hath his Intelligencers abroad; yea his own eyes run to and fro in the earth, to see what contrivances are made, and set on foot against those who are hid with him, *Psalm* 121. 3, 4. *He that keepeth Israel, neither slumbereth nor sleepeth.*

2. Ground——*Christ is fit in regard of that propriety he hath in his Saints.* All his relations make him a fit hiding place.

First, *He is the Captain General of the Church.* The Church is compared to an *Army with Banners*; Christ is the General of this Army, *Joshuah* 5. 13, 14. It was Christ the Angel of the Covenant whom God hath made a *Leader* and *Commander* to the people, as the Prophet call him, *Esay* 55.4. Who should secure the Souldiers but the General?

Secondly, *He is the Churches King.* Psalm 2.6. The Kings Court is the Subjects hiding place. *Nebuchadnezzars* dream, *Dan.* 4. 12. shews that Kings should be shelters to their Subjects.

Thirdly, *He is the Churches shepherd*, John 10. 11, 12. Shepherds are to secure their flocks. *David* slew the Lion that tore the flock.

Fourthly, *He is the Churches Father*, Isaiah 9. 6. The Fathers house is the childes Castle. The childe when he is pursued makes strait to his Fathers lap, and there he is hid.

Fifthly, *He is the Churches Husband*, Ephes. 5, 25. The house of the Husband is the Wives Garison. There she is hid and protected, as well as nourished.

THE

ESAY 32.2.

And a Man shall be as a hiding place from the wind.

X. SERMON.

THe Doctrine was, that Jesus Christ is unto a beleever a hiding place from the wind.

The Uses are three { Information. Exhortation. Consolation.

1. For Information. This consists of four Branches.

1. *That Beleevers are Christo chari*, very pretious in the esteem of Christ. Beleevers are persons of great worth. They are called *excellent ones.* Psal. 16. 3. They are more excellent than any persons in the world besides. They are flowers, roses, and Lilies, the best of flowers, *Cant.* 2. 2. They are fine gold, others are the dross of Silver, *Jer.6.ult.* They are wheat, others are but chaff, *Mat.* 13. 30. Lam: 4. 2: They are precious stones, others are but common stones; They are light, others are darkness. Their worth appears by this, that Jesus Christ hides them in times of danger. Men do no use to hide rubbish or lumber; but their jewels, their writings, things of value. The Saints are the jewels of Christ, they are the jewels of the Crown; Christ will lose all, rather than one of these, *Mal.* 3. 17. *They shall be mine in that day when I make up my jewels.* They are Gods *hidden ones*, Psalm 83. 3. Jesus Christ will venture all the world to save one of his Saints. While he is able to protect himself, he will protect them; they are his very members, a part of himself; he keeps them with the same care he keeps himself. Wicked men look upon them as vile and mean things, but Christ accounts them his precious ones; he keeps the very number of their hairs, *Mat* 10. 30. It was a signe that *Jacob* respected *Rachel* and *Ioseph* more than all the rest of his household, because he was so carefull of their preservation, *Gen.* 32.2. He puts the handmaids and their children foremost, then *Leah* and her children, and then *Rachel* and *Ioseph.* If there be but one place of safety to be found in the world, Jesus Christ will put the belee-

ver there. The Scripture saith, that *Noah found favour in the eyes of the Lord*, Gen. 6. 8. How is this grace of God to him evidenced? When all the world was exposed to the violence of the deluge, God takes care to make an Ark for his preservation. 'Tis a signe of the pretious thoughts of Christ towards his Saints, that he makes himself a hiding place for their preservation. Though they be never so mean in the eyes of men, they are incomparably precious in the esteem of Christ.

2. *How impossible is it that any true beleever should eternally perish.* The Scripture saith that they can never perish, *John* 10. 28. They may seem to be lost in the judgement of men, they may be as lost in their own apprehension, but they cannot be lost. Amongst other reasons this is one, *Christ hides them.* Satan must storm and level this hiding place, before he can reach a beleever to destroy him. The treasury must be broken before the treasure that is hid in it can be carried away, the jewels cannot be taken away before the chest that keeps them be broken. The hiding place must be entred before that wch is hidden in it be removed. Christ stands between his elect & danger. The Devil must peirce Christ himself, before he can touch a Saint to destroy him. The beleever is hid in Christ, and Christ must suffer before he can suffer. Jesus Christ did once conquer the devil for the beleevers freedom, and the devil must conquer Christ before he can finally overcome the beleever.

3. *See here the al-sufficiency of Christ.* He is to his holy ones every thing they stand in need of. He is their life, he is their food, he is their rayment, and he is their hiding place. A hiding place is as necessary sometimes as meat and cloathing. The Saints here are militant; they could not live if they were not hid. Though Christ were every thing else, yet if he were not an hiding place, he were not enough; but he is a hiding place as well as food. Jesus Christ serves all the necessities of the soul. The Saints of God are in Scripture compared to sheep, *John* 10. 14. Now a fold is as necessary for sheep as pastures; as the pasture preserves them from starving, so the fold preserves them from worrying. Christ now is both fold and pasture, and so a sufficient shepheard. The Church of Christ is compared to an Army, *Cant.* 6. 10. A place of retreat is as needfull to an Army as any other provision. Christ is a retreating place to his Souldiers; he doth not feed and cloath them, but he hides them too. He doth not only give them ammunition to fight when they are in the field, but he is a hiding place to them when they are beaten out of the field.

The

The Church of Christ is compared to a Ship, *Esay* 54. 11. A Haven is as necessary for a Ship, as either Masts or Sails, or Auchors. Jesus Christ doth not onely provide Sailes and Tackling for his Ship, but he provides a Haven also; yea, he himself is the Haven; when his Ship is weather-beaten by long voyages and sharp storms, he brings her into the Haven, & there she's out of danger. He is fit for all the exigencies and necessities of the soul, a compleat all-sufficient Saviour.

4. *The misery of those who are out of Christ.* One great work of the Ministery is to discover the misery of a Christlesse condition. All unbeleevers are without Christ. Though they be in Christ by outward profession, yet they are without Christ in regard of saving union, *Ephesians* 2.12. The misery of being unintersted in Christ is unspeakable, even in this regard, that he is without a hiding place. No greater emblem of misery, than to see a Man in a sharp storm without a shelter. He that is without Christ hath neither shelter for soul nor body. When Men assault him, when Devils tempt him, when sin sets upon him, he hath no place to retire to, where he can have any security. He that is without Christ hath not one bush to defend him, either from Men, Devils, his own Conscience, or from the indignation of God. He lies open to all the hostile incursions of Men, Devils, of the wrath of God, which is as a consuming fire. All his confidence is but as the shadow of a spiders Web, which will never keep him warm, nor safe.

Use 2. Exhortation.

1. *Let not Beleevers be inordinately afraid in times of danger. Should such a Man as I flie*, saith *Nehemiah?* and *who being as I, would go into the Temple to save his life?* Neh. 6. 11. A fear of providence becomes the people of God as well as others; but fear of anxiety or distrust should be far from them; wonderous confident have the Saints of God been in times of danger, upon this very ground. *God is our refuge and strength*, saith the Church, *a present help in time of trouble; therefore we will not fear though the earth be moved, &c. Ps.* 46. 1, 2, 3. A Saint that beleeves this, may laugh at fear, he may esteem *iron as straw, & brasse as rotten wood*, as the Scripture saith of the *Leviathan*, Job 41.27, 28. 'Tis a disparagement to your hiding place, that you should be afraid. If Christ be be able to hide you, you shall not be undefended. Let the World rage, let Devills roar, let Men lift up;

up their voyce, let ſin be never ſo furious, Chriſt is a hiding place; he hides you from Gods Wrath, and he will hide you from Mans fury. Let unguarded ſinners fear & tremble; but let Chriſts hidden ones reſt in ſetled peace, in firm ſecurity. Your ſinking doth upbraid your hiding place with weakneſſe and inſufficiency.

2. *Acknowledge from whence all your ſafety and protection comes.* That you are hid from danger, when others are expoſed to danger; that you are ſheltred, when others are without ſhelter; that your Souls, Bodies, Graces, Comforts are ſecured, it is not becauſe of your own care, but becauſe Chriſt hides you. *If the Lord himſelf had not been on our ſide, now may Iſrael ſay, they had ſwallowed us up quick when their wrath was kindled againſt us*, Pſalm 124. 1, 2. If Chriſt did not prepare a place for the *Woman*, *the Church*, and if he did not give her the *two wings of an Eagle to carry her to her hiding place*, the Dragon would ſoon devour both her and her Child, *Rev.* 12.14. Acknowledge the protection of Chriſt, let him have the praiſe of all your ſafety. The ancient *Romans* uſed to pay tribute for ſhadows: let Chriſt have praiſes for his ſhadowy protection. Whoſoever are the inſtruments, he is the principal Author of all your hiding,

3. *Take heed of making any other hiding places.* Men are very apt when danger approacheth to dig created hiding places for themſelves. We may read how the Prophet reproves this practiſe, *Eſay* 22. 9, 10, 11. A providential uſe of outward means, is not onely lawful, but neceſſary, but carnal truſting to any ſuch hiding place is ſinful. To truſt to creatures in time of danger, is very Atheiſtical. God hath curſed ſuch confidence, *Jer.* 17. 5, 6. But to deſcend to particulars; There are ſundry places which Men create to themſelves in time of danger.

(1.) *Many make great Men their hiding place.* When troubles ariſe they have recourſe to Men, that by the ſtrength of Horſes and Armies they may hide them. Alaſſe, what a vain confidence is this? *Ahaz* thought to have hid himſelf under the King of *Aſſyria*: but what was the event? 2 *Chron.* 28. 20. *The King of Aſſyria came unto him, but ſtrengthened him not.* The skirt of Men, the ſtrength of Horſes is weak and very vain, *Prov.* 21.31. *The Horſe is prepared againſt the day of battel, but ſafety is of the Lord.* We muſt ſay as the Church, *Lord give us help in trouble, for vain is the help of Man.* He that makes a Chariot his hiding place, ſhall not be hid. God will drive the wheels over their own back. If Men and Horſes could

could be a hiding place from Men to your bodies, they cannot be any competent shelters to your souls; they cannot hide the inward Man. I shall conclude this with *Psalm* 20. 7. *Some trust in chariots, &c. They are brought down and fallen, but we are risen and stand upright.* He that makes Men and Horses his hiding place, shall bring down the fire of Gods anger upon his hiding place, and upon himself, *Esay* 31. 1, 3. When God shall stretch out his hand; both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

(2.) *Others make strong Castles and defenced Cities their hiding place.* When danger approaches they flie to such places, and there think to be safe. But alasse, how insecure are all these places? The high walls of *Jericho* fell down with a shout, when Jesus Christ gave commandment for their downfall, *Joshuah* 6. 20. Such hiding places are made of perishable materials. *Niniveh* was a strong place, but it could not secure the Inhabitants thereof. See how the Prophet derides their confidence, *Nahum* 3. 12, 13, 14. *Tyrus* was very strong, *Ezek.* 17. 11. *The Gammadims were in thy Towers.* They were a people of *Phœnicia*, called *Gammadims*, as if we should say, *viri cubitales*, because of the great strength they had in their arms. *Viri robusti & lacertosi*, saith *Junius*. And yet for all their strength they could not preserve their Towers, nor their Towers them from the rage of *Nebuchadnezzar*, Chapter 26. 7, 8, 9. If any defenced place could hide you, yet it could but hide the outward Man, it could be no security to the Soul, either from sin or temptations. Devils can climb the highest Walls; brazen Walls cannot keep out his temptations, much lesse can they secure you from the wrath of God.

(3.) *Others make their silver and gold a hiding place.* The rich Mans Wealth is his *strong City, and as a high wall in his conceit*, Prov. 18. 11. But alasse, how unable are these things to secure us? Riches sometime lay Men open to danger; Poverty is a better securer than Riches, even from bodily danger. *Osiander* reports that in that bloody *Parisian* Massacre many rich Papists were murthered for their Wealth as well as Protestants. Though their profession made them Papists, yet their Wealth made them Hugonots as well as others. However, Riches cannot secure a Man from a disease, nor from death, *Luke* 16. Nor from temptation, nor from troubles of conscience, nor from the wrath of God, *Prov.* 11. 4. and *Zephan* 1. 18, *Neither their silver nor gold can deliver them in the day of the Lords anger.* Epit. Cent. 16. l. 3. c. 69.

(4.) *Others*

(4.) *Others make their outward privileges a hiding place.* This the carnal Jews did ever betake themselves to, when the Prophets threatned any storms. Nothing is more frequent in Scripture than this, *Jer.*7. 4. *The Temple of the Lord, &c.* Micah 3. 11. and *Matthew* 3. 9. *Think not to say within your seves, we have Abraham to our Father, &c.* But alasse, all this will not hide you. *Go to my place at Shiloh,* saith God, *Jer.* 7. 12. Go to *Jerusalem,* and see how it is there; Go to the seaven Churches of *Asia,* and see how it is there. These privileges are so far from being hiding places, that if he that enjoyes them be not hid savingly in Christ, they will expose him to more sudden, more certain, and more dreadful ruine. Read *Matthew* 11. 20, 21, 22, 23, 24. *Ioab* was slain at the horns of the Altar. Gods Temple shall not be a Sanctuary, except he who is the Lord of the Temple be our hiding place. Indeed whatever hiding place is made, besides Christ, shall not shelter when storms come. We may say of all these hiding places, as the Prophet doth of that one, *Esay* 28. 15, 16, 17, 18. Every hiding place besides Christ is a hiding place of falshood.

4. *Be perswaded actually to hide your selves with Iesus Christ.* To have a hiding place, and not to use it, is as bad as to want one: fly to Christ; run into the holes of this rock. Three things must be done by all those that would hide themselves with Christ.

(1.) *You must put away sin by repentance.* Jesus Christ will not be a Sanctuary for Rebels, he will not protect evil-doers. Christ will never hide the Devil, nor any of his Servants, *Esay* 55. 6, 7. *Let the ungodly forsake his way, &c. David* knew this, therefore he prayes that God would teach him to do his Will, *Psalm* 143. 9, 10. *Deliver me, &c. I fly unto thee to hide me. Teach me to do thy Will.* He that will not do the Will of Christ, shall receive no protection from Christ. *Protectio sequitur Allegiantiam,* You must be his Liege People, if you will have him to defend you, *Iob* 22. 23, 25.

(2.) *You must pray that he would hide you.* The promise is made to prayer, *Esay* 65. 10. *Sharon shall be a fold of flocks; the valley of Achor, a place for the flocks to lie down in,* for my people that have sought me. He that prayes most fervently is like to be hid most securely. And then,

(3.) *You must beleeve in him.* Faith is the Key that opens the Door of this hiding place, and locks it again. One word in the Hebrew signifies to trust, and to make a refuge, *Psalm* 57. 1. He that doth

doth not make Chriſt his truſt, ſhall not have Chriſt for his hiding place; he will hide none but thoſe that commit themſelves to him. *I will ſet him on high, becauſe he hath known my name*, Pſalm 91. 9, 14. Dependance on Chriſt is not the cauſe of his hiding us, but it is the qualification of the perſon that ſhall be hid.

Uſe 3. Conſolation.

1. *It's comfortable againſt the malice of all their enemies.* Though Devils rage, though Men roar, yet here is ſhelter againſt both. Satan is a deſtroyer, but Chriſt is a hiding place. This made *David* ſo ſecure, *Pſalm* 4. 8. *I will both lay me down in peace and ſleep, for thou Lord makeſt me dwell in ſafety.*

2. *When other hiding places fail.* Gods people often finde by experience that the places of their protection are places of deſtruction. Well, when all other places fail, Chriſt will not fail. See how it was with *David*, Pſalm 142. 4, 5. And when his hiding place at *Ziglak* was gone, yet his Saviour was not gone, 2 *Sam.* 30.6. He encouraged himſelf in the Lord his God. 'Tis a mighty encouragement to beleevers, that Chriſt is a hiding place. 1. *He is a ſafe and ſtrong hiding place*, *Eſay.* 33. 16. Chriſt is a rock, and he that is in Chriſt, is in the Munitions of rocks. 2. *He is a large hiding place.* Ther's room enough for his Elect. His Skirt is large. 3. *He is a hiding place to the ſoul as well as to the body.* 4. *He hath undertaken to hide us.* God hath committed all his Elect to Chriſt, that he ſhould hide them. 5. *Chriſt is a Man.* As he is God and ſo able, ſo he is Man alſo; he hath not put off his humanity, he is pittiful to his own fleſh. I ſuppoſe Chriſt is here called a Man for the comfort of Men.

MATTHEW 9. 12.

—They that be whole need not a Physician, but they that are sick.

XI. SERMON.

THIS Text is an Apology made by our Saviour in defence of his charitable practice in conversing with Publicans and Sinners, for the good of their souls. *Matthew* the Publican is called by Christ from the Receipt of Custom to be one of his Followers, *Verse* 9.

Isa. 65. 1. Luke 19.5

Note. Christs preventing grace, *Mar.* 1. 16, 17.

Luke 19.5 Luke 8.2 2 Chro. 33 3, 4, &c. Acts 9.2, 3

Note. *Jesus Christ is able to convert the worst and greatest of sinners. Matthew* the Publican, *Zacheus* the Extortioner, *Mary Magdalen* that had seven devils in her, *Manasseh* a bloody Murtherer, a great Idolater, a sinner of the first magnitude. *Paul* a Persecutor. All these are converted and brought home to God. Gods grace is so effectious, that it can over-power, and bring in the worst of sinners. No sinners greater than Publicans, and yet many of them converted by Christ. This *Matthew* being called, presently follows, *v.* 9. *He arose and followed him.*

Note. *Those that savingly receive the call of Christ, do presently yeild obedience. Zacheus* no sooner called down from the Sycamore-tree, but presently comes down speedily, *Luke* 19. 6. *Elisha* no sooner effectually called, but presently leaves the plow and follows *Elijah*, 1 Kings 19. 19, 20. *Paul* no sooner effectually called, but he obeyes presently, *Acts* 9. 6. *Gal.* 1. 16. *Simon* and *Andrew* as soon as they were savingly called, left their nets and followed Christ, *Mark* 1. 16, 17, 18. Christ when he calls effectually gives out strength with his call to submit to it. This Convert makes Christ a feast, *Luke* 5. 29. which is implyed in *v.* 10. of this Chap.

Note. *New Converts are full of affection and love to Christ. Matthew* feasts our Saviour, and so did *Zacheus*, Luke 19. 6. Those that before conversion would have been glad to stone him, do now kindly and familiarly entertain him. A true Convert thinks nothing

to

to good, too dear for Jesus Christ. At this feast many Publicans and sinners were present, perhaps invited by *Matthew* for their souls good.

Note. *Such as are truly brought to Christ themselves, do what they can to bring others to Christ.* We have two clear examples of it, *John* 1. 40, 41, &c. *Andrew* being called, calls *Simon*. *Philip* being called, calls *Nathanael*, v. 45. Another example in the Woman of *Samaria*, John 4. 28, 29. The Scribes and Pharisees observing these passages, begin to quarrel with Christs Disciples, *Verse* 11. Saint *Luke* saith, they murmured against his Disciples, *Chapter* 5. 30.

Note. *'Tis a grief to wicked Men to see others brought home to Christ.* This ariseth from envy to Christ, and hatred to Men. And then they question with his Disciples about this. *Why eateth, &c.*

Note. *'Tis the mark of a Man desperately wicked, to endeavour to draw Christs Disciples from their obedience.* The Pharisees were often scandalizing Christ, and blasting him to his Disciples, that so they might draw them from their allegiance. But why do they go to the Disciples, and not to Christ? They thought the Disciples were weak, and therefore might be more easily won.

Note. *'Tis the property of corrupters and seducers to make their hotteſt attempts on such as are the weakeſt.* Satan set first in Paradise on the weaker vessel, *Genesis* 3. and so do all others that follow that trade. Young Chap-men are most likely to be deceived.

Our Saviour hears this dispute, and steps in with them in his own person. 'Tis likely the Disciples acquainted him with it, as they usually did in other cases; or else by the flocking of the multitude about them, he observed it; or by the omniscience of his Divinity he knew it; however it was, the Text saith, he appeared in the controversie, *v.* 12.

Note. *Jesus Christ will plead for them that are quarreld with for his sake.* The Disciples are baited by the subtile Scribes and Pharises, and see how ready Christ is to come to their rescue. Christ will back all those that stand up for him. Now the Answer which our Saviour gives to this cavil in the Text. *They that are whole, &c.* Which is more plainly expounded in the next verse, *I came not, &c.* Our Saviour tells them, that he did in this action the office of a good Physician; took all opportunities for the good of sinful souls, *q. d.* If a Physician may visit infected persons, &c. And he doth withall secretly intimate to them their misery, that while they continued in

their present self-conceitedness, they could expect no benefit at all by him. *They that are whole need not, &c.*

They that are whole, οἱ ἰσχύοντες. They that are of ability or strength. 'Tis referr'd in Scripture both to the body, and to the soul; and it notes either truth of strength, or opinion of strength; that Man that is either really, or conceitedly strong in body is ἰσχύων, and he that is spiritually stronger conceitedly so, is a whole Man, ὁ ἰσχύων: here it means Men that are opinionated and conceited of their own ability. It doth secretly poynt out the Pharisees distemper. Though they were as other Men in regard of their spiritual condition, yet they had good thoughts of themselves; they were strong Men in their own conceit.

Need not, οὐ χρείαν ἔχουσι. The word signifies necessity and usefulness, *Rom.* 12.23. Contributing to the necessities of Saints, ταῖς χρείαις; Matthew 6. 8. *Your heavenly Father knows what things you have need of, &c.* ὧν χρείαν ἔχετε, The word signifies also a necessary office, as *Acts* 6. 3. *Look out among you seven Men, &c. whom we may appoint over this business*, ἐπὶ τῆς χρείας ταύτης. Men that are whole, as before, they can make no use, they have no want of a Physician. A *Physician*, ἰατρῷ. The word signifies a Healer. The work of a Physician is to heal. God hath given Men insight into that study, to prevent diseases, and to cure diseases.

But they that are sick, οἱ κακῶς ἔχοντες. They that are evil affected. 'Tis referr'd both to the outward and inward Man. There is a sickness of the body, and of the minde also; and the phrase expresses the nature of sickness. Health is εὐξία *corporis*, a right temperature of body. 'Tis *malus habitus corporis*. Spiritual sickness is *malus habitus animi*. When the spiritual part is dis-affected, the soul is spiritually sick. In this place it relates to both.

The words are a double Proposition, in which are,
First, the Subject, this is twofold.
Secondly, the Predicate, twofold.

1. That Men that are whole } Need not a Physician.
2. That Men that are sick } Do need a Physician.

The sum of all amounts to these five Observations.

1. Sin is a spiritual sickness, a spiritual disease.
2. Jesus Christ is a Physician for the curing of this disease.
3. Some sinners are spiritually sick, and yet think themselves whole.

4. Christ

4. Chriſt is not a Phyſician to thoſe that think themſelves ſpiritually whole.
5. Thoſe that ſee their ſpirltual ſickneſſe, ſhall find Jeſus Chriſt ready to heal them.

I begin with the firſt, *viz.*

Doct. 1. *Sin is a ſpiritual ſickneſſe.* This is intimated in the Text. 'Tis the very foundation of this defence of Chriſt. He poynts out theſe Publicans, with whom he now converſed, as ſo many diſeaſed Men. Every ſin is a ſpiritual diſeaſe, every iniquity is a real malady. Sinful Men are truly ſick Men, ſin hath many names in Scripture, a Burden, a Wound, Darkneſſe, Bonds, Folly, and here a ſickneſſe. Two things I ſhall open here by way of Explication.

1. Prove that ſin is a ſickneſſe.
2. Shew what kinde of ſickneſſe it is.

I. That ſin is a ſickneſſe. This is proved two wayes.

1. *From clear teſtimonies of Scripture.* The Word of God calls it a ſickneſſe, *Eſay* 1.5. *The whole head is ſick, &c.* It hath relation both to *Jeruſalems* miſeries, and to *Jeruſalems* ſins. She was ſick with miſery, and ſick with ſin; therefore ſick with miſery, becauſe ſick of ſin. *Ezek.* 34.4. The Prophets of *Iſrael* are compared to ſhepherds, and they are charged with this, that *they did not ſtrengthen the diſeaſed, nor heal that which was ſick.* What is meant by the ſick and diſeaſed, but the ſinful members of that Church, whoſe converſion and reformation the Prophets had not endeavoured? And *Eccleſ.* 6.2. *Solomon* calls covetouſneſſe an *evil diſeaſe.* Hence alſo it is that ſin is called in Scripture by the name of diſeaſes. 'Tis *called the plague of the heart*, 1 Kings 8.38. There are as many diſeaſes of the ſoul as there are of the body. Drunkenneſſe is a ſpiritual Dropſie; Security is a ſpiritual Lethargy; Envy is a ſpirtual canker; Luſt is a ſpiritual Feaver, *Hoſ.* 7.4. *They are all adulterers, as an oven is heated by the Baker.* Apoſtacy and backſliding is the ſpiritual falling-ſickneſſe; hardneſſe of heart is the ſpiritual ſtone; ſearedneſſe of Conſcience is a ſpiritual Apoplexy; unſetledneſſe of Judgement is a ſpiritual Palſie; Pride a ſpiritual tumor; vain-glory a ſpiritual Itch. There is not any ſickneſſe of the body, but there is ſome diſtemper of the ſoul that might be parallel'd with it, and bear the name of it. Hence alſo it is in Scripture, that the pardoning of ſin is called healing,

Pſalm.

Psalm 103. 3. *who forgiveth all thine iniquities, who healeth all thy diseases.*

2. *From the effects of sin.* Sin doth produce all those effects upon the soul which sicknesses do upon the body.

(1.) *Sickness unfits the body for action.* Men that are active in health, they are in sickness indisposed for any thing. The Mariner cannot row, the soldier cannot fight, the husband-man cannot till, the Merchant cannot trade. It doth take a man quite off from all his labours; and that both in regard of Act, and in regard of Affection, *Eccles.* 12. 1. what was loved before yields no pleasure. Sin doth unfit the soul for spiritual employments; it takes men off from prayer, from hearing, from meditation, &c. and the more power it hath over the soul, the more is the soul indisposed for holy exercises. Even Gods own children, when they have fallen into some spiritual sickness, are exceedingly indisposed to the things of God. Their zeal, their forwardness, their activity is much abated. *David* when he had fallen into that long sickness, how unlike himself was he? he had no actual repentance, till *Nathan* came to him with a message from God and quickned him. Sin quencheth the Spirit in Godly men, as the water quencheth the fire. Sin takes off the edge of the soul, deads the appetite and affection to the things of God. It locks up the heart that it cannot act as it was wont to do.

(2.) *Sickness begets torment and anguish in the body.* When sickness is in extremity in the body, how doth a man cry out of pain? head, and heart, and every part is under torment. What restless tossings are men under when diseases are violent? hear how *Iob* complains, *Chap.* 30. 16, 17, 18. Sin is a Creator of torment and painfulness in the soul. *Felix* his sin made him tremble, *Acts* 24. 25. *Cains* sin put his spirit into such anguish, that he cries out, *My punishment is greater than I can bear.* Gen. 4. 13, 14. *Iudas* his sin did bring such despairing torment upon his soul, that he takes away his life to end his misery, *Matth.* 27. *init.* and even Gods own people. when they fall into this spiritual disease, they are pained at the very heat, till by pardon and remission, they have obtained a healing from God. How full of pain was *Davids* spirit by reason of his sin? He was as a man upon the rack for a long time, if he did ever recover his former serenity. *Vid. Psalm* 6. *per totum*, *Psalm* 38. *per tot.* Many of the dear children of God, do by sin fill their hearts with such anguish, that they are never without much smart to the day of their death.

(3.) *Sickness*

(3.) *Sickneſſe doth bring uncomlineſſe.* The moſt beautifull body in the world, if pining ſickneſſes continue long upon it, becomes like a garment that is moth-eaten, the eyes ſink, the colour is loſt; the skin is ſhriveld, the bones ſtick out,&c. *Iob* obſerves this, *Chap.* 16. 8. *Thou haſt filled me with wrinkles, which is a witneſſe againſt me, and my leanneſſe riſing up in me beareth witneſſe to my face.* Sickneſſe makes ſtreight bodies bow down, beautifull faces look ghaſtly, well-coloured cheeks look pale, and oftentimes the more beautifull ſickneſſe findes us, the more uncomely doth it leave us. Sickneſſe turns youth into old age, *vid. Lam.* 3. 4. *My fleſh and my skin hath he made old.* Sickneſſe dries up the ſpirit, *Prov.* 17. 22. *A merry heart doth good like a medicine; a broken ſpirit dries up the bones.* Sin takes away the comlineſſe of the ſoul. The firſt ſinfull ſickneſſe that ever entered into the world hath turned the ſouls and bodies of all mankind into deformity and uglineſſe. Could we ſee the picture of *Adams* ſoul in the ſtate of innocency, and compare it with the ſouls that are diſeaſed with ſin, we would wonder at the ſad change. Sin is a very deformed thing; it turned Angels of light into ugly devils. Thoſe who were never healed by regeneration and remiſſion of the diſeaſe of ſin, what deformed ſouls have they? they have not one ſpot of beauty upon them, *Pſal.* 14. 3. *They are altogether become ſtinking.* A dead carrion, a putrified carcaſſe is as beautifull, and as ſweet an object as a ſinfull diſeaſed ſoul. Yea, even Gods own children, by falling into ſin, though but in one or two particular acts, do loſe much of their beauty. They do not look with that grace they did before. Every act of ſin caſts a dark thick ſhadow upon the ſoul. As deep wounds leave ſkars upon the body, ſo ſinfull acts leave ſome ſkars of infamy upon the ſoul. A Saint doth not look like the ſame man he was before he fell into ſin.

(4.) *Sickneſſe brings death.* Dorcas *was ſick and dyed*, Act. 9. 37. Long ſickneſſes, if they be not removed, will bring the ſtrongeſt body to the duſt of death. Sickneſſe is indeed *Anteambulo mortis*, the forerunner of death. The *ſick-bed* is the direct way to the *dark-bed* the grave. Sin doth bring death to the Soul. One diſeaſe of ſin, if it be not healed by Chriſts bloud, will certainly bring the ſoul to eternal death, *Rom.* 6. 23. it hath brought many to hell, and it will certainly bring all others to the ſame condition, that live and dy in it unhealed. He that dies in his ſin, ſhall dy for ever.

II. For the nature of this ſickneſs. 'Tis a more dreadfull ſickneſs than any other ſickneſſe. I ſhall ſet it out in a few particulars.

1. *In*

1. *It seizeth upon the most noble part of Man.* All other sicknesses do infest the Body onely, but sin is a disease in the soul. Those sicknesses are most painful and most mortal, which seize upon the vitals and inward parts. A disease that feeds upon the spirits, doth soon drink up the natural moisture, and is not so easily cured. Sin is a disease that doth immediately reach the spirits. 'Tis the sickness of the heart. *O Jerusalem, wash thy heart from wickedness, that thou mayest be saved*, Jer. 4. 14. The Apostle, it's true, speaks of the filthiness of the flesh, and of the spirit, 2 *Cor.* 7. 1. Some sins are onely acted by the brutish, fleshly, aud sensitive part; others rest in the spirit, as pride, vain-glory, envy, &c. Yet notwithstanding, even those filthinesses of the flesh have their chief seat and residence in the heart, according to that of our Saviour, *Matthew* 15. 19. *Out of the heart proceed evill thoughts, &c.* All sin is *spiritual wickedness*, in regard of the fountain and root of it. As grace is seated in the heart, so also is sin, *Jer.* 4. 18. *This is thy wickedness, because it is bitter, because it reacheth unto thy heart.*

2. *Sin is a sickness which God never made.* All bodily diseases are the handy-work of God. He created Plagues, Feavers, Consumptions, &c. *Amos* 3. 6. But sin is a sickness of which God never was the Author. 'Tis true, God sometimes punisheth sin by sin, not by creating sin, but by suffering a sinful creature to fill up his sin, by withdrawing, denying his grace, which onely can preserve from sin.

3. *Sin is a sickness which separates between God and Men.* No other disease can divide between God and the Soul. *Hezekiahs* Plague, *Asa's* Gout, *Iobs* sores, none of all these did make any division between God and them. Some sicknesses do separate between the Husband and the Wife, the Father and the Child, at least in regard of actual communion, though not in regard of affection; but no bodily sickness divides between God and Men. But sin doth separate between God and the Soul, *Esay* 59. 2. It makes God stand at a distance from his own Children, to hide his face from them, and to deal with them as with enemies.

4. *Sin is the cause of all other sicknesses.* All bodily diseases come from this disease. *Hast thou not procured this unto thy self? Thine own doings shall correct thee, &c.* Jeremiah 2. 19. A distempered Soul is the true cause of a distempered body. Sin was the first disease that ever was in the world, and the cause of all that ever followed.

5. *Sin is a disease that cannot be cured by any natural medicine in the world*

world. No drug in the Apothecaries ſhop is able to heal this diſeaſe, *Ierem.*2.22. *Though thou waſh thee with nitre, and make thy ſelf never ſo clean, &c.* There is no bodily diſeaſe, but there is ſomething in nature, if it could be found out, able by Gods ordinary bleſſing to cure it. But there is nothing in nature can heal ſin. There is but one medicine in all the world able to cure a diſeaſed Soul, and that's the blood of Jeſus Chriſt.

6. *Sin is the moſt loathſom diſeaſe in all the world, and the moſt infectious.* The ſmall Pox, the Peſtilence, the Leproſie, theſe are delightful, pleaſant diſeaſes in reſpect of ſin. Sin doth pollute every thing it comes neer; it pollutes the Conſcience, it pollutes the Ordinances, it pollutes Relations, it pollutes Perſons, it pollutes Nations. If it were poſſible that one drop of ſin could come into Heaven, it would turn Heaven into Hell. It's compared in Scripture to all loathſom things. 'Tis compared to the Plague of Peſtilence, of Leproſie, 1 *King.*8.38. The Leproſie in the Law was a type of it. It's compared to poyſon, *Pſalm* 140. 3. To the vomit of a dog, *Vid.* 2 *Pet.*2.22. It's called Filthineſſe, Abomination, Lewdneſſe. All the things that are loathſom in the World, are uſed in Scripture to ſhadow out the loathſomneſſe of ſin. There is a diſeaſe called *the foul diſeaſe*: Sin is a fouler diſeaſe than that.

7. *Sin is a propagating diſeaſe*; Not onely becauſe it ſpreads over the whole Man, but becauſe it ſpreads it ſelf to poſterity; it deſcends from Parents to Children. Some bodily diſeaſes, they ſay, are hereditary, yet not ſo hereditary, but ſome Children ſcape them. But this is a ſickneſſe that conveys it ſelf to all a Mans poſterity. This ſickneſſe is intervowen in the very eſſence of a perſon, which he doth, together with his being, communicate to all his ſeed. As a Man begets a Man; ſo doth he get a diſeaſed Man. *Enoſh.*

The uſes of this.

1. *Oh the multitude of ſick perſons that are in the World!* There is not one perſon living, but is leſſe or more troubled with this ſickneſſe. The World is nothing but an Hoſpital of ſick perſons. There is not a Family in which this Plague of ſin is not. In many things we offend all. The root of the matter is in the beſt of us, *Eſay* 64. 6.

2. *What's the reaſon that there are no more cryings out of this ſickneſſe?* Sin is a ſickneſſe, and yet few bewail it. Other ſickneſſes are lamented. You cannot meet in any company, but you ſhall hear Men

cry out of their sicknesses. One Man of his Gout, another of his Stone, another of his Consumption, &c. but little spoken of sin: The reason is, because sin is a spiritual disease, and so not discerned but by grace. And this is indeed the dreadfulnesse of this sickness, that it kills many before they feel it; it sends Men to Hell before they know themselves to be sick. 'Tis with sinners as with the drunkard in the *Proverbs*, Chapter 23. 35. *They have stricken me, and I was not sick.*

3. *They are not your enemies that are solicitous to keep you from sin.* Naturally we account them our friends which would prevent us from painful diseases; and yet we naturally account them our enemies, who would prevent us from falling into sin. I hate him, saith *Ahab* of *Michaiah*, 1 King. 22. 8. A wicked Man hates none so much as those that would preserve him from sin. Well, whatever you think, they are your best friends, and that you will acknowledge another day. If you should be at the door of an infected House, ready to go in, and one should whisper you in the ear, Sir, the Plague is in that House, have a care of your self; would you reproach him? nay, would you not thank him? Why will you think them your enemies, that would preserve you from sin? They know the dreadfulnesse of this sickness, and they would preserve others from falling into it: *David* blesses God for *Abigail*, and gives her many thanks for her great care of him, 1 *Samuel* 25. 32, 33. God sets it down for friendship, and whether you be saved or damned, you will clearly see it another day.

4. *Watch against sin as you watch against sickness.* How cautious are many Men of their bodily health? They will eat and drink nothing that may prejudice their health. If they know any thing that will disturb the quiet of their bodies, they will not meddle with it, though their affection be never so much inclined to it. And why will you not be as cautious of sin? Take heed to your selves; remember, swearing is a sickness, lying is a disease, pride is a sickness, &c. Avoid all occasions of sin, all temptations to it, Pray against it, Watch against it. Sin is a sickness will keep you out of Heaven: sin is a sickness will provoke God to hate you. Keep sin out of your family. Let not lyars, swearers, drunkards, &c. lodge a night under your roof, *Psalm* 101. 7. No sickness is so catching as sin is. All Men have the root of it, an inclination to it in their hearts. Preserve your Children from this sickness. 'Tis worse than the small pox, worse than the Plague. Other diseases will kill the bodies of your Children, sin will kill both

body

body and ſoul. Keep watch and ward over your hearts, over your families, that ſin may not enter thither, nor that any of yours may go where this catching ſickneſſe is.

5. *What cauſe have they to bleſſe God that are cured of this diſeaſe?* We are never perfectly cured of it till we come to Heaven, we ſhall have ſome grudgings of it while we live here. But when ſin is pardoned, then 'tis healed: *Pſalm* 103. 3. When grace is thoroughly wrought, then is ſin healed. 'Tis healed as to the guilt of it, that is done away. 'Tis healed as to the damnation of it. 'Tis the reigning ſin that is the damning ſin. And 'tis healed in part, as to the pollution and filthineſſe of it. 'Tis in a ſure ſpeedy way of healing. How glad are Men when they are healed of old diſeaſes! A Man that hath been troubled with the Stone, Gout, Head-ach for many years, how glad, how thankful is he when he is recovered? he will be telling every one of the Man, of the medicine that cured him. Let them whoſe ſpiritual ſickneſſe God hath healed, be very thankful and bleſs his name.

David calls upon his ſoul to praiſe God for this kindneſſe, *Pſalm* 103. *init.* Though you be full of other infirmities, yet be of good cheer, the damning ſickneſſe is healed. 'Tis better to have a healthy ſoul in a crazy body, than to have a ſound body and a diſeaſed ſoul. And ſhew your thankfulneſſe for healing, by being careful to prevent recidivations into ſin again. Take your counſel of Chriſt to that Man that was lately cured of his infirmity, of which he had ſmarted thirty eight yeers, *John* 5. 14. *Thou art made whole, ſin no more, leſt a worſe thing come unto thee.* 'Tis a ſleighting of your Phyſician, and a vilifying of your diſeaſe, not to be as careful as you can, that you may not relapſe. And know this, for the encreaſing of your thankfulneſs, that when this diſeaſe is once cured, all your diſeaſes are cured. They are cured, as to the malignity, as to the hurt of them. They cannot deſtroy you, though they may diſquiet you. *The inhabitants ſhall not ſay, I am ſick: the people that dwell therein ſhall be forgiven their iniquity*, Eſay 33. *ult.* The peril and dreadfulneſſe of other diſeaſes depends upon this; and when this is removed, the evil of all the reſt is removed alſo.

Doct. 2. *That Jeſus Chriſt is a Phyſician for the healing of theſe ſpiritual diſeaſes.* Chriſt is a Phyſician to the body as well as to the ſoul. He heals the wounds and ſores of the outward Man, as well as of the inward Man. We read that in the dayes of his fleſh, he

cured immediately sometimes, and sometimes by the use of means, many bodily maladies. Such as were possessed with Devils, such as had the Palsie, such as were Leprous, such as had Feavers, such as laboured under several other diseases, were brought unto him, and he healed them, *Luke* 6.17,18,19. And *Matthew* 8.14,15,16. He healed many that were incurable. When other Physicians had given them over, they were brought to Christ and he healed them, *Luke* 8.43. Concerning the Woman sick of a bloody issue, she had spent all her living upon Physicians, and could not be healed of any, and yet by the touch of Christs garment her bloody issue was stanched. He cured a Man that had an infirmity thirty eight yeers, *Joh.* 5.5. Yea, he healed those that brought their diseases with them into the world. One that was born blind, was recovered to sight by him, *John* 9. 6, 7. The Text saith, *He healed all manner of diseases*, Mat. 4. 23. And he doth still heal bodily diseases. In three respects he is a Physician to the body.

1. *He created all those simples that are useful for cure.* Every Herb, every Plant, every Mineral, whatsoever *in rerum Naturâ*, is Medicinal and Physical, was created by the Lord Christ; and whatsoever was created by him, is preserved by him, *Genesis* 2.5. Nothing sprung up of it self, the roots of all healing Herbs were set by his hand, and by his providential care, they are kept from perishing to this very day.

2. *He it is that gave skill, and still doth give skill unto Physicians to make use of those materials.* All Arts and Sciences are his invention. What is said of *Bezaleel* and *Aholiab*, Exod. 31.2,3,4,5,6. is as true of all other more noble Arts. Men by study could never have such insight into the secrets of Nature, if Jesus Christ did not instruct them. He enables them to know diseases, and to know what is proper and suitable for those diseases. He that is the Lord of Nature, doth discover the secrets of Nature in Men when they study them. He teaches them how to mingle and compound several simples together to make an apt medicine, χαρίσματα ἰαμάτων, 1 *Cor.* 12. 9. Christ is the Father of all Arts and Artists. If he hide skill from the Physician, the Physician can never find out the disease, nor prescribe a fit medicine to remove it.

3. *He blesseth the applications that are made.* The most proper and apt medicine that ever was prescribed by Man, needs the blessing of Christ to make it effectual. *As Man liveth not by bread, but by the word of blessing*, Mat. 4. 4. So neither is Man cured by Physick alone, but

but by the benediction of Christ upon the using of Physick. He suspends the operation and efficacy of medicines when he pleaseth, and when it is his will they are salutiferous and healing. Thus is he a Physician to the outward Man.

But his chief subject is the soul. He is in an especial manner a Physician to that. He doth several times in the Gospel compare himself to a Physician. In this Text, and in *Mark* 2. 17. We have the same comparison, *Luke* 4. 23. He was propheſied of before his incarnation, as a Physician, *Vid. Esay* 61. 1. Binding up is the work of a healer. Christ was sent into the World to be a binder up of the broken in heart. The Prophet *Malachy* speaks of him as of a spiritual Physician. *Chapter* 4. 2. *The Sun of righteousnesse shall arise with healing in his wings.* This is that which is held out in the Gospel, in that parable of the wounded Man, and the *Samaritan*, Luke 10. 30, 31, &c. Jesus Christ is that *Samaritan* who doth by that parable preach himself to be a Physician of souls.

In the handling of this Doctrine, I shall open three things.

1. That Christ is a Physician.
2. How Christ heals sin-sick souls.
3. The excellency of Christ above other Physicians.

First, That Christ is a spiritual Physician. This is manifest.

1. *You may see his commission.* God authorized him with power. The Prophet asserts this, *Esay* 61. 1. *He hath anionted me to bind up the broken-hearted.* This Prophecy is applyed to Christ, *Luke* 4. 18. God hath given Christ his *Gratiam ad practicandum.* Those that are Physicians amongst Men, must receive commission to practice before they ought to use that Art. The bodies of Men are of that worth, that in all well-ordered Kingdoms & Common-wealths, none are permitted to professe the Art of Physick till they be tryed by such as have skill, and enabled by publick authority to excercise that faculty; hereby professed Physicians are distinguished from illiterate, and cheating Monntebanks. Now God hath conferr'd on Jesus Christ under hand and seal, full authority to be a spiritual Physician to heal the souls of Men. And therefore it is that all are invited to come to him for cure, *Mat.* 11. 28. *Come unto me, &c.*

2. *Christ hath ability as well as authority.* Whatsoever is requisite for the healing of souls, is to be found in Jesus Christ. This the Prophet expressly affirms, *Mal.* 4. 2. *The Sun of righteousnesse shall a-*

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rise with healing in his Wings. Healing is a large word; The *Geneva* translation reads it, health shall be under his wings. Now there could not be health or healing under Christs wings, if there were not in him whatsoever is necessary to Health or spiritual healing.

The Apostle saith, *That it hath pleased the Father that in him should all fulnesse dwell,* Col. 1. 19. Christ is a garden so well furnished, that there is in him every root and plant that is requisite to make a spiritual medicine. He hath a purging virtue, a strengthening virtue, a comforting virtue, a cheering virtue, a quickening virtue. There is that in him which is proper for all diseases. The Evangelist tells us, that when sick persons resorted to Christ in the dayes of his flesh, there went *virtue out of him,* and *healed them all, Luke* 16. 19. Δύναμις ἐξήρχετο, no virtue could have gone out of him, if all virtue had not been treasured up in him. Christ hath eye-salve for blind eyes, mollifying grace for hard hearts, enlivening grace for dead souls, humbling grace for proud minds. God hath given him fulnesse of all things necessary for sick souls, and wisdom to apply the same for the benefit of those that repair to him.

Secondly, how Christ heals spiritual diseases.

1. *He heals by justification.* Sin brings guilt, *Lev.* 5. 2, 3, 4, 5. *Rom.* 3. 19. Every sin makes the creature liable to wrath. This guilt is removed by the grace of justification. Jesus Christ applyes his spotless and perfect righteousnesse to the soul, and thereby actually removes the guilt of sin, and makes the sinner as pure in the sight of God, as if he had never offended. Of this the Apostle speaks, *Rom.* 5. 18, 19. This is called in Scripture the covering of sin, *Psalm* 32. 1, 2. *Blessed is the Man whose unrighteousnesse is forgiven, and whose sin is covered.* Christ draws the veil or garment of his own merit and obedience over the spotted soul of a sinner, and thereby covers all his guilt. In this respect a sinner is perfectly healed. Though sin abide in him, yet the guilt is taken away, so that it shall never redound upon the person for condemnation. Hence it is that God is said, *not to behold iniquity in his people,* Numb. 23. 21. Of this healing the *Psalmist* speaks, *Psalm* 103. 3. *Who forgiveth all thy iniquities, who healeth all thy diseases.* Of this healing we are to understand that in 2 *Chronicles* 30. 20. *The Lord hearkened to Hezekiah, and healed the people.* He did not reckon nor impute the guilt of that sin to the people.

2. *He*

2. *He heals the soul by sanctification.* Every sin hath filthinesse in it as well as guilt. It is of a defiling nature, and leaveth defilement upon the soul of the sinner, *Matthew* 15. 11. Hence it is that sinners are said to be *filthy creatures*, Rev. 22. 11. and *Psal.* 14. 3. They are *altogether become filthy.* This is called *Macula*, or *labes peccati*, the spot or stain of sin. Corruption, pollution, &c. It doth immediately follow every offence of sin, and remains when the act of sin is over. Look as waters, when they break their banks and over-flow the earth, leave a filthy slime and sediment behind them; so all sinful acts leave upon the soul a filthy slime of corruption. This filthinesse Jesus Christ heals by Sanctification. He doth by his Spirit plant the seeds of grace in the heart; he doth make the soul partaker of the divine nature, 2 *Peter* 1. 4. He doth cause all *old things to passe away, and all things to become new*, 2 *Cor.* 5. 16. He doth *write his Laws in the heart* of the sinner, *Jer.* 31. 33. He doth *sprinkle clean water* upon the sinner, whereby he is *cleansed from all his defilements*, *Ezek.* 36. 25. And by this means the filthinesse of sin is healed. This Sanctification hath two parts; the one is *Mortification*, whereby the body of sin is wasted, *Romans* 8. 13. and *Col.* 3. 3, 5. The other is *Regeneration*, or the *spiritual resurrection*, whereby the inward Man is strengthened and renewed from day to day: the one is the putting off the old Man, the other is the putting on the new Man. Now although the sinner is not healed perfectly, and at once, of the filthinesse of sin by Sanctification, as he is of the guilt of sin, in regard of justification, because this is a real change, and therefore its carried on successively and gradually, whereas justification is onely a relative change, and therefore is perfect at once; yet he is in so sure and certain a way of healing, that Jesus Christ will never let him go out of his hands till he be fully cured. He is perfectly healed in respect of parts already, and he shall be perfectly healed in respect of degrees; he shall see the day when there shall not be the least speck of sin or filth, either upon the soul or body.

Thirdly, The excellency of this Physician above all other Physicians. This appears in many respects.

1. *In regard of the Subject.* Other Physicians have to deal onely with the body. All their businesse lies in the temper, constitution, parts of the body, in preventing, in removing diseases that annoy the outward Man. Their line reacheth no farther. The soul is not the object or subject of the Physicians Art. But now the chief part about

bout which Chriſt is employed, is the ſoul, the conſcience, the affections, the inward Man. He heals the diſtempers of the heart, which other Phyſicians as Phyſicians can neither know, nor heal, *Vid.* Eſay 61. 1.

2. *Jeſus Chriſt is a Phyſician for all diſeaſes.* There are ſome diſeaſes which are *opprobria medicorum*, no Phyſician in the world is able to cure them. But Jeſus Chriſt can cure all diſeaſes, all kinds of diſeaſes, and every individual diſeaſe. He knows the cauſe of every diſeaſe, and therefore he can cure all. Some Phyſicians, though they have a general skill in all diſeaſes, yet their excellency lies ſometimes in one or two, which they have ſtudied more than others, and about which they have been imployed more than in others. As ſome Divines are better verſed in ſome one or two Controverſies than others, ſo, &c. But Chriſt he is as exact in all ſpiritual diſeaſes, as he is in any diſeaſe. He is as good for the diſeaſes in the head, as for thoſe that are in the heart; and for thoſe that are in the affections, as for thoſe that are in the head. He can cure ignorance, pride, unbeleef, diſcontent, impatience, hardneſſe of heart, &c. And he can cure one as well as another, that is, he can cure all. Chriſt never met with a ſpiritual diſtemper, which he was not able to call by its right name, and to preſcribe a fit medicine for. It's ſaid of him in the Goſpel, That he cured all manner of diſeaſes, *John* 5. 4. He can cure all manuer of ſpiritual diſeaſes.

3. *Ieſus Chriſt can give no hurtful medicine.* The moſt learned Phyſician in the world, being he knows but in part, may preſcribe ſomething which is not proper for the diſeaſe; unleſſe they had Spectacles to ſee into the body, they may be miſtaken; but Chriſt cannot be miſtaken. He never appointed any thing but what was fit, yea, nothing but what was beſt for the patients condition. And indeed Chriſts Phyſick is therefore proper, becauſe he preſcribes it. Other Phyſicians appoint ſuch Receipts, becauſe they are proper, but Chriſts Receipts are proper, becauſe he preſcribes them. If he will uſe a plaiſter of clay and ſpittle, it is therefore right, becauſe he will uſe it, *John* 9. 6. That which would have made a ſeeing Man blind, if it had been done by a Man, will make a blind Man ſee when it is done by Chriſt.

4. *Ieſus Chriſt heals ſpeedily.* Other Phyſicians are long in healing; We uſe to ſay, diſeaſes come on Horſeback, but go away on foot. No Phyſician can cure in a moment. They muſt obſerve method. A cure over-haſtened may be as prejudicial to the patient as

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a diſeaſe neglected. But Chriſt can heal in an Inſtant. Many a diſeaſed Sinner, who hath laboured for many years under many ſpiritual diſtempers, have been cured by Jeſus Chriſt in a trice of time. We read in the Goſpel, that Chriſt did immediately cure ſome that had laboured a long time under diſeaſes, in a moment. *Take up thy bed and walk*, Vid. *Mat.* 8. 3. *Immediately his leproſie was healed*, Mat. 20. 34. *Immediotely their eyes received ſight*, Mark 1.31. *Immediately the feaver left her*; many inſtances of like nature. Immediate cures are not the Acts of creatures, though never ſo learned, though never ſo wiſe. Many a dead, lame, blind, impenitent Sinner hath come ſick into the Church, and gon out whole. When Chriſt pleaſes, he can heal preſently.

5. *Chriſt can bleſſe his Phyſick.* He can make it effectual for what he pleaſeth. No Phyſician in the world is able to do it. He applyes Phyſick, but he cannot ſay this ſhall cure it. He muſt ſeek a bleſſing from Chriſt. The efficacy of that which other Phyſicians preſcribe, doth depend upon the ſuitableneſſe of it, and principally upon Chriſts bleſſing; but the efficacy of Chriſts Phyſick depends upon his Application. Chriſt can ſay peremptorily, I will remove ſuch a ſpiritual diſtemper. The Leper acknowledgeth this, *Matthew* 8. 2. *Lord if thou wilt, thou canſt make me clean. I will*, ſayth Chriſt, *Be thou clean, &c.* He hath all ſpiritual diſeaſes at his beck. The Centurion acknowledgeth it, *Do but ſpeak the word, and my Servant ſhall be healed, &c.* *Mat.* 8. 8. If Chriſt ſay to impenitency, to unbeleef, &c. *Be healed*, they will be healed; If Chriſt ſay, I will by ſuch a Sermon heal ſuch a Sinner, the work will be done. His Word is cure enough for any diſeaſe.

6. *Chriſt heals the poor as well as the rich.* Many Phyſicians do not care to take poor patients in hand; but Jeſus Chriſt is as willing to viſit and and heal the poor as well as the rich. He is as ready to go to the Beggar on the dunghil, as to the King on the Throne. Jeſus Chriſt in the dayes of his fleſh, was as ready to heal the Servant as the Maſter, *Luke* 18. 35, 36. The noble and ignoble, the great and the ſmall are all alike to him. Chriſt looks not at outward qualities, but at ſpiritual diſtempers.

7. *Chriſt heals all freely.* Other Phyſicians take rewards. 'Tis their calling, and they ought to live upon their calling. Many of them are very exacting. If they have not a daily fee, they care not for viſiting. The Goſpel ſpeaks of one that had *ſpent all her living on Phyſicians*, Luke 8.43. But now Chriſt takes nothing from

his patients, whether they be rich or poor. He gives them their Physick freely. Nay, he gives rewards to all his patients. Other Physicians receive from their patients, but here the Patient receives from the Physician. He provides meat, drink, attendants for all his patients. Christ is a Nurse as well as a Physician. You may see this in that Parable, *Luke* 10.34,35. Physicians are not bound to take care of their patients in this sence, but Christ doth.

8. *Christ offers himself.* Other Physicians stay till they be sen for. No sick Man expects a Physician till he be called; he is glad if he can see him then; but Christ comes without calling; indeed he should never come, if he did not come without a call. The sick soul would dy before he would send for Christ. Other Physicians are intreated to come to the sick, but here the sick are intreated to come to the Physician, *Matthew* 11. 28. The work of the Ministery is to beseech Sinners that they would be healed, *Vid.* 2 *Cor.* 5. 20. *Jesus Christ came to seek and save that which was lost*, first to seek them, then to save them.

9. *Christ doth not depart though he be reviled, &c.* Other Physicians they absent themselves if they be unkindly used. Who would expect a Physician should come daily to one that reproaches and reviles him, yea, to one that shuts the door on him when he comes, much lesse to one that beats him, &c? The sick Sinner useth Christ uncivilly, discourteously; he frowns on him, he shuts the door on him, he reviles him, he beats him, and stones him, and yet the Physician will not depart; though he seem to be angry, and to with-draw for a time, yet returns again. Christ will put up a thousand abuses, rather than suffer one of his elect to dy in their sins. Though Christ see that we throw his Physick into his face, and that we tear and burn his bills in his prefence, that we send for Empyricks and prefer their advice before his, yet he waits with patience, and will not be driven away by the worst usage.

10. *Christ himself is the sick Mans Physick.* Other Physicians do not heal their patients with their own flesh, but Christ doth. Other Physicians do sometimes take away the blood of their patients, but Christ lets himself blood to heal his patients. *By his stripes we are healed, Esay* 53. 5. Christ makes a wound in himself to heal our wounds. The Physician dyes to save the patients life from the grave. *To him that loved us, and washed away our sins with his blood, Revelations* 1.5. Neither the guilt nor filth of one sin would have been removed, if the Physicians blood had not been shed for it.

11. *Christ*

11. *Christ is a Chirurgion as well as a Physician, also comprehends* both.

The Uses.

1. *That Christ will kindly accept all endeavours of Men, for the healing of the spiritual distempers of their Brethren.* He is a Physician for spiritual sores; and those are most like him that desire to heal and dresse such sores as these are.

2. *Let Men bring their souls to Christ, Desperet nemo.* Present your selves before Christ: he is a Physician, yea, he indeed is the only Physician. All others are meer Empyricks and Mountebanks, they will cheat you, they cannot heal you. Those that would send you, to works, to duties, to Angels, &c. They are destroyers of your souls. Here is good news for a sick world, that Christ is a Physician: lay all your diseases before him. See how Men did for their bodily diseases, *Matthew* 4. 24. Do so by your spiritual diseases; bring your ignorant hearts, your proud hearts, your impatient hearts, your covetous hearts, &c. And lay them at Christs feet, &c. Here is Christs pool where he heals.

I shall lay down for the encouragement of Sinners five Arguments against despair of being healed, *viz.*

1. *How many Christ hath cured.* Thousands and Ten Thousands are now in Heaven, that have been as sick as thou canst be.

2. *Christ is still in a way of curing.* His hand is in. Indeed his hand is never out.

3. *He hath undertaken to cure all thy diseases.* He hath given the hand to his Father.

4. *He hath healed them all already.* He hath done that which will heal you. He hath shed his blood; he hath poured out his Spirit, &c.

5. *He is related to you.* Your Brother, your Kinsman, your Husband, your Head, a part of your self. If a sick Man had a Brother, or Husband, a Physician which could cure him, would he despair, &c? Why should a sick Christian despair of cure, whose Husband is such a Physician?

1. *Object.* But I have many diseases upon me, what hope shall I have?

Sol. Christ can cure all manner of diseases. He cured *Paul* a blas-

mer, &c. He cured *Mary Magdalen.* He cured *Manasseth*, &c. Let thy disease be what it will, so Christ be thy Physician.

2. *Object.* But my diseases have been long upon me, what hope shall I have?

Sol. Christ can cure long diseases. He cured one that was eighteen years diseased, *Luke* 13. 16. Another that had been sick thirty eight years, *John* 5. 5. All the diseases he cures, are old diseases. The original fountain of all is from the fall of *Adam.*

3. *Object.* But I have relapsed, &c. What hopes shall I have?

Sol. There is a peculiar promise for this disease, *Hos.* 14. 4. *Peter* relapsed, and Christ healed him, &c. What ever your diseases are, if you will be willing to be cured, Christ is willing to heal you. Onely you must,

First, Take Christs counsel. Follow his Direction. Never any miscarried that took Christs advice.

Secondly, Keep back no disease. Let him heal all, or he will heal none. Oh that Christ might get some custom with you this day.

4. *Object.* But I am worse since Christ took me in hand, &c.

Sol. 1. Thou art so much the better, because thou thinkest thy self worse, if it be thy complaint that thou art worse.

2. Let Christ alone with the cure, he goes the safest way, yea, he goes the neareſt way, when he seems to go the fartheſt way.

3. *Take notice of the all-sufficiency of Christ.* He is every thing to the soul which it wants. The soul wants bread, Christ is that; the soul wants drink, Christ is that; the soul wants rayment, Christ is that; the soul wants a shadow, Christ is that; the soul wants a Physician, and Christ is a Physician; not a Mountebank, but a learned skilful Physician. The soul that hath Christ hath every thing. One Jesus Christ is enongh for all the necessities of the soul.

4. *What comfort is this for the Children of God!* We get new falls every day, we breed new diseases every day. We contract new guilt, new filth. Christ is a Physician, he hath healing in his wings; he can cure your deadnesse, your dulnesse, your hardnesse, your blindnesse, &c. He is a compassionate Physician. He is touched with the sense of your infimities, *Heb.* 4. 15. Get nearer and nearer to Christ, get farther under his healing wings, &c.

5. *Rob not Christ of the honour of this Doctrine.* Christ is robbed of the honour of a Physician two wayes.

1. When we go to other Physicians. To creatures, to duties, to carnal mirth, &c. all which are Physicians of no value.

2. When

2. When we attribute our spiritual healing to our selves, or any creature, and not to Christ. He that robs Christ of the honour of a Physician, shall, when he is sick, perhaps, want a Physician.

Doct. 3. *That there are many sick of this spiritual disease, who think themselves to be whole.* As in regard of the body, many that are very full of diseases, judge themselves to be healthy and strong, so very many there are who are mortally sick of spiritual maladies, and yet conceive themselves to be in perfect health. As many that are spiritually healed think themselves sick unto death; so many that are spiritually sick unto death, judge themselves to be in a healthful estate. Thus it was with the vain-glorious Pharisee, *Luke* 18. 11. He thought himself perfectly in health, when as he was ready to drop into his Grave; yea, to fall into Hell through the abundance of his spiritual sicknesses. Thus it was with those other Pharisees, *John* 9. 39, 40. Our Saviour hints their sad condition to them, *v.* 39. They imagin'd themselves unconcern'd in what was spoken. *Are we also blind? q. d.* our eyes are as clear as the eyes of any in the world, we are far from blindnesse. They thought themselves to see as perfectly as any, *v.* 40. Thus was it with the Church of *Laodicea*, Rev. 3. 17. She thought her condition as good as the best in the world, when she was indeed as sad a spectacle as the earth bore. Experience shews it to be so still, and that with the greatest part of Men in the world. Come to Men that are grossely profane, tell them of their dangerous condition; ask them why they will not think of another course, &c. What is their answer? Trouble not your self about us, we are well, our condition is good, we hope to be saved as well as you that are so strict, and so zealous; Heaven belongs to us as well as to you, &c.

But whence comes this to passe? I shall reduce all to these heads or springs.

First, *Ignorance.* The greatest part of Men are grossely ignorant of their spiritual estate. They know not, they do not understand their inward estate. The Scripture tells us that a carnal condition is an ignorant condition, *Ephes.* 4. 18, 1 *Peter* 1. 14. A carnal heart is spiritually an ignorant and blind heart. The state of nature is called a state of darknesse, *Acts* 26. 18. And a state of folly, *Prov.* 5. 23. And all such Men are called spiritual fools, *Psalm* 14. 1. They may know much in outward things, they may know much of the letter of the Scripture, but as to saving knowledge, they are very ignorant,

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and without understanding. And as they are ignorant of other matters, so they are ignorant of their spiritual condition. This ignorance is to be ascribed to these four heads.

1. *They want the Spirit of God.* The holy Spirit is the principle of all saving light. It is called by the Apostle, *The Spirit of wisdom and revelation*, Eph. 1. 17. Because all true wisdom and saving illumination is the work of the Spirit; the Spirit gives us power to discern, and light whereby to see spiritual things. Pregnancy of natural Wit without the Spirit of God, can never make a person wise unto salvation. *Elihu* tells *Job*, Chapter 32. 8. *There is a Spirit in Man, and the inspiration of the Almighty giveth him wisdom.* He that wants this Spirit cannot possibly know his spiritual estate. But now many Men, all unregenerate Men, want this Spirit, *Ergo.* This the Apostle largely disputes, in 1 *Cor.* 2. 10, 11, 12, 13, 14.

2. *They do not search into their own hearts.* He that would know his spiritual condition, must carefully and conscionably dive into his own Spirit by serious examination of himself. He must turn his eyes inward. This the Apostle tels us, 2 *Cor.* 13. 5 αυτὸς πειράζετε, δοκιμάζετε. We must peirce thorough our own hearts before we can see whether they be sound or rotten. We must prove our selves as the Gold-smith doth his metal, whether it be right or not; We must cast our hearts into the fire, and bring them to the touchstone, &c. He that is not a self-visitor, a self-examiner, can never attain to any competent knowledge of himself. Now there are many Men, who never did spend one hour in the tryal of themselves, they are as great strangers to their own hearts, as they are to forein Countries, this makes them ignorant.

3. *They do not consult with this spiritual Physician.* Jesus Christ is the great principal Physician. Under Christ the Ministers of the Gospel are Physicians, 2 *Cor.* 6. 1. συνεργοῦντες. 'Tis their office to be helpers of Gods people in their spiritual condition, and 'tis the duty of the servants of God to consult them about the state of their souls, *Mal.* 2. 6. 'Tis not onely to be understood of publick preaching, but of private conference. They are to discover their spiritual state to the Ministers of Christ, that they may help them in knowing what they do not understand, and in healing those distempers which they have discovered: we are not to rest upon their bare opinion; no, we must seek the Law at his mouth: if they say any thing without the Law, or beside the Law, they are not to be heard: they must judge according to Scripture, otherwise they are not to be heard. But

yet

yet by advising with them, some light and knowledge of our spiritual condition may be attained from the rules of Scripture. They are spiritual *Seers* in their model and measure, as the Prophets of old were, 2 *Kings* 17. 13. As they help Men by the direction of the Word of God, to know what they are to do, and what they are to beleeve; so they may be very beneficial by comparing the spiritual state of Men with the rule, to help them to a better, and more perfect knowledge of themselves than they had before. But now the greatest part of Men neglect this. Men generally go to the Lawyer to be informed about their outward estate, they go to the bodily Physician to be helped in the knowlege of their coporal state; but they never make conscience of enquiring of the state of their souls at the mouth of the spiritual Physician. This makes them so Ignorant; and becaus they are Ignorant, they think their condition to be good, when its bad and miserable.

4. *They consult with Mountebanks*, which are weak or flattering

Secondly, *Pride*. Man is naturally a very proud swelling creature, willing to see what may make him excellent, unwilling to acknowledg any thing in himself that may render him contemptible, either in his own eyes, or in the eyes of others. *Simon Magus* the Sorcerer gave out that himself was *some great one*, Acts 8. 9. He would be μέγας τις. All Men by nature have a spice of that disease. How comes it to passe else that Men are so impatient to bear reboke, that they are so unwilling to be instructed, that they are so averse to have their spiritual condition searched, that they are so raging under affliction? Is it not because of that pride and conceitednesse that is in their hearts? Hence also is it, that though they be sick unto death, yet they judge themselves to be in a sound, healthy, saving condition, left by acknowleging their spiritual sicknesses, they should be laid low in the thoughts of Men. See how proudly the Jews speak to Christ, when he would convince them of their spiritual bondage, *John* 8. 33. *We are Abrahams children, and how sayest thou, ye shall be made free?* They thought it a mighty injury to a people of their quality to be told of bondage and subjection. 'Tis want of humility that makes sinful Men hold such groundlesse conclusions about that their spiritual welfare.

Thirdly, *Love of ease*. Men naturally love their ease and quiet. They would not be disturbed. *Issachar saw that rest was good, and therefore he couched down between two burthens*, Genesis 49. 14, 15. Most Men are for spirituals, as *Issachar* was for his outward condition;

tion; they prefer an unsafe rest before a safe unquietnesse. They know that if once they see, or acknowlege themselves to be spiritually sick; they must enter into a course of spiritual Physick. They must take down many a bitter potion which they do not like, therefore they conclude they are whole. As it is with many fooliſh Men in regard of their bodies; though they be sick of many diseases, yet they had rather say, they are well, than meddle with Physick; they willingly cast the thoughts of their diseases behind their back, that they may not be at the trouble and cost of curing. Just so it is with spiritual sick Men. If they should say they are sick, then they must make use of means. They must pray, they must repent, their sins must be purged out, they must have some spiritual disturbance, &c. This they love not, therefore they conclude they are whole, and often drop down into Hell, before they will acknowledge that they stand in need of *Physick*. *Soul take thy ease*, sayth that rich fool in the Gospel, *eat, drink, &c.* Luke 12. 19. This love of *painful ease* (for so it will prove in the end) is the bane and ruine of thousands of souls.

Fourthly. *They judge of their spiritual state by false Rules.* 'Tis very sad to consider what groundlesse, rotten foundations Men build hopes of heaven upon. Our Saviour speaks of two sorts of builders in the Gospel, under which all the Sons of Men are comprehended: the one builds his House upon a Rock, the other upon the Sand, *Matthew* 7. 24, 25, 26, 27. Every Man is a builder, and every Man builds his Salvation, either upon the Rock, or upon the Sand. Most Men build upon the Sand, conclude themselves to be well, upon such arguments as will not hold in the day of tryal. I shall both discover them, and shew the rottennesse of them.

1. False Rule. *Freedom from scandalous flagitious sins.* Many Men think they are spiritually whole, because they are not sick of those visible desperate diseases which other Sinners have upon them. They are neither Thieves, nor Whores, nor Drunkards, nor Oppressors, nor Cheaters, nor Murtherers, &c. They live soberly, civilly, orderly amongst Men, no Man can charge them with any enormous act. Hereupon they gather that they are spiritually whole, that they have no mortal disease upon them. This was the ground of that misjudgement which the Pharisee made of himself, *Luke* 18. 11. *God, I thank thee, that I am not as other Men, &c.* It's very like the Pharisee spake no more than what was true, for they were generally Men very inoffensive as to all such things. For the discovering of

this

this false foundation, I shall lay down foure things, *viz.*

1. *'Tis a very great mercy to be freed from these scandalous sins.* If God have preserved you from these visible diseases, that you have none of these botches of *Egypt* upon you, it is to be acknowledged as a very great blessing. The Pharisee did not amisse in blessing God that he was no Extortioner, if he had done it upon a right ground, if he had not gone on to censure the Publican, he had not been blamed, but commended for it. *David* blesses God for preserving him from the sin of murther upon *Abigails* perswasion. *Vid.* 1 *Sam.* 25. 32, 33. And there is very great reason for it, For

4. Propositions clearing the first false rule.

(1.) *Hereby we are delivered from much anguish and torment of conscience.* These scandalous sins as they do in an extraordinary manner waste the conscience, so they do lay a foundation of much horrour and trouble in the Soul; Every sin creates much torment, but these great abominations create exceeding much. What horrour did *Davids* Adultery and Murther cast into his Spirit! Though God pardoned them both to him, yet he was filled with anguish a long time after, *Vid. Psalm* 6. *Psal.* 38. *Psal.* 50. 1: Now tis a great mercy, when God prevents any anguish.

1. Proposition.

(2.) *Hereby we are delivered from being hurtful examples to other Men.* Grosse scandalous offences are very prejudicial to otherrs' The hearts of those that are good are grieved, and such as are wicked are caused to stumble oftentimes to their eternal ruine' *Davids* sin gave great occasion of sin to others. Now it's a great mercy when God keeps a person from being an instument of hurt to others, especially of hurt to their Souls.

2. *Such as expect Salvation must keep themselves from such wickednesses.* Vid. 1 *Cor.* 6, 9, 10. Heaven is not a place of common receipt for good and bad.' Tis not like your ordinary Inns, which lodge all kind of passengers without difference; such Lepers so living and dying, must expe& to go to another place, *Rev.* 22. 15. *Without shall be dogs, &c.*

2. Proposition.

3. *'Tis possible for a person to be free from these abominations, and yet to be mortally sick of spiritual diseases.* Every sick Man hath not the Plague, A Man may dy of a Consumption as well as of a Feaver. A person may be in a damnable state, that never committed murther or uncleanness.

3. Proposition.

(1.) *The Pharisee was free from all these impieties, and yet deadly sick in his Soul,* Luke 18. 11. *Paul* when he was a Pharisee, saith, that he was blameless concerning all such Enormities, *Phil.* 3. 6.

and yet at that time sick even unto death; so he in *Mat.*22.11. so the five Virgins, *Mat.* 25. 1. Those in 2 *Pet.* 2.18, 20. A natural conscience may keep men from such enormities. The Penalty of humane Laws may preserve men from these great wickednesses. Civil education may preserve a Man from falling into these wickednesses. A desire to keep our Reputation in the World with Men, with whom we converse, may keep us from these high impieties. Meer restraint may do this.

(2.) *If freedom from these offences were enough to proclame men to be spiritually whole, then no hypocrite should be sick.* A man must be free from all these sins, before he be advanced into the hypocrites form. Now we know that every hypocrite is spiritually and mortally sick. Yea, the Scripture tells us that hell is prepared for the hypocrites, other sinners are said to have their *portion with the hypocrites*, *Matthew* 24. 51. The hypocrite is of all sinners the special Proprietor of Hell, and yet he is free from all these offences.

(3.) *It's possible for one that hath no saving Grace in his heart, to be free from these offences.* Though every one that hath Grace will abandon these sins, yet every one that is free from these sins hath not Grace. The instances mentioned before will prove this. But every one that wants saving Grace, is under the rage of spiritual sicknesses. Yea, he that is without true Grace, is not only sick in sin, but dead in sin, *Eph* 2.1. And yet those that are dead in sin may be free from these wickednesses.

(4.) *Although many be free from the actual commission of these sins, yet they have the roots of these sins in their hearts.* Every sin is in that bundle of sin which we call original. There is Pride, and Murther, and Theft, &c. Now the pollution of nature, if it be not healed by justifying Grace, and pardoning Mercy, and sanctifying grace is enough to make the soul sick, and that unto death. Yea, indeed the great sickness of the soul lies there. There lies the strength of sin, and the heat of sin. *David* when he bewails his Murther goes to that as the root of it, *Psalm* 51. 5. All a Mans actual sins, be they never so grosse, might soon be healed if that were but healed. This is the fountain of blood. This is the law of sin, here is the Devils magazine

(5.) *Though thou art free from these foul sins, yet thou mayest have some secret Idol or other set up in thy heart.* Now the least sin, a vain thought is a mortal sickness in it self; and if it be not healed, will

prove

prove a soul destroying sickness. The Papists have devised a distinction, of sins venial, and sins mortal. That there are some sins that in their own nature do not make a Man lyable to eternal death, but onely to temporal chasticement: so *Bellarmine* teaches. The Scripture knows no such distinction, nor can we allow it. All sins are venial to true repentance, except that one sin against the Holy Ghost; He that commits that shall never be forgiven. But there is no sin venial in its own nature; the least is a mortal sickness, and deserves eternal death. So saith the Scripture, *Gal.* 3.10. *Rom.* 6. *ult.* The Apostle speaks of all sin that is opposed to legal righteousness; and there is no sin so small, but it is a breach of the Law of God. *For of every idle word that a Man shall speak, he shall give an Account at the day of judgement*, Math. 12.36. What is lesse than an idle word? and yet that doth in its own nature deserve wrath. By all these things it appears that a Man may be spiritually sick, and yet neither Thief, nor Drunkard, &c.

4. *Yet may a person gather evidences of grace from his acting against sin, in some cases.* David argues so, *Psalm* 18. 23. And therefore for the winding up of this poynt, I shall lay down some Rules, whereby a person may know whether his acting against sin be from a principle of saving grace, or meerly from common restraint.

1. *He that forbears sin from a principle of true grace, doth act from the Authority and declaration of a naked truth.* When the immediate declaration of Gods Will in his Word, without any investiture of promise or threatning carries a Man out against sin; then is his abstaining from sin, from a principle of true grace. Not but that he that hath true grace may look both at the word of promise and the word of threatning. God hath propounded both promises and threatnings, to be as helps to preserve his people from sinning, but the principal ground of acting against sin, is the revelation of Gods Will forbidding such actions. This is that which *David* saith of himself, *Psal.* 119. 161. *My heart standeth in aw of thy Word.* He was kept from sin upon the meer awful respect that his heart bore to the naked Word of God. So *Psal.* 119. 11. *Thy Word have I hid within my heart, that I might not sin against thee.* So *Joseph*, *Gen.* 39.9. When the heart and the Word of God are shut up alone; when Heaven and Hell, promises and threatnings are laid aside, and the heart and Gods cōmand are alone; if then thou be restrained from sinful actions upon the account of Gods command, then is thy forbearing of sin from a principle of grace, *Vid. Psalm* 17.4. *By the words of thy lips*,

Balaam shews himself an Hypocrite in this very thing. He pretends to abstain from sin upon the Authority of Gods Word, *Numb.* 22. 18. Yet afterwards in that very act goes away from God, out of a covetous principle.

2. *He that forbears sinful actions from a principle of Grace, acts against sin out of love to holinesse.* He abstains from sin not onely as it is a deadly thing, but as it is a loathsom thing, *Psalm* 119. 140. *Thy word is very pure, therefore thy Servant loveth it*; *David* abstained from sin, because of his love to the purity of Gods Law, out of his love to righteousnesse. This is that which is in *Jer.* 32 40. *I will put my fear in their hearts, that thy shall not depart from me.* When we are kept from sin because of the fear of God, then its a right abstinence, *Neh.* 5. 15. *Esay* 30. 22. When sin is cast away and abstained from as a menstruous cloath, because it hath filthinesse in it, and because it pollutes them that meddle with it, such forbearance of sin argues truth of Grace, *Psalm* 119. 113.

3. *He that abstains from sin upon principles of Grace, will abstain from all sin.* From profitable and pleasurable sins, as well as disparaging, disgracing sins; from small sins as well as great sins; from sinful Anger as well as Murther; from sinful Words well as sinful Actions. He will abstain from walking and standing, as well as from sitting with the ungodly, *Psalm* 1. 1. He will pray with *David*, *Psal.* 139. *ult. See if there be any wicked way*, Psalm 119. 104. *I hate every false way.* This is clear from what goes before; he abstains from sin out of respect to Gods Law, and out of love to holinesse: therefore he cannot but desire to forbear all; because every sin is unholy, every sin is derogatory to Gods Law.

4. *He that forbears sin from a principle of Grace, will act as well against the being of sin in his nature, as the breakings out of sin in his life.* He will labour to suppresse the corruption of his heart, as the excursion of his feet, *Psal.* 51. 5. *In iniquity was I shapen, &c.* He would be delivered faom a polluted heart, as well as from a polluted hand. So it was with *Paul*, Rom. 7. 23, 24. He that acts against sin from common restraint, will never much care for the inhabitation of sin; but he that hath Grace, is most careful and sorrowful for that: he would keep dovvn the filthinesse of the Spirit as vvel as of the flesh, 2 *Cor.* 7. 1. The sinful habit is vvorse to a gracious Man, than the sinful Actions.

5. *He that forbears sin from a principle of Grace, is as carful of doing good, as of abstaining from evil.* He prayes as *David* did,

Psalm

Psalm 119. 5. *O that my wayes were directed to keep thy statutes.* He that hath onely restraining Grace, matters not much the neglecting of good; but he that hath true Grace, is very careful for this as well as for the other; he chuseth the way of obedience, as well as refuseth the way of disobedience. A godly Man is described by this character, that *he chuseth the things that please God,* Isa. 56. 4. He is every jot as careful for the Positives, as he is for the Negatives of Religion. When these things concur, then the forbearance of sin will witnesse your condition to be good; otherwise it will be no evidence.

2. The second false Rule is, *Outward Profession.* There are many who do conclude that they are in a good condition for their Souls, meerly because they are members of the Church, especially if they hear, pray, &c. This is the general rule whereby carnal Professors judge their condition to be good. They have been baptized. they have come to Gods Table, they have lived in the Church, &c. Therefore surely they are in a very healthful condition. I have four things to say for this particular. 2. False rule.

4. Propositions clearing the false rule.

1. *'Tis a great honour to be a Member of the Church though it be onely by visible profession.* *Theodosius* accounted it a greater honour to be *Membrum Ecclesiæ*, than *Caput Imperii.* It was that which advanced the people of *Israel* above all other people, *Rom* 3. 1, 2. The Church of God is the most honorable society upon earth. Such as are the Members of the Church are nearer to God than any others. They enjoy such priviledges as none else enjoy. They have more helps to salvation than any others. We can never be sufficiently thankful for this favour. 1. Proposition.

2. *To pray, and to hear, and to frequent the publick Ordinances, &c. is that which all that hope to be saved, or to do.* That Man is in a bad estate that slights these duties. The wrath of the Lord lies upon them *that do not call upon the Name of the Lord, Jer.* 10. 25. He that wilfully neglects these, can never be saved, *Psalm.* 14. 14. *Not to call upon God,* is the character *of a worker of iniquity.* 2. Proposition.

3. *Yet all this may be done, and yet a person may be in a very sicke state.* 3. Proposition.

(1.) *There are many instances in Scripture to prove this.* Was not *Ishmael* circumcised? was not he a Member of the Church? *Gen.* 17. 26. And yet without any saving interest in the promise. Was not *Esau Jacobs* Brother? was not he likewise a Member of the Church? and yet lived and dyed a profane Wretch, *Heb.* 12. 16. Did not *Cain* sa-

sacrifice as well as *Abel*? Gen 4. *init.* and yet the Apostle saith, he was of that wicked one, 1 *John* 3. 11. What think you of *Saul*, *Ahab*, and all those wicked Men? did not they live in the Church? did they not observe outwardly the Worship of God? and yet the Sons of *Belial*. In the New Testament, did not the Publicans fast and pray, *Luke* 18. 12. Was not *Judas* a Disciple? did not he preach as well as others? and yet a Child of perdition. Was not *Simon Magus* baptized? *Acts* 8.13. Did not *Ananias* and *Saphira* walk with the Church of God a long time, *Acts* 5. 1. And yet they lived and dyed wickedly, *v.* 5. 6, 10. Had not the five foolish Virgins lamps, as well as the Wise? *Matthew* 25.1,2,3. And yet they were excluded out of Heaven, *Verse* 11, 12. So the three sorts of ground, *Matthew* 13. 4,5,6,7.

(2.) *God takes Men off in Scripture from resting upon this.* And that both in the Old Testament and in the New. In the Old Testament, *Jer.* 7. 4. In the New Testament, *Matthew* 3. 9. Now for a Man to make that an argument of a good condition, which God saith is no argument, is to no purpose.

(3.) *Our Saviour tells that many will plead this, at the day of judgement in vain*, Luke 13. 26,27.

(4.) *A Man cannot be a Hypocrite, till he do all these things.* A Hypocrite may pray, and fast, and hear as often, and as well externally, as a sincere Christian, *Esay* 58. 3. And more plainly, *Esay* 48. 1,2. *lege.* Therefore the bare performance of these duties, doth not argue a Man to be in a good condition.

4. Proposition, in it 3. particulars.

4. And lastly, *Yet may a person from the performance of these duties evidence himself to be in a good condition God-ward, when he doth perform them according to those rules which the Word of God layes down.* I shall reduce them to three heads.

1. Part.

1. *When holy dispositions are brought with us to duties.* Several dispositions the Word of God requires in every duty.

(1.) *Holy fear and reverence of God.* Of this *David* speaks, *Psalm* 5. 7. *In thy fear will I Worship towards thy holy Temple.* 'Tis meet the heart should be possessed with an holy reverential awe of God, when it comes before him in any duty, *Heb.* 12. 28. The distance that is between God and Man, the consideration of that pollution that is upon the Souls of the best, should breed this reverence: We cannot sanctifie God, if this fear be not in our hearts, *Es.* 8. 12. Now that Man that can find such a disposition in his heart, when he comes to hear, or to pray, may conclude that there is a principle

of.

of grace in his heart. Though bare hearing, and bare praying will not argue our estate to be good; yet trembling at the hearing of the Word, and a filial awe of God upon the heart in prayer, will evince a spiritual principle.

(2.) *Humility of spirit.* God expects that those that come to worship him should come very humbly, with low, mean, vile apprehensions of themselves. So came the Publican, *Luke* 18.13. There are many things that testifie his low conceit of himself. *He stood afar off. He would not so much as lift up his eyes to heaven. He smote his breast, &c.* Thus it was with *Abraham*, *Gen* 18.27. And thus it was with *Ezra. Chap.*9.6. Now though bare prayer will be no Argument of a good condition, yet praying in godly humility will, if it be from the heart, if it be from a deep spiritual sense of our own vileness. If our souls lie in the dust before the Lord, when we come to Worship him; such Worship will argue grace.

(3.) *Faith in the Promise.* 'Tis the mind of God that we should bring faith with us to God in every duty. *He that cometh unto God must beleeve*, Heb. 11.6. Now when in hearing we can close with God by applying what we hear, when in prayer we are able in some measure to cast our selves upon God, to rely and depend on him for audience, for acceptance; When we can pray as *David* saith to God, and look up for an Answer, *Psal.*5.3. Such dispositions in duties are Arguments of a work of grace upon the heart.

(4.) *Hungrings after God.* God looks that we should have strong desires after the duties of Gods Worship. *David* fainted and longed for the *Courts of God*, Psalm 63. *init.* Psalm 84.2. Psalm 42.1. When we do not only pray, but hunger after prayer. When we are glad of an opportunity of hearing, as *David* was, *Psalm* 122.2. especially if these hungrings be to private duties, as well as to publick, such prayers are evidences of grace.

2. *When a Man hath right ends in duties.* God looks much at the ends which Men propose to themselves in all their actions. And so do holy Men. I shall first negatively remove those carnal ends which Hypocrites and carnal Professors propound in the duties of Religion. 2. Particular, in it 6. wrong ends.

First, *The pleasing of Men.* Most propound no higher, no other end of their holy services but this. The Apostle dis-owns this end, *Gal.*1.10.

Secondly, *Custom.* When a Man prayes. and hears, because it hath been his wont so to do. Many Men have no other end, but meerly a religious

ligious wont. They and their fore-fathers have been used to do so, therefore they continue it.

Thirdly, *To avoid Penaltie of the Lawes.* This many Men make their end in religious duties.

Fourthly, *To get Honour, Preferment, Repute with Men.* When Men shall pray, hear, meerly because they would be accounted Religious. And thus the *Shechemites* were Circumcised, *Genesis* 34. 23.

Fifthly, *To stop the voice of Conscience.* Many Men sometimes Pray, Hear, Read the Scriptures, that they may stop the mouth of Conscience, accusing them for some sin committed. This is nothing else but spiritual bribery.

Right ends in duties.

Sixthly, *When duties are made a mask to cover some foul sin, either done or intended to be done.* As *Jezabels* fasting, 1 *Kings* 21. 9. The Pharisees long prayers, *Matthew* 23. 14. He that makes these, or any such things as these, the end of his dutes connot conclude a principle of grace from the performance of them, although they be never so frequently done. But the right ends are such as these.

1. *Obedience to the Divine command.* When a person shall upon serious examination find that his end in Praying, Hearing, &c. is, that he may shew his subjection to the Divine Precept. He prayes not only because he wants some mercy, but because he would honour God by performing his Commands. When a person can say with *David*, Psalm 119. 4, 5. *Thou hast commanded, &c.* He may from the performanceof such such services comfortably conclude, that there is a principle of grace in his heart. When we can appeal to God, that we wait upon his Ordinances, because we would do that Duty we owe to God; in such case, we may argue from duties to grace.

(2.) *A desire to get and keep Communion with God.* This is one end for which holy duties are appointed, that by them God and the soul may come together. And this hath been the end which holy Men have propounded to themselves in holy duties, *Psalm* 27. 4. *Thy Face Lord will I seek.* Thus it was with *David*, Psalm 42 2. *When shall I come and appear before God?* And *Psalm* 63. 2. *To see thy power, and thy glory, so as I have seen in the Sanctury.* Now when a person can in the uprightnesse of his soul say, that his end in coming to duties publick and private, is because *he would see him whom his soul loveth*; and therefore he is not satisfied with a duty, if he meet not with

God

God in it, he may then comfortably conclude from the performing of duties, a principle of grace in his heart.

(3.) *A deſire to get Corruption weakned, and grace ſtrenthened.* This is one end why God hath inſtituted his Ordinances, that ſin may be outed thereby, and grace confirmed, 2 *Cor.* 10.4. And 1 *Pet:*2.2. Now when a perſon can in the integrity of his ſoul ſay, that he prays, hears, &c. That he may get Love increaſed, Faith confirmed, Grace exerciſed; that he may get his Heart warmed, his Conſcience purified; then he may comfortably conclude from ſuch duties, that his Heart is upright with God.

3. *When the deportment is fair after duties.* I ſhall here name two things.

Firſt, *When we bleſſe God for duties.* 'Tis a great Mercy to enjoy the Ordinances of God, *Pſalm* 147.19,20. Now when you return from Prayer, Hearing, &c. If you can from your ſouls bleſſe the Lord, that you have had ſuch an oppertunity, from a ſincere Heart; then you may conclude that your Hearts have a principle in them above nature, when you look upon them as priviledges.

Secondly, *When the doing of duties make you fruitful.* When you Hear, and give up your ſelves to be ruled by the Word you hear, *Rom.*6.17. When you deſire as well *to be doers of the Word, as hearers of it*, James 1. 22,23,24. When you Pray, and deſire to live the Prayers you make to God. When your Souls are troubled that you cannot find that fruitful efficacy of your duties upon your Hearts, and in your lives, which you would fain find. You can heartily chide your ſelves that you are no better for your duties. When you go to Prayer, or to Hearing, or to the Table of the Lord, your earneſt Prayer to God is, that he would make you better by every duty. When you goe into your Cloſet to read the Word, you ſend up ſome ejaculation to Heaven, that the Word may be effectual upon your Souls, &c. Then you may comfortably conclude, that there is a ſupernatural work upon your hearts. But if theſe things be not in you in ſome degree and meaſure; the bare performance of duties, though they be done never ſo frequently, never ſo exactly as to the outwards of them, will be no ground to you for the Reaſons above mentioned, that you are in a good condition. This is the ſecond falſe Rule.

3. The third falſe Rule; *Outward Proſperity.* Multitudes of Men judge of Men judge of their ſpiritual condition by the Rule of outward Proſperity. They think their ſouls are in health, becauſe their

bodies are in health, they think they are inwardly prosperous, because they are outwardly happy. They have great Revenews, a full Trading, they have a multitude of Children, their Flocks and their Heards are increased, they are advanced to great honours; therefore they blesse themselves and say, God loves them, and they are highly in his favour. They think they are the Heirs of Heaven, because they are the possessors of the earth. Thus it was with the ten tribes: when the Prophets threatned the judgements of God against them for their sins, they ran to this Sanctuary to secure themselves, they concluded Gods special favor from outward Prosperity, *Vide* Hosea 12 8. 'Tis the general and common refuge of wordly Men. They think their hearts are full of grace, because their Purses are full of Gold; because the World dandles them upon her Lap, they think God dandles them upon his Knee. For the removeal of this, I shall propound four things.

First, *'Tis a Mercy in it self to enjoy a competency of these outward things.* To have Health, Wealth, Prosperity, Plenty, is a Mercy to be received with much thankfulnesse from God. To be poor, sickly, weak, is in it self an evil; and to be rich, strong, healthful, is in its own nature a blessing; which I shall prove by these two Arguments.

1. *The Scripture puts outward Prosperity amongst blessings.* Deut. 28.3,4,5. to 15. So *Lev.* 26.3,4,&c. Now what the Scripture calls blessing, is in its own nature a blessing. The judgement of God is according to truth.

2. *Those that are rich, &c. Have more opportunities of doing good, than such as are poor.* They may by their outward Estates promote Religion, help to advance the Worship of God in the world, be instruments of planting the Gospel in forreign parts. A good Purse and a gracious heart meeting together, may be very instrumental sundry wayes for the glory of God, and the good of Men. They may be the means of bringing in many to God, both by their example, which is very prevalent in the world, and by giving unto Men rewards for godlinesse sake. One rich Man in a Parish may be a great help to make a Parish religious, if not in heart, yet in profession; which is a great Mercy. Rich men have a capacity of doing that good, which Men of meaner condition want. They may relieve Prisoners, cloath the Naked, feed the Hungry, ransome Captives; which other Men cannot do. Now it's a Mercy to be put into a capacity of doing good. It's a grief to a good Man, when he is not capable of doing the

good

good he would, though it be but a temporal good. 'Tis a greater trouble to a good Man not to be able to give, than it is to the poor to be turned away without giving. Though in such case the liberality of the heart is accepted instead of the liberality of the hand. He that would give when he hath not to give, is set down in Gods Kalendar for a bountiful Man, though he give nothing at all. This is the first conclusion.

Secondly, *Riches and grace do sometimes go together.* Outward Prosperity and inward, do sometimes meet in the same person. 'Tis not impossible that rich Men should be good Men. We have some instances of this in Scripture. *Abraham* was very holy, *Called the righteous Man*, Esay 41.2. *The Father of the Faithful, The Friend of God, &c.* And yet *Abraham* was very rich, *Gen.*24.35. *Job* was exceeding pious, a Man whom God boasts of to Satan, *Job.* 1.8. And yet he was very rich. He had plenty of Children (those are first put in the Inventory) and he was rich in all other Wealth, *ver.* 3. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she asses, and a very great houshold, and *Chap. ult.* when his Estate is surveyed again, you will find it doubled, *verse* 12. Many other instances we have in Scripture of the Association of grace and greatnesse. This God doth for these six Reasons. 2. Concln.

1. *To confute the judgement of the world.* Plain dealing is a jewel saith the World, but he that useth it will dy a beggar. God gives these things to his People, to cross that wicked Proverb.

2. *To convince Men that they are not evil things.* It was *Austins* Observation long since. God bestows outward things upon the worst of Men, that they may not be thought to be the onely good things; and he bestows them sometimes upon his own people, that they may not be thought to be evil things.

3. *To shew his Dominion and right as disposing even these outward things.* Should not some godly Men enjoy these outward things, they would be apt to think that God did not meddle with things of this nature, but now the conferring of these things upon the godly disproves that Atheism.

4. *To let men see, even sensual Men, that it is not in vain to serve God.* Worldly Men say, *what profit shall we have if we pray to him? Job* 21. 15. Now they are not capable of understanding the inward profit of holinesse, but they can understand the outward advantages. God therefore will prove the profit of piety by Arguments as they are able to understand.

5. *To fulfil the Leter of his Promise.* He hath promised these outthings to godly Men, *Psalm* 112 2,3. Now Men would question his faithfulnesse in keeping promise, if it should not sometimes be made good in kind.

6. *God makes some of his people rich to help such as are poor.* Wicked Men generally hate the people of God for their very holinesse. They are not willing to relieve them, though God by his power makes them Authors of good to them. Therefore that the poor of Gods flock may have some to stand by them, for conscience sake, God is pleased to make some of their number great, that the wicked of the world may not alwayes tread them down without opposition. *Joseph* was made great, to provide for his Fathers house in their poverty, *Gen.* 50. 20. God makes some of his flock rich and great, that the poor of his flock may have some to look after them for his sake. This is the second Conclusion.

3 Conclu. Thirdly, *That grace and holinesse is the best and neareſt way to attain to all outward Prosperity.* For although God as sovereign Lord, make rich and poor, whom he please; yet no man can expect or hope for temporal felicity but the Man that is truly godly, 1 *Timothy* 4. 8. *Godlinesse hath the promise of the life that now is, and of that which is to come.* And *Matthew* 5. 5. The froward do often enjoy much of these outward things, but the promise of the inheritance of them belongs only to the meek, *Prov.* 3. 16. Riches and honour are put into the hand of wisdom, and none but wisdoms Children can upon any good ground expect to inherit either of them. This is the third.

4. Conclu. Fourthly, *That the enjoyment of these outward things, is no infallible evidence of a good condition.* 'Tis possible for a Man to possess a great portion of outward happinesses, and yet be unhappy in regard of his Soul, The purse may be full of Gold, and yet the heart empty of saving grace. The Body may be fat and in good liking, and yet the Soul lean and withered. A Man may have great possessions in the World, and yet have no interest in God. Our Saviour supposeth this, *Mat.* 16. 26. There are four things required to make up this supposition.

(1.) A Man that gains the whole World must enjoy all the riches, honour, pleasure of worldly things.

(2.) He must have a Heart capable to take delight in all these.

(3.) He must enjoy all these from the first Man to the last

last Man, from the beginning to the end of the World.

(4.) Freedom from all vexations, and troubles of Spirit. This no Man ever did enjoy. And yet our Saviour supposeth, that a Man may enjoy all this, and yet lose his Soul. That outward prosperity cannot evidence a Man to be in a state of grace, appears by these seven Arguments.

Outward Prosperity cannot evidence a grace proved, by 7. Arguments.

1. *They are bestowed upon the Worst of Men.* The Scripture tells us of many rich men, very rich, that lived and dyed wickedly. What think you of him mentioned, *Luke* 12. 16, 17, 18, 19, 20. He was exceeding rich, his Treasury was too little, his Store-House was too small for his Revenews, and yet no interest in God at all that might entitle him to salvation; a very fool for all his riches. You read of another in *Luke* 16.19. There are all expressions of prosperity that can be imagined, and yet *v.*23. that very person is in Hell torments. You know the story of *Nabal*, 1 *Sam.*25.2,6. He was very wealthy, and yet a sinful fool. As his name is, so is he, *Nabal* is his name, and folly is with him. You read of some in *Job*, *Chap.*21. 7,8,9,10. That enjoyed much prosperity, and yet desperately wicked: read *v.* 14. *They say unto God, depart from us, we desire not the knowledge of thy wayes.* *Sodom* and *Gomorrah* were very rich, it was a Land fruitful as the Garden of God, *Gen.*13.10. And yet they that possessed that fruitful Land, are now suffering the vengeance of eternal fire. *Jude* 7. The Scripture is full of such examples.

2. *Riches and Honour are but common blessings.* They are the good things of the *Foot-stool*, not the good things of the *Throne*. They are in the left hand of Wisdom, *Prov.*3.16. Now no common mercy can argue special love, *Eccles.*9.1. *No Man knows either love or hatred by any thing that is before him.*

3. *Outward prosperity is very often a hindrance of Salvation.* That of our Saviour would seriously be taken notice of. *'Tis easier for a Camel to go thorough the eye of a needle, than for a rich Man to enter into the Kingdom of God*, Mat.19.24. Riches too often draw the Heart from God, they cool Zeal, quench Devotion. We see by experience many Men that were hot for Religion when they were poorr, are grown dead, cold, now the have got estates. Our Saviour tells us, that the deceitfulnesse of riches choaks the Word, and makes the Heart unfruitful, *Vide Matthew* 13. 22. Now that which hinders Men from Salvation, can be no argument of a state of Salvation.

4. *Men may transmit riches to their posterity.* Now that which a Man

Man may have by descent and natural generation, can be no evidence of a state of grace. No man is born in a state of grace, *Eph.* 2. 2. *A Man must be born again before he can see the Kingdom of Heaven.* Joh. 3. 3. Many Men are born rich and honourable, &c. therefore none of these things can entitle a Man to Heaven.

5. *If outward prosperity were an Argument of grace, then Covetousness would be no sinn.* 'Tis no sin but duty, for a Man to labour for, and to covet evidences of grace. We are commanded to do so in Scripture; *Make your calling and election sure*, 2 Pet. 1. 10. But covetousness is not a duty, but a sin, a sin of a high nature, *The root of all evil*, so the Apostle calls it, 1 *Tim.* 6. 10. 'Tis idolatry, one of the worst kinds of Idolatry.

6. *Outward Prosperity may be quite lost.* Therefore it can be no evidence of a state of grace. Evidences of true grace can never totally be lost where once they are; the knowledge of the evidence may be lost, but the ground of the evidence cannot be lost; but all outward prosperity may be lost. *Riches are not Forever*, Prov. 27. 24. Honours dye before he that had them dye. *Haman* will be an example of that; our own age hath given us fresh precidents in abundance, of the perishingnesse of these things. Do not many that were cloathed in Skarlet embrace the Dung-hil? Are not rich Men made poor, and poor rich?

7. *Outward prosperity is sometimes given in Wrath. He gave them a King in his Anger, and took him away in his Wrath*, Hos. 13. 11. God gave quails to the *Israelites*, but his Wrath came along with them, *Psal.* 78. 30, 31. 'Tis true of all outward things. *The prosperity of Fools shall destroy them*, Prov. 1. 32. Prosperity kills more than Adversity. But now, that which is an evidence of salvation is never given in Wrath. I shall answer one question, and then I shall shut up this Rule, *viz.*

Question. How shall I know whether outward things are given in Mercy?

Answer. 1. *When they make the heart more spiritual.* Riches when they are given in Anger, make the heart sensual, stubborn. When they are given in Love, they do spiritualize, enlarge the heart God-ward: We may see it in *Hannah*, 1 Sam. 2. 2. *My heart is enlarged*: outward Mercies naturally make the heart carnal, but when they are given in Mercy they make it spiritual. See it in *David*, Psalm 23. 5. 6. *I will dwell in the House of the Lord for ever.* When Health, Riches, &c. raise the heart nearer Heaven, then 'tis a sign they are bestowed in Mercy.

2. When

2. *When they make the heart more humble.* Naturally outward prosperity swells the heart. That Caution, 1 *Tim.* 6.17. Notes the distemper. A full Purse ordinrily makes a big heart. If therefore you find your spirits humble under your outward enjoyments, you may couclude they are given you in Mercy. See it in *Jacob*; How humble was he? *Gen.* 32.10. His Spirit was as low when he marched with his two bands, as when he travelled with his scrip and staffe from his Fathers house. So it was with *David*, 2 *Sam.* 7.12.13. There is a promise of great prosperity to *David* and to his house. See how humble this made *Davids* Spirit? *v.* 18,19. *Who am I, O Lord God, and what is my house that thou hast brought me hitherto?*

3. *When we are as ready to lay them out for God, as to receive them from God.* When God gives thee an estate, and thou growest covetous, art loath to part with it, to promote either the service of God, or the good of his people; When God gives thee a healthful body, and thou carest not to serve him with thy health, &c. This is a sign that these things are given in Anger. But when thou canst freely part with thy substance, when thou studiest, how thou mayest honour God with thy estate, as the Wise-man enjoynes, *Prov.* 3 9. When thou art willing to feed Gods hungry, and cloath his naked, and lodge his houselesse ones, &c. This is an Argument that God gives thee thy estate in mercy. But now if thou squandrest it away in the service of thy lusts, or if thou canst not find in thy heart to lay it out for God; thou mayest suspect that God gave thee what thou hast in great anger. Thus much for the third false Rule.

4. The fourth false Rule. *The judgement of others.* There are very many in the World, who conclude themselves to be in a good condition, because others have a good opinion of them. They think they are perfectly well, because others tell them they are well. Especially if they be such as are godly and religious. The Apostle hints at this, *Gal.* 6.4. I shall lay down two things. Fourth false rule.

1. *'Tis a very great Mercy to be well reputed of by such as are godly.* The good Opinion of one godly Man, is better than the acclamations of many wicked. It's an honour to any Man to have a good report amongst them that fear the Lord in sincerity. It's recorded concerning *TIMOTHY*, that he was *well reported of* by the Brethren that were at *Lystra*, and *Iconium*, Acts 16.2. They that are godly are more knowing than others, as having the Spirit of God, and so better able to discern of Men than others are. And then the are more faithful than others; They dare not willing- In it 2. Propositions

ly

ly call evil good, or good evil. The testimony of one godly Man, is to be preferrd, and valued before the testimony of many wicked. It is a great comfort and strengthening to a godly Man, when such as are of a discerning Spirit approve of his condition.

2. *It's possible for a Man to be in a very sick estate, and yet to be well reputed of by godly Men, the Wisest, the Faithfulest.* I shall give three Arguments to clear out this, *viz.*

(1.) *We have several instances of it in Scripture.* What think you of *Judas*? he was a very wretched Man, our Saviour calls him *a Devil*, John 6.70. And yet all the eleven had a very good opinion of him. If *Judas* had desired it, he might have had a Testimony under the hands of all the Disciples, that they judged him to be a very godly Man. When our Saviour told them, that one of them should betray him; every one of them was more ready to suspect himself than *Judas*, Mat.26.21,22 *They were exceeding sorrowful, and began to say unto him one by one, Master is it I? Ananias* and *Sapphira* were (without doubt) well reputed of by the people of God, and yet you know, *Acts* 5.1,2. How great Hypocrites they were: they both agreed together to tempt the Spirit of the Lord. Was not *Demas* once highly approved of by the Apostle *Paul*? and yet a very painted rotten hearted Hypocrite, one that forsook the Apostle to embrace the present World, 2 *Tim.*4.10. What, should I tell you of *John*, *Hymeneus* and *Alexander*, and many others who were highly esteemed of by the Servants of God in that generation? Onr present Age will furnish us with too many precedents of this nature; many, very many have turned fearful Apostates, of whom the Servants of God judged far better then ever they durst of their own hearts.

(2.) *No Man doth infallibly know the state of another Mans heart.* 'Tis made by some a question, whether a Man can know the state of his own heart infallibly? Though I do not question that, yet I beleeve,

1. That no Man can do it at all times.

2. That no Man can do it without the extraordinary assistance of the Spirit of God bearing witnesse with his Spirit, *Rom.*8.16. Sure it is, no man can infallibly know the state of his Brothers heart. All the knowledge we have of other Men is but conjectural. *A faithful Brother, as I suppose*, saith the Apostle concerning *Sylvanus*, 1 *Pet.* 5.12. 'Tis Gods Prerogative infallibly to know the hearts of Men. You cannot infallibly know a Mans temporal estate unlesse it be discovered, much lesse his spiritual estate. (3.) *That*

(3.) *That, that will be a good ground to another man to judge well of us, will not be a sufficient ground for us to judge well of our selves.* Others are bound to judge well of us, if they see no evil in us. *Charity beleeveth all things, hopeth all things, thinketh no evil, Vid.* 1 *Cor.* 13. 5, 6, 7. A fair outward deportment free from offence, is a sufficient ground for another Man to judge charitably of me, and for me to judge charitably of another. But now more than this is required to give me a ground of judging well of my self. I must see some inward saving work of grace in my heart before I can judge, before I ought to judge my own condition to be good. That, that will evince me to be a censurer of another if I do not judge well of him, will prove me a flatterer if I do judge well of my self upon such grounds, because I must know positively my condition to be good, before I conclude it to be good. Thus much for this Rule.

5. The fifth false Rule; *Some outward Reformation.* Many Men conclude themselves to be in a very healthful condition, because they are better than they were. They have left some sins which formerly they walked in, &c. Therefore they hope their condition is good in the sight of God. They were wont to swear at every word, but now they swear not at all; if they do, 'tis but very seldom, &c. *Vide* 2 *Cor.* 16. 12. I have four things to say about this Rule. 5. False Rule. In 4. Particulars.

1. *'Tis a very great Mercy when Men are on the mending hand.* When they grow better any manner of way, in any degree, they have cause to bless God exceedingly. When he that was a common Swearer, can now speak without an Oath. When he that was a Cheater, doth now deal honestly with men. When he that was a Drunkard, doth now live soberly. There is some better hopes of this Man, then there is of another who goes on still in his old wayes. When a Man can say, I was an Extortioner, an Oppressor, a Liar, &c. But now I have left these sins. He hath very great cause to blesse God that hath made him better; to leave one sin is a greater Mercy than to gain the world. 1. Particu.

2. *No Man can have hopes of Heaven, that doth not mend his life.* He that doth not outwardly reform shall not go to Heaven, *Job* 22. 23. *Col.* 3. 4, 5.

3. *It's possible that a Man may outwardly reform some things, and yet be in a very sick condition still.* A Man may be better than he was, and yet far short of a good condition. A Man may be 2 Particu.

less wicked than he was, and yet not at all truly good in the sight of God. Consider four things to clear this.

(1.) *A Man may part with some one sin to make more sea-room for some other sin.* Though all lusts are from the Devil, and lead to the Devil, and all are contrary to Holiness, yet there is some opposition between one lust and another, so that one cannot act vigorously, unless another which opposeth it be brought under. Prodigality is contrary to covetousness, &c. Now it's possible for a Man to leave some sin out of love to another sin; to part with covetousnesse out of love to prodigality. A Man may put out some of his children to make more room for the first-born, and yet he accounts them all his children. A Mans heart may be so much addicted to one sin, that he may seem to neglect all the rest, to make the better provision for that which is most dearly beloved.

(2.) *A Man may leave some sins, because he hath not ability or opportunity to commit them as before.* The Prodigal Man hath so farr wasted his estate that he hath not ability to be so wastful as before. The Adulterer hath so impaired his Health and strength, that he is not able to act his sin as he did before. A Thief may have reformed his Theevery, because he hath not that opportunity to purloin as he had before. He is better watched than he was.

(3.) *A Man may part with some sins meerly to please Men with whom he keeps company.* Not because he hates the sin, but because he shall displease others whom he would not displease. A Man may forbear some dish of meat which he loves, because his friend whom he hath invited doth not affect it.

(4.) *A Man may part with some sin, because he hath found some outward smart by it.* He hath impaired his Health by immoderate drinking, and therefore he will now be sober. He loves the sin as well as ever he did, but he cannot without the hazarding of his Life or Health frequent it. Many a Man abstains from some meats, not because he hates the meat, but because the meat doth not love him. So it is in respect of sin. It hath been a chargeable sin to him, and will be so still if he use it, therefore he puts it away. By all these things it appears that some outward Reformation may be attained unto, and yet the Soul still in a sick condition. This is the third thing.

4. *How may a Man know then whether his Reformation be such as will evince his condition to be good.* These things will evidence this. 4. Partic. Quest.

1. *If it proceed from a true displicency and hatred of it.* When loathing of sin goes along with leaving of sin. When the heart is disaffected with it. When the filthinesse of sin is apprehended as well as the destructivenesse of sin, *Esay* 30.22. True grace doth hate sin more for its filthinesse, than for its damnableness; more because of its opposition to God, than for its hurtfulnesse to himself. He that can find this, may conclude his Reformation to be an argument of grace. *Answer.* His evil life.

2. *If care be taken as well to suppress the root as to reform the outward act.* Every sinful act doth proceed from a sinful habit. *Out of the heart proceed evil thoughts, Murthers, Fornications, &c. Matthew* 15.19. Now if you can find that the outward Reformation, and the inward Reformation go together, you may conclude the presence of grace from such acts of Reformation. This is that which the Apostle speaks of 2 *Cor.* 7. 1. Now if as great care be used to be freed from the filthiness of the Spirit as from the filthiness of the flesh, 'tis a sign the fear of God is there. *Put away your iniquities from before mine eyes,* saith the Lord, *Esay* 1.16. What is it to put away our iniquities from before the eyes of God, but to take care that they may be blotted out of the heart, as well as put away from the hand.

3. *If the Reformation be general.* If we mend in one thing as well as another, we may conclude grace is in the heart. Hypocrites alwaies reform with a reservation; they leave a nest-egg for Satan to sit on. *In this thing, the Lord be merciful to thy Servant,* saith *Naaman,* 2 *King.*5.18. But where there is true grace, the Reformation is universal. Abuses against the first Table are reformed, as well as abuses against the second Table; and abuses against the second Table, as well as such as are against the first. *Through thy Commandments,* saith *David, I get understanding, therefore I hate every false way.*

4. *When it is a Reformation to all good, as well as from all evil.* When the heart is carried out as strongly after the reforming of good things omitted, as of evil things committed, then 'tis a sign that there is grace in the heart. When a Man shall not onely reform of oppression and injustice, but reform to liberality and open-heartednesse. God puts these together as equal and essential

branches of all true Reformation, *Esay* 1. 17. *Cease to do evil, learn to do well.* When a Man shall not onely leave swearing, but conscionably take up the work of praying,&c. Such Reformation will evidence grace to be in the Soul.

5. *When it is a setled and fixed Reformation.* Two things are comprehended in this.

First, Resolution never to return to those evils which we have put away, never to forsake those holy courses which we have taken up; when a Man through the grace of God doth purpose that his Reformation shall last as long as life lasts. He may fall into the same Acts again, but 'tis against his intention, against his prayer, against his endeavour.

Secondly, a Resolution to carry on his Reformation from day to day in regard of degrees, never to leave mending and mending, till he have mended every thing that is amisse either in excess or defect. This I call fixed Reformation.

6. False Rule.

6. The sixth false Rule; *Quietness of Conscience.* Many persons judge themselves to be in a whole condition, because they find no troubles in their Spirit. They have not those *Tormina* and gripings in their Consciences which other sinners have had, therefore they gather that they are in a good condition. They think they are well, because they do not find those pains which others have found. I have these three things to say about this Rule.

1. *Holinesse is the onely way to true quietnesse of Conscience.* See *James* 3.17. *Esay* 32. 17. Disturbance is threatned to the wicked, *Job* 15.21,24. *Job* 20.20. *Esay* 57.

2. *All quietnesse of Conscience is not an argument of a good condition.* This I shall make out by three Arguments, *viz.*

(1.) *A Man may be in a very good condition, and yet want peace of Conscience.* A good Conscience, and an unquiet Conscience, sometimes meet in one Man. Though purity of Conscience be the way to peaceableness of Conscience; yet the Conscience may be pure, and for the present unpeaceable. We have many instances of this in Scripture. That of *Heman* is very remarkable, *Psalm* 88. 15,16. A very good Man, as will appear by many instances in that *Psalm*, yet had a very stormy Conscience That instance in *Esaiah* 50.10. is another proof of this. Yea, Jesus Christ himself had alwaies a good Conscience, but he sometimes wanted a peaceable Conscience, when he uttered those words, *Matthew* 27.46. He wanted serenity and peace. *David* a holy

Man

Man doth often complain of unquietneſſe, and of great troubledneſſe in his Conſcience. In the beginning of the new-birth, when the pangs are not well over; upon the hiding of Gods face, upon the ſtepping aſide into ſin, upon want of evidence of grace, upon ſome great aſſault of Satan; in ſuch caſes Conſciences that are very good, may be very unquiet.

(2.) *A Man may be in a very bad condition, and yet find ſome quietneſs in his Conſcience.* See that clear Text to prove this, *Luke* 11. 21. While the ſtrong Man armed keeps the Palace, all is in peace. The Devil may be in full poſſeſſion of the Soul, and yet the Soul may be ſenſible of no unquietneſſe at all. That rich Man in the Goſpel ſings a *Requiem* to his Soul, *Luke* 12. 19. The Apoſtle ſpeakes of ſome that are paſt feeling, *Epheſ.* 4. 19. ἀπηλγηκότες. They ſin, and yet do not feel ſin.

(3.) *Some quietneſſe of Conſcience is a diſeaſe.* Some peace of Conſcience ariſeth from ignorance of a Mans Condition. 'Tis not peace, but ſecurity, ſleepineſſe, deadneſſe, yea 'tis one of the greateſt Judgements God inflicts in this life, to afford Men quietneſſe of Conſcience in a ſinful condition. When God lets a Man be as *Jonah* was, ready to be drownd, and yet faſt a ſleep in the ſides of the ſhip.

3. *All that are truly godly, ſhall at laſt find peaceableneſſe of Conſcience.* Though they may be full of toſſings and unquietneſſes in their Conſciences, yet they ſhall at laſt find peace; though not perhaps ſo much peace as ſhall free them from doubting, yet ſo much peace as will free thē from diſtruſt. Peace is promiſed to them often in Scripture, *Eſay* 26.3. *Thou ſhalt keep him in peace*, *Pſal.* 85 8. *Pſalm* 37.37. Chriſt hath purchaſed peace for them. The Spirit is a Spirit of peace as well as a Spirit of grace. Joy is the fruit of the Spirit as well as Love, &c. *True peace of Conſcience is an evidence of true Grace.*

Queſt. How ſhall a Man know true peace of Conſcience from carnal ſecurity? They may be diſtinguiſhed three wayes. *Queſt.*

I. *From the riſe of them.* True peace proceeds from true ſpiritual roots, *viz.* *Anſwer.*

1. *Acquaintance with God*, *Job* 22:21. Falſe peace ariſeth rather from ignorance of God, forgetfulneſs of God; but true peace ariſeth from acquaintance and communion with him.

2. *The knowledge of our Juſtification.* Of this the Apoſtle ſpeaks *Rom.* 5.1. When a perſon doth upon good grounds know that his

his person is put into a state of justification, and thereupon finds peace and quietness in his Spirit, this is a right born peace.

3. *The sense of our walking according to the rule of the Word.* The Apostle mentions this, *Gal.*6.16. He that can derive his peace from such foundations, may conclude the work of grace from the work of peace, as truely as he may conclude light from the Sun.

II. *From the manner of the working of his peace.* True sound peace hath usually followed great conflicts of Conscience. True quietness ordinarily grows out of disquietness. Storms usually go before calms. As it was with that natural outward calm, *Mar.*4.39. So it is generally with spiritual calms. Though spiritual storms are not of the same violence, or of the same continuance in all, yet some tempestuous blasts go before these serenities.

III. *From the properties of it.* I shall name these three properties of true peace.

1. *It will allow no peace with sin.* Carnal security is at amity with sin, at least with some sin; but gracious peace is at enmity with all sin. The Prophet mentions this fruit of it, *Psalm* 85. 8.

2. *It raises the heart to enjoy more full communion with God.* The heart is made more active in all holiness; whereas carnal security deads the heart. Its a heart-ruling peace, *Col.*3.15. A heart-keeping peace, *Phil.*4.7.

3. *True peace continues even in outward trouble.* Outward troubles dash carnal security, not true peace, unless God hide his face in trouble, *Joh.*16.33. This is the sixth Rule.

7 False Rule. 7. The seventh false Rule; *Comparing a Mans self with others.* Very many do build much upon this foundation. They judge themselves to be in a healthful estate, because they are not so sick as other Men. They see abundance worse than they are, and therefore they conclude all is well with themselves. This was the Pharisees case, *God I thank thee, that I am not as other Men are, Luke* 18.11. This is a general common case. I have two things to say about this head.

1. Partic. First, *'Tis a great mercy that thou doest in any degree or measure exceed any of the Sons of Men.* As we are bound to bless God that others do go beyond us, so 'tis our duty heartily to bless God, that he hath made us in any degree better than the vilest of Men. And we have great reason to do so in four respects.

1. *Because our Nature is as bad as the Nature of the worst Man.* Original corruption, as it doth abide in all, so it is equal in all,

all. No Man is better than another by nature. The image of the old *Adam* is by Nature as deep, and as black, and broad in every one of our Souls, as it was in the Soul of *Judas*, *Cain*, *Saul*, or any of those that are at this day in the place of torment, *Psalm* 14. 3. *They are all gone aside, they are altogether become filthy.* The Apostle citing this place, *Rom.* 3. 9, 10, &c. Refers it to the natural estate of all the Sons of *Adam*, both Jewes and Gentiles. And therefore it is that he pronounceth the Elect, and regenerate, as well as others, to be *by Nature the children of wrath*, *Eph.* 12, 3. This being true, it appears to be a Mercy, that we are in any thing better than the vilest of Men. Though we be not so good as many, yet 'tis some happiness that we be not as vile as any.

2. *In as much as a person is lesse evil than others, his punishment will be less than the punishment of others.* There are certainly degrees of torment in Hell. Though *extensivè* in regard of duration there is no difference (the torment of every damned Creature is an eternal torment;) yet *intensivè* in regard of degree & quantity there is lesser & greater. Those that question whether there be degrees of glory in heaven, do hold without questiō that there are degrees of punishment in Hell. The justice of God distributes punishmēt for sin as the wages of it, & therfore according to the quantity of sin shall be the measure of punishment. And the Scripture is expresse to this purpose, *Matthew* 11. 22, 24. *Tyre* and *Sidon* shall not undergo so much torment as *Chorazin* and *Bethsaida*. *Sodom* and *Gomorrah* shall be inferiour in punishment to *Capernaum*. *Capernaum* out-sinned *Sodom* and *Gomorrah*, and therefore shall exceed them in degrees of punishment. Now 'tis a mercy to have any abatement of torments. Though a Man be shut out of Heaven; yet if he have a milder punishment in Hell than others, it is a great mercy. Quality.

3. *He that is less evil than others, dishonours God less then others.* The great evil of sin consists in this, that it casts dishonour and contempt upon God. Sin is worse as it is a God-provoking thing, then as it is a Creature-damning thing. Every act of sin greatly dishonours God; and the more acts of sin a man commits, the more doth he dishonour God. Now 'tis a great mercy that we do not dishonour God so much as others. Though it be a great unhappinesse that we do not glorifie God as much as any, yet it is some happinesse that we do not dishonour him as much as any. To be preserved from dishonouring God by any sinful action, is

in;

in it ſelf a greater mercy then to enjoy the greateſt outward advantage in the world; the diſhonouring of God, (though it be but by one act, the leaſt that is imaginable) is a greater miſery, than to loſe all the world, becauſe the Name of God is better than all the world; ſo to be delivered from diſhonouring, though but in one act, is a far greater happineſs than to acquire the beſt outward advantage, which the world hath to beſtow.

4. *He that is leſs evil than others, is delivered from ſome filthineſs.* Sin is a great defiler. 'Tis the onely Soul-defiler in the world. The Scripture reſembles it to the moſt filthy things; To the vomit of a dog, to a miry puddle. You have both theſe in one place, 2 *Pet.*2.22. To a menſtruous cloth, *Eſay* 64.6. 'Tis often called filthineſs in the abſtract, *Lam.*3.9. Now 'tis a mercy, though a Man be not clean, yet 'tis ſome mercy, that he is not altogether ſo filthy as he might be. To be preſerved from any one ſpot of this filthineſs, is a very great kindneſs, a kindneſs to be acknowledged with the greateſt thankfulneſſe. This is the firſt concluſion.

2. Partic. Secondly; *It's poſſible for a Man to be better than others, and yet to be in a very bad condition.* A Man may be ſick unto death, and yet not ſo far ſpent in his body as ſome others are. A Man may have a greater eſtate than many hundreds, and yet be no very rich Man for all that. So 'tis for ſpirituals. Thou mayeſt peradventure be nearer Heaven than many hundreds are, and yet be in the high-way to Hell, and deſtruction. That young Man in the Goſpel that came to Chriſt, had out-ſtript thouſands of his Neighbours. When Chriſt told him, *Thou ſhalt not commit Adultery, thou ſhalt not kill, thou ſhalt not bear falſe witneſſe, honour thy Father and thy Mother; Thou ſhalt love thy Neighbour as thy ſelf*: What anſwer did he make? *All theſe things have I kept from my youth up, Matth.*19.20. There were millions in the world at that time, that were inferiour to him, and yet he was under the power of mortal diſeaſes. The greateſt part of the world are in a very bad eſtate. Our Saviour tells us, that *many are called, but few are choſen, Matth.*22.14. The greateſt part of Men in the world walk in the broad way. *Judas, Saul, Jehu,* were better in many reſpects, then multitudes that then lived in the world; and yet every one of them ſick unto death. God hath no where in Scripture ſaid that that Man is in a good condition that is better than others, unleſſe thoſe others whom he excels be in a ſaving regenerate condition.

8. The

8. The eight false Rule; *Knowledge of spiritual things.* Many Men think themselves in a saving condition, because they have attained to a good measure of knowledge in the things of God. They understand the Doctrine of the Bible, they are well versed in the principles of Religion, they can answer almost any question in Divinity; and therefore they judge their estate to be very good. I have three things to say concerning this head, *viz.* 8. False Rule. 3. Concl.

1. *'Tis a very great mercy to have the knowledge of saving and spiritual things.* 'Tis a happiness to have a deep knowledge in natural things. Humane knowledge, if the face of it could be seen, is far brighter then the morning star. Knowledge never had, never will have any enemy but Ignorance. What saith *Solomon*? *Eccles.*2. 13. He tells us, that *Wisdom excels Folly as far as light excels darkness.* But especially the knowledge of Divine things. This is a rare jewel indeed. Knowledge is one of the excellencies of God, *He is a God of Knowledge*, 1 Sam.2.3. Knowledge was one of the perfections of Man in the state of Innocency. A knowing Man finds more content in Knowledge, even in the Knowledge of natural things, than ever he could find in gold, or silver, or any such things. You have heard of some that have cast away their outward estate, that they might not be taken off from searching after Knowledge. But of all Knowledge, the Knowledge of Heavenly things is most excellent. *The price of this Knowledge is better than Wisdom, and the Merchandize of it than fine gold*, *Prov.*3.14,15, No outward gain in the world is comparable to the gain of this Knowledge. By knowledge we come to know what is to be done, what is not to be done; what is to be beleeved, what is to be rejected. Hereby we are enabled to guide others, to regulate our own actions. By Knowledge the most principal and highest faculty of the Soul, the Understanding, comes to be enriched. Knowledge makes a Mans face to shine. Many high commendations are given in Scripture to this precious Pearl of Knowledge. To know spiritual things is a greater Mercy by farr, than to be made Ruler over the whole world, and to want Knowledge. He that wants Knowledge is brutish, he is under the curse of *Nebuchadnezzar*, Dan.4.16. *Let a beasts heart be given him.* An ignorant Man is more truly a Beast than a Man. 1. Conclu.

2. *It's the duty of all that expect to be saved, to labour after this Knowledge.* God commands it often in Scripture, *Prov.*4.5,6,7. *Get Wisdom, get Understanding.* Search the Scriptures, *Joh.*5.39. 2. Conclu.

Let the Word of Christ dwell richly in you, in all Wisdom, Col. 3.16. An ignorant heart is a bad heart; I mean, a heart totally ignorant of the things of God, for without Knowledge the mind is not good. Knowledge is as necessary unto practise as light is to action. A Man must know the Will of God before he can do it. Ignorance is the Mother of Popish Devotion, but Knowledge is the Mother of true Devotion. A Christian can do nothing acceptably without Knowledge. Want of Knowledge is a destructive thing, especially if it be where God affords the means of Knowledge, *Esay* 27.11. *Hos.* 4.6. Want of Knowledge doth stir up Controversies between God and Men, *Hos.* 4.1. A Man may go to Hell for want of Knowledge, as well as for want of Faith or other graces. God puts such a high esteem upon Knowledge, that he saith, *It is life eternal to know him, and Jesus Christ whom he hath sent*, *Joh.* 17.3. It's the Character of the worst of wicked Men, *that they desire not the Knowledge of Gods wayes*, *Job* 21.14. Knowledge in its kind and degree is necessary to salvation, as well as holiness. Why is Piety in Scripture so often set out by the name of Wisdom, Knowledge, Understanding, but to let us see how necessary it is to the attainment of true Piety?

2. Conclu. 3. *It's possible to be very knowing in spiritual things, and yet to be in a sick condition.* A Physician may know the nature of all diseases, and yet be sick of the worst of them. A person may be well versed in the History of the Scriptures, in the Systeme of Divinity, and yet for all that be in a bad condition as to his eternal estate. This I shall make good by these four Arguments.

1. *From the Apostles supposition*, 1 *Cor.* 13.1,2. The Apostle supposeth a great measure of Knowledge. Very few Men attain to that height of Knowledge which is there supposed. See the expressions. *To speak with the tongue of Men and Angels.* To have the gift of Prophecy, which God bestowed upon many in the Primitive times, to understand all Mysteries and all Knowledge; yet its possible that all this may be without one spark of true grace. Though a Man could say all the Bible *memoriter*, could resolve all the difficult cases in Divinity; yet its possible that such a Man may be destitute of all saving grace.

2. *From experience.* There are at present, there have been in former ages, many knowing and learned Men, who had not the least measure of true holiness. *Judas* was (without doubt) a Man of great Knowledge. We do not find any thing in Scripture, that he

he was inferiour to any of the Apostles in notional Knowledge. He could (for ought we find to the contrary) preach as well as any of the Apostles, and yet a very wicked Man. What need we instance in Men, when as the very Devils are so great intelligent Creatures; their name carries Knowledge in it, δαίμων *quasi* δαήμων *gnarus, peritus.* The Devil understands Scripture as to the letter of it, farr more exactly than the best of Men. Now that which the worst of Men, and the worst of Devills may attain unto, can be no infallible Argument of a good estate. We see by experience many Drunkards, Swearers, and debaucht Men, do in all manner of literal Knowledge excell those that desire to fear God in uprightnesse. The Pharisees were very knowing, *Rom.* 2. 18, 19, 20.

3. *Natural abilities and education may help Men to notional Knowledge.* All this kind of Knowledge is attained by industry and education, by the concurrence of Gods ordinary blessing. But now grace and holiness are not by education, or industry, or from natural abilities, bnt from the special grace of God. Knowledge is but a common gift, which is bestowed promiscuously upon the good and bad. Now no common gift can entitle a Man to Heaven.

4. *The Scripture doth not make Knowledge simply, but saving sanctified Knowledge an evidence of salvation.* Notional Knowledge may be without sanctifying Knowledge. Sanctified Knowledge will evidence a Mans condition to be good, but Notional Knowledge will not.

How shall a Man know whether that Knowledge he hath be a sanctified saving Knowledge, or meerly a Notional Knowledge? I shall lay down these evidences of it, and so shut up this point. *Quest.*

(1.) *Sanctified and saving Knowledge is an humbling knowledge.* Meer literal Knowledge swells and puffs up the heart, 1 *Cor.* 8. 1. Makes Men conceited and proud, and to despise others; but holy Knowledge makes the heart low and self-denying. See it in *Asaph, Psal.* 73. 22. He was one of the wise men of his time, and yet how vilifyingly doth he speak of himself? *So foolish was I and ignorant, I was as a Beast before thee. Agur* a very intelligent good Man, and yet how humble is he? *Prov.* 30. 2, 3. The reason of this humbling property of knowledge is, because it helps Men to see their own vileness: as their Knowledge increaseth, so the Knowledge & sense of their own unworthiness increaseth. *Answ.*

(2.) *Saving sanctified Knowledge doth not abide in the Head onely, but in the heart.* Notional Knowledge lies onely in the

head and in the brain, it hath no influence upon the heart to purifie it and purge it, onely it swims in the brain; But saving Knowledge, it doth distill, and descend upon the heart; it hath its chief residence in the inward Man, it purifieth and cleanseth the Soul, makes it more holy than ever it was. The Apostle makes purification one effect of true Wisdom, *James* 3.17. The Wisdom that is from above, is first pure. Notional Knowledge is often a heart-corrupting Knowledge, but saving Knowledge is ever a heart purifying Knowledge.

3. *Saving Knowledge is a life reforming Knowledge.* Notional Knowledge is often a life-disordering Knowledge, it makes Men loose, licentious; we have too much experience of this; but saving Knowledge regulates the conversation. He that knows spiritual things savingly, desires as well to practise as to know. His Knowledge doth not please him, unless his practise be comformable to his Knowledge. Very excellent is that prayer of *David*, *Psalm* 25.4,5. Saving Knowledge would not onely see Gods wayes, but would be led in Gods wayes; It's ever practical. You have such another prayer of *David*, *Psalm* 143.10. *Teach me to do thy Will, lead me into the land of uprightnesse.* He that can find these properties, may from his Knowledge, whether it be much or little, argue grace; otherwise meer Knowledge though it be never so exact, will not infallibly argue a good condition.

The Uses of this Point.

1. *How necessary is it for the Ministers of the Gospel to be frequent in the Doctrine of Conviction.* They are under Jesus Christ spiritual Physicians, whose office it is, ministerially to cure the spiritual maladies of the Soul. One effectual means to do this, is to endeavour to set sin upon the Conscience. To discover Mens spiritual estate unto their Consciences that so they may be delivered from those grosse mistakes about their condition under which they are held. 'Tis a very hard thing to perswade Men that they are sick. Men are naturally apt to run away with a conceit that all is well with them, therefore 'tis needful to bring sin to sight. The cure is as good as done when this is done. Conviction of sin is the first work of the Spirit of God, *John* 16.8. He is a convincing Spirit before he be a comforting Spirit. You must give the Ministers of Christ leave to set sin upon the Conscience. The fallow ground must be broken up before the seed of comfort be cast in. A sin-convincing Ministery is most likely to be

be a soul-converting Ministery. They cannot discover to Men their righteousnesse, *Job* 33.23. until they have convinced them of their unrighteousnes.

2. *Do not wonder that spiritual Physick is so generally contemned.* 'Tis at first sight a very great wonder that the offers of grace and salvation should be so despised; That the Word of salvation should do so little good in the World. Christ is tendred, life is held out in the preaching of the Gospel from day to day. Wisdom crieth without, and lifts up her voice in the concourse of the City, and yet Men do not come in. Ministers may complain as the Prophet, *Esay* 49. 4. What is the reason? 'Tis because Men run away with an opinion that they are well, that their condition is good, and therefore are the precious tenders of salvation so generally sleighted.

3. *See the reason why there is so little complaining of sin.* Never more sin, never less spiritual complaining of sin. 'Tis a great rarity to hear any Soul crying out, *What shall I do to be saved?* You may hear in every corner complaints of bodily diseases, one of his Gout, a second of his Head, a third of the Stone, but very few crying out of sin. How comes this about? It is because Men think they have no sin, they see not their diseases. They think they are sound Men, and therefore they are quiet, and make no complaints either to God or Men.

4. *'Tis a marvellous great Mercy to have a true discovery of our spiritual diseases.* 'Tis not a happiness to be spiritually diseased, no, no; sin is a misery, but 'tis a mercy that those that are diseased, are convinced of their condition. Many Men think they are well, when they are indeed going down to the Chambers of death; if therefore God have so far opened your eyes as to let you see your disease, you have cause to blesse his Name. Such conviction though it be not the cure of sin, yet it is the ready way to the cure of sin. It may be, your sorrow after conviction is greater than it was before: you are now full of fears and horrours, which before you were free from; but certainly your condition is far safer. Bless God for the work of conviction, and he will bring it on to the work of conversion.

Doct. 4. *Jesus Christ is not a Physician to any that think themselves spiritually whole.* Mat. 9. 12. It was the misery of the Pharisees, that they dreamed themselves to be in a very healthful estate. They looked upon all others as Men mortally sick, and upon themselves

as sound Men. Our Saviour therefore declines them as Patients unfit for him to meddle with, and applies himself to the poor Publicans and sinners, who did see and acknowledge themselves to be sick of sin and ready to perish. Jesus Christ doth not immediately heal sinners as they are sinners; but his constant general method is, first to take them off that conceit that is naturally in their hearts, that they are in a good estate; and when he hath shewed them their sickness, then he goes in hand with the cure. The making of the heart sensible of sin is the work of Christ, as well as the healing of sin. Did not Christ give the sinner a sight of his misery, he would never be able to see his misery. Conviction of sin is as truly the work of Christ, as conversion from sin, *Joh.* 16.8. Nature is as unable to discover sin, as it is to heal sin when it is discovered. All that is meant in the Doctrine is this, that Jesus Christ doth not ordinarily heal any Soul, till he have first delivered them from the misconceit of their condition, and given them eyes to see, that it is otherwise with them than they did before imagine. This is the full scope of this Doctrine, and of this Text, as is clear from *v.* 13. where our Saviour doth in plain and expres terms set down, what is here more covertly propounded, saying, *I am not come to call the righteous, but sinners to repentance.*

In the handling of this Doctrine, I shall open these four things.

1. Shew that this is Christs usual method.
2. How this work of discovery is wrought.
3. Why Christ takes this course in the healing of sinners.
4. Whether this work be wrought alike in all.

I,

1. That this is Christs usual method, appears two wayes.

1. *By our Saviours own declaration.* We shall find him in Scripture expressing this two wayes.

(1.) *By declaring the end of his coming.* He came from Heaven to save and convert such kind of persons, *Luke* 19.10. *The Son of Man came to seek, and to save that which was lost.* Not simply all such as are lost (for there are abundance of lost sinners, which he neither came to seek or to save intentionally) but such as see themselvs to be in a lost condition, such as are first made sensible of that lost undone condition they are in without Christ. So *Esay* 61.1,2. He doth there fully declare, both for what sinners he came into the World, and how he heals those sinners. They are such sinners as are broken-hearted; such sinners as mourn; they are meekned sinners. Christ first breaks their hearts, causes them

to mourn out of the sense of their sins; meekens their Spirits by a work of conviction; and then heals them by the Application of the Promises of grace.

(2.) *By the form of invitation he uses to sinners.* This is fully expresst by the Evangelist, *Matth.*11.28. *Come unto me all ye that labour and are heavy laden and I will give you rest.* The words are very significant, κοπιῶντες, πεφορτισμένοι. Christ doth not call sinners as sinners, but as labouring sinners, as burdened sinners, such as are even overwhelmed and borne down with the heavy weight of sin. Such as see sin, and upon the sight of it are so overwhelmed, that they cannot look up, but are ready to sink and die under it.

2. *From the order of this working upon such as he hath healed.* 2.
You can hardly find any one that ever was healed but in this way; but multitudes that have been wrought upon after this manner. Those three thousand who were converted by *Peters* Ministery, who were first brought to the sight of their sick estate, and then were converted, *Acts* 2.37. What is the meaning else of those words, κατενύγησαν τῇ καρδίᾳ; There was not the least part or point of the heart, but it was wounded; it was with them as if the sharp points of daggers, or stings of Scorpions had been stuck and fastened in their hearts. So it was with the Jaylor, *Acts* 16. 27, 29, 30. All those expressions and gestures of his shew, that he was first convinced of his sick estate before he was cured. The same method is observable in *Pauls* conversion, *Acts* 9. 4. 5, 6, 9. his falling to the earth, his trembling and astonishment, the words uttered by him, the continuance of his blindnesse for the space of three dayes. What are these, but evidences of the work of conviction which Christ wrought upon his heart. The same course and method in some degree or other, doth Christ observe in all those whom he heals of their spiritual diseases, especially if they be such as are *adulti*, grown men, when this work is wrought upon them. This is the first particular.

II.

2. How Christ makes this discovery? *Quest.*

Answ. *This is wrought ordinarily by the preaching of the Law.* *Answer.*
The Ministery of the Law is the most certain and expeditious way to make the sinner sensible of his sick estate. The Law hath a threefold effect upon the Soul, as to the accomplishing of this work, *viz.*

1. *The Law sets before the eye of the sinner the miserable estate which*

which Man is in by sin, with the wrath of God due to him for the same. All Knowledge of sin is by the Law through the convincing power of the Spirit of God, *Rom.* 3. 20. By this means the Apostle came to see his sin, *Rom.* 7. 7, 9. He thought inward Concupiscence to be no sin, till God by his Law had better informed his Judgement. He thought his condition while he was a Pharisee, to be as good as the condition of the best: but when God had tutor'd him a while by the Law, then he looked upon himself as a dead Man; when the commandment came, *sin revived* (saith he) *and I dyed*, v. 9.

2. *It doth convince the Conscience of the sinner, that he is the guilty person whom the Law threatneth with all that misery.* The Law of God doth point him out, as *Nathan* did *David*, and tells him that he is the Man against whom all that wrath is denounced. The Apostle mentions this work of the Law, 1 *Cor.* 14. 24, 25. The sinner being smitten with the edge of the Law, falls down on his face, confessing that he is the very Man that is guilty of such sin, and liable to the miseries due to such sin. The condition discovered is his condition.

3. *The Law awakens the sinner out of his security, lets him see the impossibility of his personal satisfying the Law, and so works horrour and astonishment in the Soul.* This effect it had on the Jaylor, *Acts* 16.29. his heart was set on a trembling frame, upon the apprehension of that sad guilt and misery under which he lay, from which he was not able to deliver himself. This is that which the Apostle calls, *the Spirit of bondage*, *Rom.* 8.15. which is opposed to *the Spirit of Adoption.* This is the second thing.

III. *Quest.* 3. Why Christ takes this course in the healing of sin? why will he not heal the sinner, till he have him sensible that he is not in a sound condition?

Answer. 1. *That sin may be imbittered.* Sin is in it self an evil and bitter thing. 'Tis compared unto gall and wormwood, and 'tis far more bitter then either of these. Now 'tis the mind of God, that the sinner should taste the bitterness of sin before he be healed, *Jer.* 2. 19. Therefore he is pleased to take this course.

2. *That the sinner may be brought to a holy shame for his sin.* Sin is a very shameful thing. 'Tis called shame in Scripture; and 'tis the mind of Christ, that all sinners that are recovered shall bear the shame of their sins, *Ezek.* 16. 52. Now if the sinner should be healed before his sin be discovered, this design of God would be frustrated.

3. *That*

3. *That the sinner may be willing to come up to his terms.* When Christ begins at first to deal with a Soul about the work of Conversion, he keeps a huge bogling, he doth exceedingly dodge with Jesus Christ to bring him to low terms. Christ therefore shews him his naked condition, what he is, and what he must expect if he close not with him, and by this means he is brought to a ready and willing complyance with him. We see it in those three thousand which *Peter* converted, when their condition was discovered, when anguish and horrour was upon their Spirits, then they were contented to do any thing, *Acts* 2.37. *What shall we do to be saved?* Thus also it was with *Saul*, *Acts* 9.6. When Christ had created those tremblings and astonishments in his Spirit, then he comes off fully to Christ, *Lord, what wilt thou have me to do?* So it was with the Jaylor: when he had a true representation of his estate, then he cries out, *Acts* 16.30. *Sirs, what must I do to be saved?* A Man that is in extremity will do any thing to save his life. When he sees that he must perish if he do not presently consent to what is proposed, then he lingers not: if he must throw all his goods overboard, he is contented to cast them out presently, because death is before him.

4. *That the mercy of the cure may be more highly valued.* Salvation from Hell is a very great work which should be valued by all on whom it is bestowed. The Prophet *David* calls upon his Soul, and all that is within his Soul, to praise God for such a mercy, *Psalm* 103. *init.* He that considers the work of salvation, the unworthiness of the persons enjoying it, the costliness of it, the multitudes that shall never partake of it; must needs acknowledge it a thing worthy to be esteemed. But so unthankful a piece is the heart of Man, that he doth not value it at any considerable rate. Jesus Christ therefore, before he bring any into such a state, will discover their misery to themselves, that so he may provoke the to extraordinary thankfulness for it. And the truth is, nothing doth so much inhance the price of salvation in our hearts, as a clear manifestation of our wretched condition. See how the Apostles heart is enlarged upon this very consideration, 1 *Tim.* 1.15. Had he not seen himself to be the chief of sinners, he would never have thought salvation by Christ worthy of all acceptation, as now he did.

5. *That the skill of the Physician may be more clearly discovered.* Jesus Christ thinks to advance his own glory in all the works he

does for the Sons of Men; As in other his works, so especially in this great work of Conversion. Therefore it is, that he will not heal any till he have shewed them their sad estate; that they may see his Wisdom, Power, Goodness, in healing them. Men that think little or nothing ailes them, do not half so much value the Physicians pains, or skil, as those that see themselves at the very brink of the grave, when the Physician takes them in hand. Jesus Christ therefore will shew them every sore, that so they may publish his glory that wrought it for them. *I was brought low, and he helped me,* saith *David*, *Psalm* 116.6. See how the poor blind man proclaims the Honour of Christ, *John* 9. 32.

IV. *Quest.* 4 Whether Jesus Christ observe the same method in this work of discovering the sinners estate to himself? Whether all sinners have the same measure of humbling and terrour, and whether they continue for the same time under Apprehensions of Wrath?

Answer. Answ. *Jesus Christ is a free Agent. He is not tyed to any certain method, nor doth he alwaies walk in the same way.* His dispensations in the work of convincing Men of sin, are various and different. The work is wrought on all so far as to make the Soul sensible of sins bitterness above all other bitterness, and to make it sensible of Christs excellency above all other excellent things. But that it is done in the same violent manner in all, or that it is of the same continuance, cannot be affirmed. Conviction and Conversion may be wrought at the same Sermon, as we see it was with those three thousand, *Acts* 2.37.41. They were no sooner pricked in their hearts, but they gladly received the Word. There was great difference between this work in *Lydia* and in the Jaylor; *Acts* 16.14. God shewed her her sickness in a more mild way. The Lord opened her heart, that she attended unto the things which were spoken of *Paul*. But the Jaylor, he had an earth-quake, and great horrours in his conscience, *v.*27.29.

1. *Some sinners have been more scandalous than others.* These are brought to Christ with greater troubles, so it was with the Jaylor: he had been a cruel bloody Man; God layes him under deep sorrow.

2. *God hath a greater work to do by some sinners than others.* These he uses to deal with in a more rough way, that he may prepare them for service the better. This seems to be the reason of his so sharp dealing with *Saul*, *Acts* 9.15,16.

3. *Some sinners are of a more rough turbulent nature than others.* These

These must be handled more severely. Some men must be bound before they will be ruled. So it is with some kind of sinners. Thus with *Manasseh*, 2 *Chron.*33. 11.

4. *Some have been sinners of a longer standing than others.* These Christ useth to be more sharp withal in his way of curing.

5. *Some sinners have been more confident in their civil righteousnes than others.* As *Paul* was in his Pharisaism, *Phil.*3. These Christ uses to handle more sharply. Jesus Christ is a wise Physician, he observes the nature of all his Patients, and accordingly prescribes Medicines for them. He that hath the least measure of this Conviction, hath so much, as that he sees himself lost, undone, helpless, hopeless in himself. He sees the evil of sin, he sees Christ an excellent, suitable, all-sufficient good for his Soul. This one thing I add more. Where there is the least sorrow before Conversion, there is many times greater sorrow, and more troubles of Spirit after Conversion.

The Uses of this Point.

1. *How sad is the condition of those that never yet were truly made sensible of their sick estate.* They never yet had a true, lively, sensible apprehension of their sick condition. They were never so much as pricked in their hearts for sin, so as to make them loath it. They were never taken from all their high conceits of their own natural estate, &c. These men have cause to suspect that sin is not yet cured. A person may have some conviction of his misery and not be healed but a man cannot be healed without some conviction. The heart cannot be broken for sin without the sight of sin, *Ezek.*36.31. There can be no self-loathing, till there be a remembring of our waies and doings that have not been good.

2. *How necessary the preaching of the Law is to true Conversion.* A man will never be taken off from the opinion of his own healthfulness but by the preaching of the Law. The Law shews men what they are, what they may expect, &c. The fallow ground of the heart will never be broken up, without the Plough of the Law, *Jer.*4.3. The Plough of the Law must go and make deep furrows too before the seed of Comfort be cast in. Though the preaching of the Law do not convert, yet it helps forward Conversion, in as much as it works that preparatory work, without which conversion ordinarily is not; as the needle makes way for

the threed, so the Law makes way for Conversion. The Spirit of Bondage makes way for the Spirit of Adoption, and that is wrought by the preaching of the Law.

3. *The mistake of those who are against all kind of preparations to Conversion.* They would have mercy held out to sinners as sinners, not as sinners so and so qualified. Surely the Scripture hath laid down qualifications for sinners to whom the Gospel is tendred. They must be humbled sinners, burdened sinners, &c. The mercy of the Gospel is not to be prostituted to sinners as sinners, but to broken-hearted sinners, to heart-wounded sinners, to sinners that see themselves lost in themselves, to hungring and thirsting sinners. The brazen Serpent was onely for such to look upon as were stung with Serpents. Such as are in some measure sensible of the stinging nature of sin, are to be invited to lay hold on Christ. As it is an undoing to wounded sinners, to keep them from Christ, so 'tis an undoing to such sinners as are not in some measure pressed with sin to apply the promises of the Gospel. This was prefigured in the Leper, *The Leper must cry unclean, &c.* Every sinner is this Leper; sight of sin must go before healing of sin.

4. *Let Ministers take the same way which Christ takes for the curing of sinners.* Jesus Christ is both an able and faithful Physician. 'Tis no disparagement to use his method, yea, tis the greatest Wisdom to prescribe the same receits which Jesus Christ prescribes, he uses to take men off from the opinion they have of their own way. His manner is to let men see they are sick, to convince them of sin before he apply healing medicines. All those Ministers that desire to have their endeavours successful, must do so likewise. People must be contented to suffer their condition to be known, to suffer themselves to be made sick, that so they may be cured. This is Christs way, this is a safe way, this must be our way. Though such kind of preaching put you to some present trouble, yet it will be to your eternal advantage. Your sores cannot be healed comfortably till you see them to be sores and festred sores. You must be contented to suffer the ploughings of the Law, that you may be prepared for the comforts of the Gospel. You must be contented to be cast down, that you may be prepared for raising up. You must be contented to be led to the gates of Hell, that you may be brought to the Kingdom of Heaven. Better a great deal to go to Heaven through Hell, then

then to sail through an imaginary Heaven, and land at the dark stairs of Hell in the end.

Doct. 5. *Those that find themselves to be spiritually sick, shall find Jesus Christ a Physician ready to heal them.* No Physician was ever so ready to heal a sick Brother, as Jesus Christ will be to cure a sin-sick sinner. We find in the Gospel that Christ was very willing to heal those that came to him sick of bodily infirmities We do not, that I remember, read of any one that was sent away uncured, that earnestly begg'd his help either for themselves or any of theirs. The Leprous, the Paralytick, the Demoniack, the Lame, the Blind, those that were sick of Feavers, those that had bloody issues. Whatever sicknesses men had, they obtained favour, *Matth.* 4. 23. Christ ever valued the Soul above the Body, therefore he will be much more ready to heal the sicknesses thereof. He healed many of the sick Publicans, when they saw their diseases; As *Zacheus*, *Matthew*, *&c*, And he will be to the end of the World, ready to afford the same mercy to any that are or shall be in their condition.

Three things are here to be unfolded by way of Explication. Explication.

1. What it is to be spiritually sick of sin.
2. That Christ will be ready to heal such.
3. What are the reasons of this readiness.

1. To be sick of sin comprehends these six particulars. I.

First, *A true sight of our sinful condition.* That man who never yet had the sight of his sinful estate, was never yet truly sick of sin, the Soul must be convinced, that it is in a sinful estate. Thus it was with the Publican, *Luke* 18. 13. He acknowledged himself to be a sinner, ἁμαρτωλὸν. Nor is all sight of sin sufficient: but that sight of sin which is an ingredient of spiritual sickness, must have these two properties.

1. *It must arise from the Word of God.* This was the foundation of the Apostles sight of sin, *Rom.* 7. 9. *When the Commandment came*, saith he, *sin revived and I died*, Thus also it was with those three thousand, *Acts* 2. 37. *When they heard this, they were pricked in their hearts.* The sense of sin did arise from something which was delivered to them out of the Word of God. No other light besides this divine light will discover sin so as to make the Soul sick of it.

2. *It must extend to sin in the root, as well as to sin in the branch-*

ly. I mean original birth-sin, as well as actual sin. Possibly the sight of sin may arise first from some actual transgression. So it was with those Converts, *Acts* 2.37. That bloody act of theirs against Jesus Christ, was the first sin they saw. Actual sins are more obvious to the eye than original sin. This is a sin lying under ground, more remote, at a greater distance from the cognizance of a sinner, therefore peradventure some actual offence first is set upon the Conscience, but sooner or later doth this actual sin bring to the sinners Conscience, the sight of that sin, which is the root both of this and of all other actual sins; namely, *that body of death, that Law of the members*, as the Apostle calls it, *Rom.* 7.23. *Which continually warreth against the Law of the mind.*

Secondly, *A serious apprehension of the misery and danger the Soul is in by reason of sin discovered.* No man is sick of sin till he see the danger which sin hath, and which it is likely further to plunge him into. Thus it was with those Converts, *Acts* 2.37. The question they propound, *What shall we do to be saved?* doth imply clearly enough, that they looked upon themselves, as men in a state of damnation in their present condition. And indeed the same Word of God which discovers sin, doth discover wrath also as the wages of sin, so that the sick sinner is one that lies under the apprehension of wrath, which he expects suddenly to fall upon him.

Thirdly, *Compunction and contrition is wrought in the soul by reason of sin.* The heart throbs and akes by reason of that miserable state which by sin he is brought into. Thus it was with those Converts, *Acts* 2.37. They were pricked in their hearts, their Spirits were full of grief and vexation, to remember what they had done, and what they were like to suffer. Thus it was with the Publican, *Luke* 18.13. *He smote his breast*, saith the Text, his heart was overwhelmed with grief, shame, fear, sorrow. There was a mixture of all these passions in him at once. Thus it is with all those that are spiritually sick. This is that which our Saviour calls labouring, and being heavy loaden, *Matth.* 11.28. Sickness when 'tis seen, is evermore accompanied with pain and anguish.

Fourthly, *Dis-satisfaction with the present condition.* This followes upon the former; And you will find it hath ever been in such as have seen their spiritual sickness. What is the meaning of those questions which were propounded by the three thousand

thousand, *Acts* 2. 37. By the Jaylor, *Acts* 16.30. And by *Paul*, *Acts* 9.6. Do they not clearly evince that they were unsatisfied with their present estate? It was no pleasing thing to them to continue any longer in that condition. As if they should have said, 'tis no abiding in this estate. 'Tis such a kind of reasoning as the four Lepers had among themselves, when the Famine was so raging in *Samaria*, 2 *Kings* 7.3. *Why sit we here until we die?* What ever the success or event be, we must think of some other course. Just so it is with a Conscience-wounded sinner, he cannot be contented with that estate. Though he know not how to get out, yet he cannot be content to abide there.

Fifthly, *Despair of deliverance by any thing in himself.* He that is sick of sin, looks upon himself as utterly unable to help himself. This is that which is called in another place spiritual poverty. And, saith *Calvin*, *Nemo spiritu pauper, nisi qui in nihilum apud se redactus.* Thus it was with those sick sinners before named. Their asking so seriously what they must do, did clearly imply that they themselves knew not what to do? something they thought must be done, and yet they knew not what it was. No man is truly sick, but he that doth clearly see that in regard of himself, he is both helpless and hopeless. Self-insufficiency is one ingredient of spiritual sicknesses Self-denyal and Soul sickness are evermore Companions. This is clear from the Publicans Confession and Prayer, *Luke* 18.13. He goes out of himself to God, acknowledging that if ever he was healed, he must be healed by mercy.

Sixthly, *A willingnesse to take any course God would have him, so he may be healed.* This is implied in that question so often mentioned, *Acts* 2.37. *Acts* 9.6. *Acts* 16.30. They are very ready to follow the Advice of God, given by his Ministers for a speedy cure. Cut them, lance them, scar them, bleed them, purge them, any thing to free them from sin, any thing to save them from Wrath, which is ready to devour them. They will stick at nothing, let God take his own way, and use his own medicines; whatever he prescribes, they are resolved to drink it down be it never so bitter, be it never so unsavory, be it never so contrary to their corrupt constitution. They hope he can heal them, they are willing he should use his own method for the healing of them. This is the first thing, wherein spiritual sickness consists.

2. That Christ is ready to heal such sinners as these. This appears three wayes. II.

1. *He*

1. *He inviteth such to come to him for cure.* The invitations of Christ are not empty complements as the invitations of men often are, but real things. He is not in jest, but in good earnest, when he bids men repair to him. Never did one Friend send to another with so much heartinesse, as Christ doth to men. Now we shall find him inviting sinners under this qualification. That's a famous place in *Matthew* 11. 28. *Come unto me all ye that labour, and are heavy loaden, and I will give you rest.* And again, *Esay* 55. 1. *Ho every one that thirsteth, come ye to the waters, &c.* Who is he that thirsteth, who is he that hath no money, but such Sinners as I have described? These are the Patients which Christ invites.

2. *He hath promised to take care for the curing of such.* The promises of Jesus Christ are not false, ambiguous, or fallacious as the promises of men too frequently are. He is the faithful witness, the *Amen*, *Revela.* 3. 14. All his words are spoken in Simplicity and Verity. Now 'tis his promise to cure heart-wounded Sinners. That in *Matth.* 11. 28. hath an expresse promise annexed to the invitation. The promise of refreshing or giving rest, is as good as if he had said, *I will heal you.* To this agrees that in *Matth.* 5. 3, 4, 6. Poverty of Spirit, mournfulness of Spirit, hungring and thirsting do all go in into the description of the sickness of the Soul, and to each of these doth Christ make expres and full promises of spiritual healing. Christs promise is the best security Heaven or Earth can afford.

3. *God the Father hath promised it in Christs behalf.* You will many times find that the Prophets which have prophecied of him before his incarnation, have by Gods appointment, and in Gods Name engaged themselves that he should heal such Sinners. That is a very full place amongst others, *Esay* 42. 3. That it's meant of Christ, is clear from *Matthew* 12. 20. Where this Text is applyed to Christ, and it's applyed to him upon this account, that *he healed the man with a withered hand*, v. 10. 13. and multitudes of other diseased persons, v. 15. Whereupon this of the Prophet is brought in, *Behold my servant, &c. A bruised reed shall he not break, &c.* The words are a *Meiosis*, more is understood then is expressed. *He shall not bruise*, the meaning is, he shall strengthen it, *he shall not quench*, the meaning is, he shall cause it to flame, and nourish it. By *the bruised reed, and the smoking flax* we are to understand such Sinners as are bruised, and bowed down under the

sense

sense of their great wretchedness; these Sinners Christ will be ready to cherish. You have it set out by another Metaphor, *Chapter* 40. 11. *He shall carry the Lambs, and gently lead them that are with young.* Who are the Lambs, and such as with young, but broken-spirited Christians that are overwhelmed and pressed down with the apprehension of their own misery? Christ will be so far from neglecting these that he will put them in his bosome, a place of warmth, tenderness and security.

3. Why Christ is so ready to help poor sinners. III.

1. *He doth it in obedience to his Commission.* God the Father, when he sent him into the World, gave him a very special charge concerning these persons. He was on purpose anointed to the place and office of a Physician, that he might take care of such as these. You may read his Commission set down at large. *Esay* 61. 1, 2, 3. There you have the Patients described, and the Physick applyed, and the Authority enjoyning and enabling. The Patients are described by such terms as set out the sensibleness of their condition. The meek, the broken-hearted, the Captives, them that are bound, them that mourn in *Zion*, them that sit in ashes, them that are under the Spirit of heavineſſe. The cure is set down in expressions suitable to the nature of these sicknesses. To the meek good tidings, to the broken hearted binding up, to the Captives liberty, to them that are bound, the opening of the Prison, to them that mourn, comfort, the oyl of joy; to them are in ashes, beauty; to the Spirit of heavineſſe, the garment of praise. The Authority enjoyning, this is the Divine Unction of the Father by the Spirit. *The Spirit of the Lord God is upon me, the Lord hath anointed me.* So *Esa.* 50. 4. Jesus Christ is a very exact observer of his Fathers Commandment. He hath his Commission not onely in his hand, but even in his heart, *Psalm* 40. 8. in the middest of his bowels. Now because God hath in so peculiar a manner recommended these to his care, therefore doth he apply himself to them for their cure.

2. *From the instigation of his own mercifulneſſe.* Jesus Christ is very tender-hearted, he is full of the bowels of compassion. The Apostle calls him *a merciful and faithful High Priest, Heb.* 2. 17. He could not be a compleat High Priest, if he wanted either of these. Now being so merciful and compassionate, he will not turn away his bowels from them that are in so dejected a condition. This is rendred as the reason why he was so ready to heal

the wounded travellor, *Luke* 10. 33, 34. *When he saw him, he had compassion on him, and bound up his wounds.* Jesus Christ hath lost none of his tenderness by going into Heaven. He is still touched with the sensible feeling of our infirmities, *Heb.* 4. 15. this inclines him to this readiness.

3. *That he may not lose the glory of that work which he hath begun.* The humbling and convincing of proud Sinners, is as truly the work of Christ as the restoring of humbled Sinners. 'Tis his work to prick the heart as well as to comfort the heart. Now if he should humble and convince a Sinner, and then leave him, and proceed no farther, he would lose the honour of what he hath done. The Soul doth not heartily praise Christ for Conviction, till Conviction be carried on to Conversion. The Soul so long as it abides only under the pains of Conviction apprehends no love, but onely wrath and anger, and so long as the love of Christ is unseen, the glory of Christ is not proclaimed. Now Christ will not lose the glory of the first work, therefore is he so careful and ready to carry on the second work.

The Uses of this Poynt.

1. *Let this preserve all that are in such a condition from despair.*

I Satans great plot upon convinced and humbled sinners, is to drive them to despair. As he endeavours to heighten, and harden unbroken Sinners to presumption, so his great design is to affright humbled sinners to despair. This doctrine is a good preservative against such temptations; you that see sin and complain of your spiritual sicknesses, know this to your comfort, that as Christ hath prepared you for healing, so he will be ready to heal you.

Object. *Object.* I have been a long time under these heart-pricking Convictions, and yet cannot find any healing; my wounds are as wide and as deep as ever they were. I have lyen many moneths, yea many years under the apprehensions of Sin and Wrath, and yet am not healed. How shall I believe this Doctrine?

Sol. Sol. 1. *Many Sinners are healed who do not apprehend themselves to be healed.* Many wounded Sinners will not believe themselves to be healed, unless they could find no scar or spot of sin upon them.

They

They think they are not healed of ſin, becauſe they are not quite delivered both from the being, and acting of ſin. They even look to find as perfect healing on earth, as they ſhall have in Heaven. But we muſt know that a perſon may be healed, both of the guilt of ſin by Juſtification, and of the dominion of ſin by Sanctification, and yet ſtill find many ſores of ſin upon, and new ſores breaking out every day in him. *Paul* was healed, when he cried out, *O miſerable Man that I am, who ſhall deliver me from the body of this death? Romans* 7. 24. *David* was healed, and yet cries out, *My wounds ſtink and are corrupt through my fooliſhneſs*, Pſalm 38.5. And again, *verſe* 7. *My loynes are filled with a loathſom diſeaſe, and there is no ſoundneſs in my fleſh.* When the love of ſin, the ſecret delight in ſin, the allowance of ſin, the commanding rule of ſin are removed, though there continue many wounds and ſcarres too upon the Soul, the cure of ſin is wrought, and that which is wanting ſhall perfectly be finiſhed.

2. *Many Sinners keep themſelves from being healed by their own default.* They do keep terrour and apprehenſions of wrath upon their Souls, becauſe they will not cloſe with the promiſes of the Goſpel. Though the comforts of the Goſpel be held out never ſo clearly, and with never ſo much perſwadingneſſe, yet they will have none of them. They are not humbled enough, as they think, they are not ſo prepared as they ſhould be, therefore they will not come to Chriſt to cloſe with him as with a Saviour, nor apply the promiſes of the Goſpel, but reject them, and put them away as none of their portion. This is the caſe of abundance of Sinners. Is it any wonder if ſuch ſay, they are not healed? 'Tis becauſe they will not be healed. They are not worthy of mercy, and therefore they will have none. They do not conſider that all our worthineſs ſtands in the ſenſe of our own unworthineſs. They do not conſider that they do not come to bring fulneſſe to Chriſt, but to draw out of Chriſts fulneſs, *John* 1. 14. If ſuch ſinners would but lay aſide this ſpiritual pride, and cloſe with Chriſt, becauſe they ſee they are unworthy of him, they ſhould find that he would in a ſhort time ſpiritually heal them. For he is willing to heal, and willing to do it ſpeedily. Jeſus Chriſt never did, never will put any ſin-lamenting ſinner to any unneceſſary trouble to any unneceſſary delay.

2. *Let all the people of God, especially the Ministery of God be ready to follow Christs example.* When you see or know of any Soul that is wounded with sin, apply what healing medicines you can, that they may be healed. 'Tis given in charge to the Ministers of God, both in the Old and in the New Testament, *Esay* 35.3. and 1 *Thes.*5.14. As it is cruel mercy to prostitute the comforts of the Gospel to proud Sinners, so is it great cruelty to withhold the cordials of the Gospel from such Sinners as are burthened with their sins. Jesus Christ will take it very kindly at any Mans hand, that will help forward the curing of a wounded Sinner, he expects it at the hands of his Ministers. As they must be *Boanerges's* to secure sleepy Sinners, so they must be *Barnabasses* to mourning Sinners. A wounded Spirit is an unsupportable burthen, *Prov.*18. 14. The more insupportable the burden is, the greater charity is it to be a means to support the Spirit under it.

III. 3. *Let this be a Motive to all sick Sinners to come to Christ.* This is enough to perswade you to come to him, because there is none else can heal you. You must either come to him, or else you must die in your sins. But this is more, he is willing to heal you. There is a natural shyness in Sinners, that see their sin to come to Christ. 'Tis hard to drive them. Cast away this sinfulness, sloathfulness and come to him, cast your selves at his feet, and say, *Lord heal us.*

Object 1. *I have been a Sinner of a very great magnitude.*

Object 1. *Sol.* 1. Not greater then Christ hath cured. Not greater then he can cure, *Esay* 1. 18. *Esay* 55. 8,9.

Sol. 2. Did ever Christ upbraid any with the greatness of their sins, that did see them and bewail them?

3. Make them not greater, by refusing the Physician which God hath sent from his bosom to cure you.

Object. 2. *I have continued long in them.*

Object 2. *Sol.* 1. They are not of so long a continuance as some that Christ hath cured.

2. Make them not of longer continuance by staying still in them.

Object 3. Object. 3. *I fear the time of healing is past.*

Sol. 1. While Christ calls, the time is not past.

2. 'Tis a sin for any man to think the time past.

3. He can heal thee at the last gasp. Adventure on Sinner! 'tis better to dye coming to (were it so) than running from Christ.

You

You have both his promise and his Oath, that he will not cast you out. He that came to call Sinners to Repentance, will not reject repenting Sinners.

JOHN 8. 12.

I am the Light of the World.

IN the former Chapter we read of the cruel severity of the High Priests and Pharisees against our Saviour. He had by the excellency of his preaching gained much upon the affections of the people that resorted to hear him; very many beleeved on him, saith the Text, and said, *When Christ cometh, will he do more miracles then these which this Man hath done?* The chief Priests and Pharisees hearing that such things were murmured among the people, presently send away Officers to apprehend his person, and bring him before the Councel. The Officers instead of bringing Christs person, were so taken with his preaching, that they return with a full testimony both of his Person and Doctrine. *Never Man spake like this Man.* Whereupon the Pharisees are so enraged, that they presently denounce execrations upon all that adhere to him. *Nicodemus* who was one of the Councel stands up; and by a Political Argument staves them off from any further proceedings against Christ, till they had heard him speak. He doth not directly defend either the person or doctrine of Christ, but by a prudent and sober Argument, labours that all further dispute about him might be laid aside, till according to the Law of God, they had heard him, and received full proof of his actions. This doth incense their envious hearts not onely against *Nicodemus*, but even against his Country also. And thereupon by the wonderful power of God, the Assembly is broken up, not without some tumultuous confusion. *And every Man went to his own House.* Our Saviour that night departs from *Jerusalem*, and lodgeth in the Mount of Olives, a place not far from *Jerusalem*, whither he was wont oft to resort. He would not

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not lodge in ſo bloody and ingrateful a City, nor did he ever lodge in *Jeruſalem* again (as *Chemnitius* obſerves) till the night before his Paſſion. The Inhabitants of *Jeruſalem*, for fear of their *Governours*, durſt not receive him into their Houſes, and Chriſt knowing their Malice, would not truſt himſelf amongſt them; and therefore departs to the Mount of Olives, partly to refreſh his body with neceſſary reſt, and partly that he might have more liberty for meditation and prayer. The next day our Saviour comes early in the Morning to the Temple, and there ſits down, as his manner was, to teach the People. Though they ſought to take away his life, yet he ſtill endeavoured to ſave their Souls, and therefore comes early to teach in the Temple. *The Scribes and Phariſees underſtanding that he was teaching in the Temple, thinking to find an occaſion againſt him, brought to him a Woman taken in the Act of Adultery, and deſire to know his judgement in the caſe, whether according to the Law of Moſes, ſhe ſhould be ſtoned to death or no.* Our Saviour knowing their hearts, declines to be a Judge in the caſe. He came not into the World to be a political Judge, & therefore will not determine either one way or other. But though he will not be a Judge, yet will he be a ſpiritual Phyſician, and therefore that he may convince them of their hypocriſie ſpeaks thus. *He that is without ſin among you, let him caſt the firſt ſtone at her.* Theſe words ſo work upon their Conſciences, that they depart one by one as Men ſelf-condemned, and leave Jeſus alone, and the Woman ſtanding in the midſt. Our Saviour after he had given ſome ſpiritual counſel to the Woman, diſmiſſeth her, and returns to preach again to the people, from which he had been hindred too long by this impertinent act of the envious Scribes and Phariſees. The firſt Doctrine he delivers to them is contained in the Text, *I am the light of the World.* Here are two words to be explained a little, *Light*, *World.*

V. 2.
V. 3, 4.
V. 6, 7.
V. 7.
V. 9.
V. 10. 11.

Light. This word is taken in Scripture two wayes.

1. *Properly.*
2. *Metaphorically*, or improperly.

Firſt, *Properly.* For that noble quality which enlightens the World, called *the light of this World*, John 11. 9. *Lux eſt claritas & ſplendor in corpore luminoſo, vel extrà à corpore luminoſo exiens, quæ & lumen dicitur.* This natural light was the firſt perfect viſible Creature that God made. It was the firſt dayes work, *Geneſis* 1. 3.

Secondly,

Secondly, *Improperly*, or Metaphorically. And so its put for several things, as they carry some resemblance to light, *viz.*

1. The Word of God, *Psalm* 119. 105. 2 *Pet.* 1.19.
2. For the Ministers of God, *Matth.*5.14.
3. For Regenerate Men. *Eph.* 5. 8.
4. For the state of conversion, *Acts* 26.18.
5. For prosperity, and Comfort, *Esth.*8. 16. *Psal.*97.11.
6. For deliverance from trouble, *Esay* 9.2.
7. For all outward good, *Job* 30.26.
8. For the glory of Heaven, *Col.*1.12.
9. For knowledge, *Dan* 5.11.*Esay* 60. 3.
10. For Gods special favour, *Psal.* 4.6.
11. For posterity, *Prov.*20. 20. 1 *Kings* 11.36.
12. For God himself, 1 *John* 1. 5.
13. For Christ; so 'tis used in the Text. In what respects we shall afterwards see.

The World. The Greek word is κόσμος, *Mundus*; from that reall and orderly digestion, and composition of things that are in the World. God hath made all things in number, weight, and measure. The World is an orderly beautiful piece. It's used here (some think) to take away the difference between Jews and Gentiles. Others think it's taken for the World of the Elect. But I rather think in this place, it's taken for all sorts of men to whom this light is offered. This benefit saith *Calvin*, is not offered to one, or a few, but to all the World: though few receive it, yet the tender of it is made to all, according to that of our Saviour, *Mark* 16. 15. The words are a Proposition: In which are,

1. The Subject, *Jesus Christ.*
2. The Prædicate, *The light of the World.*
3. The Copulative, joyning these together, ἐιμὶ, All put together make this observation.

Doctrine. *That Jesus Christ is the spiritual light of the World.* Jesus Christ in three respects is the natural light of the World as he is God. *Doct.* In what respects Christ is the light of the World.

1. *He created the light.* The first light that ever shined in the World was his Creature. The Sun, Moon and Stars, which are the vessels of natural light, are the works of his hands. He as well as the Father is that Jehovah, who at first said, *Let there be light,* 1. *Respect*

and

and there was light, Gen. 1. 3. *For all things were made by him, and without him was not made any thing that was made*, John 1. 3. All the Luminaries of Heaven, which carry the light of nature abroad, are his Creatures.

2 *Respect* 2. *He preserves the light.* The sin of Mankind would extinguish those vessels of light, those lamps of the World, did not the Lord Jesus Christ by his Divine power and Providence keep them burning. When the Sun is set, and darkness spread upon the World, it would never rise again if Christ did not give it a Command.

3 *Respect* 3. *He it is that created the eye of Man, and endued it with power to see the light.* It is he that (as God) formed the eye of Man, and gave it power to behold the light of the Sun. It is he also that by his providence opens the eye, when it is by sleep shut up in darkness. These windows of the body would be pitched up for ever, if Christ did not open them morning by morning. *David's* prayer, *Psalm* 13. 3. must be our daily prayer, *Lighten mine eyes, lest I sleep the sleep of death.* In all these respects, Christ according as he is God, is the natural light of the World. And as Mediator he is the spiritual light of the world. He was so when he was on Earth, and that both by his doctrine, and by his example. And he is still the spiritual light of Men. The Scripture doth often affirm this of Christ. See a few places, *John* 1. 9. that was (speaking of Christ) the true light which lighteth every man that cometh into the world, *John* 12. 35, 36, 46. What can be more expres? The Prophets who prophecied of him, spake of him as a light, *Esay* 42. 6. *I give thee for a Covenant of the people, for a light of the Gentiles.* And *Esay* 49 6. *I will give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the Earth.* He is therefore compared to the *day-star*, Luke 1. 78. To the Sun, *Mal.* 4. 2. As all natural light is collected into the vessel of the Sun, and by it dispenced to the world, so all spiritual light is gathered together, and placed in Christ the Sun of righteousnes, and by him communicated unto all those whom God hath given him.

In the opening of this Doctrine, I shall handle three things.

1. Wherein the proportion between Christ and light stands.
2. How Christ doth dispence the light which is in him.
3. How is Christ differenced from all other lights.

First

First, The resemblance between Christ and light stands in seven things. 1. The Resemblances between Christ & Light.

1. *Light hath a manifestative quality.* It doth discover and cause to appear things that do in darkness lie unseen. Darkness is a thick veile and shadow under which things and persons are concealed, but light removes that shadow, and shews both it self and every other thing in its own nature. When you would see what a thing is, if you do not know it, you bring it forth to the light, and then it appears. Whatsoever doth make manifest, the same is light, *Ephes.*5.13. Jesus Christ in this respect is well compared to light. He discovers and makes manifest to Men that which they never saw before. How many rare mysteries hath Christ discovered to the Sons of Men? When he came into the World, he revealed those secrets that before were either not known, or not so fully known. The Apostle speaks of this, *Ephes.*3.2,3,4,5, 6, 8, 9. When Christ comes to a Soul, what discoveries doth he make there? 1 *Resem.*

(1.) That sin which lay hid for many years is now manifest; that Pride, that Unbeleef, that Covetousness which was not discovered before, is now made manifest. The very secrets of the heart are made known when this light begins to shine, 1 *Cor.*14. 25. The Soul wonders, that so much wickedness should be so long undiscerned.

(2.) That shining beauty which is in grace, which was not before discerned, is now made manifest. He sees godliness to be another kind of thing then he ever apprehended it to be. He sees a lovelinesse in every duty of Gods worship, a lovelinesse in every act of holinesse which he could not have beleeved, so that he is able to say with the blind man restored by Christ, *This I know, that whereas I was blind, now I see.* Christ hath the discovering quality of light.

2. *Light hath a directive virtue.* It guides men in their way. The Traveller by the benefit of the light, sees what path to keep, which way to turn to his intended journey. Our Saviour mentions this effect of light, *John* 11.9,10. Now Christ is fitly called a light in this regard. He it is that doth direct the Sons of men in the way to life. And therefore he is called, not onely the light by which we see, but the guide that leads us, *Luke* 1.79. Yea, he is called not onely the light and the guide, but the way in which we walk. *Joh.*14.6. Jesus Christ is sent by his Father from Heaven, 2 *Resem.*

to direct his Elect to heaven. He is the great Pilot of his Church, that doth steer it through the tempestuous seas of this world to the haven of glory.

3 *Resem.* 3. *Light hath a penetrating vertue.* Light is of all creatures that are material, the most immaterial; it is of so subtil a nature, that it conveyes it self into the least crevise. You can hardly make any fence so close, as wholly to keep out the light. Jesus Christ hath a penetrating and searching power. No heart so close, but his eye is in it; no conscience so dark, but he sees to the bottom of it. See what the Apostle saith of him, *Heb.*4.13. *All things are naked and open to his eyes, and every creature is manifest in his sight*

4 *Resem.* 4. *Light hath a cheering and warming vertue.* The light contributes much to the vegetation, and growth, and life of plants, and other creatures. Light and motion are the cause of that heat which the heavenly bodies send down upon the earth. Light is that instrument whereby all the influences of heaven are communicated and dispensed to the world. The motions of nature are both quickened and comforted by the light, and by it all the births of nature are cheered and comforted. Jesus Christ hath a cheering, comforting, and quickening vertue. 'Tis by influences from Christ, spiritual life and comfort are obtained and preserved. The Prophet speaks of this vertue of Christ, under this very Metaphor of light, *Mal.*4.2. All that spiritual livelinesse and briskness that believers have at any time in their hearts, is from the beaming wings of Christ the Son of righteousnesse. He is a heart-chearing, a heart-warming, a heart-quickening Saviour.

5 *Resem.* 5. *Light hath a purifying vertue.* Fogs and Mists that are gathered in darknesse, are dispersed and scattered when the light comes. When a candle is lighted and set up in a room, if there be any damps, they gather about it. Light is the fining-pot of Nature. The world would be an unwholsom Pesthouse if it had not light. Jesus Christ hath a purifying and cleansing vertue. By vertue from him it is, that those nasty filthinesses of sin which are in the soul, are purged away, *Heb.* 8.14. All the Levitical Ceremonial Purifications used in the Law, were Types of him. The Prophet compares him to a refiner and purifier of silver, *Mal.*3.3. By his blood he purifies the soul from the guilt of sin. By his grace he cleanseth the soul from the filth of sin.

The

The Prophet compares him to a Fountain set open for purification, *Ezek.* 13. 1. All that ever were, all that ever shall be cleansed from the filthinesse of sin, are cleansed by Jesus Christ.

6. *Light is of an undefilable nature.* Though it pass through sinks, and the most polluted places, yet it contracts no defilement. It cleanseth all things, but is defiled by nothing. It is a quality so spiritual, that nothing can fasten upon it to pollute it. Jesus Christ is fitly resembled to light in this respect. He is not capable of any defilement. He assumed sinful nature without the least sin. He had the likeness of sinful flesh, *Rom.* 8. 3. but not the least sin in his flesh. In the dayes of his flesh he did as a spiritual Physician, repair to all sorts of sinners, but he carried away from them no pollution at all. He conversed with *Mary Magdalen*, with *Zacheus* the Publican, and other Publicans and sinners, without the least taint of corruption. He was born, he lived and died in a corrupt generation, in a very Pest-house of sin, without the least tincture of sin. He lived and died holy, harmless, undefiled, and separated from sinners, as the Apostle saith, *Heb.* 7. 26. *6 Resem.*

7. *The nature of the Light is hard to be known.* The Philosophers are much troubled about the defining and describing of it. 'Tis not a substantial form, because it is perceived by the sight, which no substantial form is. 'Tis not a body, because then when the light passeth through a perspicuous body, two bodies would be in one place, which is against all Philosophy and reason. Nor is it an efflux from a luminous body, for then the Sunne by his continual shining would be deprived of light; but it is an accidental form, or a patible quality, and so very hard to be described. The Scripture speaks of the difficulty of searching out the nature of the light perfectly by any mortal man, *Job* 38. 19, 20, 21, 24. Only he who is the Father of lights doth perfectly understand it. Jesus Christ is not perfectly to be understood by any living man. *Who can declare his generation, as he is the Son of God?* Esay 53. 8. *Who can declare his conception exactly, as he is the Son of man?* the Holy Ghost hath overshadowed it, *Luke* 1. 35. He that created the flesh of Christ, is onely able perfectly to understand the manner of it. Who is able to declare the mystery of the hypostatical union of the two natures in one person exactly? We believe these things, comprehend them perfectly we are not able. His name is wonderful, *Esay* 9. 6. there *7 Resem.*

are such wonderful mysteries in the nature of this light, as no man, no creature can fully and perfectly comprehend.

2. How Christ dispenseth this light. 1 *Way.*

Secondly, Christ dispenses this light these two wayes.

1. *By the Preaching of his Gospel in the publick Ministery thereof.* The Ministers are called Stars; and the Ministery or Preaching of the Gospel, is that Orb in which this light shines, and by which it is communicated and dispensed to the world. *We Preach Christ crucified*, 1 Cor. 1. 23. Where the Gospel hath never been preached, this light hath never yet shined This is the chariot in which this glorious light is carried about ordinarily in the world, 2 *Cor.* 4. 3, 4, 5, 6.

2 *Way.*

2. *By the vertuous efficacy of his Spirit in his Ministery.* The most powerful preaching of Christ that can be, will be to no purpose without these inward workings of the Spirit. By the Spirit of Christ three things are done.

(1) *The blindness of the mind is removed.* The holy Ghost causes the scales to fall off the eyes.

(2) *A visive faculty is bestowed.* This is that which the Apostle calls the enlightening of the eyes of the understanding, *Ephes.* 1. 18.

(3) *Power is given actually to close with the light.* The soul is enabled to follow the light, or to walk in the light, as our Saviours phrase is, *John* 12. 35. So that by these two means this light is communicated. By the preaching of the Gospel, the object is made present; and by the Spirit of Christ the object is made visible, the faculty of sight is bestowed, and a power of following the light is created.

3 The excellencies of Christ above all other lights 1 *Excel.*

Thirdly, Christ is differenced from all other lights, *viz.* Prophets, Apostles who are called lights, *Mat.* 5. 14. He is differenced from all them five wayes.

1. *They are lights only Ministerially.* They are lights onely as they do by their office hold out this light. They are lights, as the candlestick may be called a light, because it carries the candle where the light is. But Christ is a light of and in himself: He is a light, not Ministerially, but Originally. The fountain of light.

2 *Excel.*

2. *They are small lights.* Christ is a great light. They were but like little farthing candles, Christ is as a great Torch which reacheth from heaven to earth. They are light as the Stars are light, a little glimmering, borrowed light. Christ is light as the Sunne, and therefore he is called, *The Sun of righteousnesse*, Mal. 4. 2.

All

All the Prophets and Apoſtles were but *Scintillulæ lucis*, little ſparks of light, meer glow-worms, but Jeſus Chriſt is an immenſe incomparable light, *Eſay* 9.2.

3. *They are lights that have ſome darkneſs in them.* The cleareſt and brighteſt of the Prophets and Apoſtles were not without ſome darkneſs and obſcurity. *But Jeſus Chriſt is light, and in him there is no darkneſſe at all.* Chriſt is a light that hath no ſnuff in him. He ever burns and ſhines brightly. 3 *Excel.*

4. *They were lights that could not give ſight.* They were not able to make men either ſee their light, or follow their light. They could not give eyes to the blind; but Jeſus Chriſt is ſuch a light as can give ſight. He can open the blind eyes. He can overpower the ſoul to follow the light. 4 *Excel.*

5. *They were ſetting lights.* They when they had run their courſe left ſhining, they were waſting, decaying lights. *John Baptiſt* was a burning and ſhining light, but now he is neither as to this world, onely his Example and Doctrine ſhines ſtill in the Scripture. But Jeſus Chriſt is an everlaſting light. He hath been ſhining ever ſince that promiſe made to *Adam*, Gen. 3. 5. And he ſhall be a light for ever and and ever. He is the light of grace here, and he ſhall be the light of glory in heaven. 5 *Excel.*

The Uſes are, { Information. Exhortation. Conſolation.

1. *Information.* In four particulars.

Firſt, *Behold the neceſſity of Chriſt.* He is as neceſſary for the ſoul, as light is for the body. Light is a very needfull and pleaſant thing. Jeſus Chriſt is as neceſſary as he is pleaſant. 1 Uſe of Inform. in 4 Leſſons.

Secondly, *The miſerable condition of ſuch as want an intereſt in Chriſt.* Whether they be Nations or Perſons, their condition is marvellous ſad. They are indeed in a ſtate of darkneſs. The Scripture affirms all to be in darkneſs that are without Chriſt, *Eph.* 5. 8. *Ye were ſometimes darkneſſe, &c.* Luke 1. 79. Eſay 9. 2. The people that ſate in darkneſs have ſeen a great light. Where this day-ſtar did never yet ſhine, 'tis yet midnight with that ſoul. A dark condition is a very miſerable condition. The miſery of it will appear in three particulars. 1 *Leſſon.* 2 *Leſſon.* The miſery of a dark condition in 3 particulars.

(1) *A dark condition is a condition of fear.* Thoſe that can be bold in 1 *Partic.*

in the light, are uſually ſurpriſed with fears in darknes. A black day is a terrible day, *Job* 3. 5. *Let the blackneſſe of the day terrifie it.* Thoſe that are without Jeſus Chriſt are ſubject to many terrors and fears, which the children of light are delivered from. The Scripture makes mention of horrible dread which the wicked are expoſed unto. The name of *Paſhur* may be given to every one that is without Chriſt, *Magor Miſſabib*, Jer. 20. 3. becauſe they are liable to ſuch ſhaking pannick feares, *Prov.* 28. 1. *The wicked flee when no man purſueth them.* God threatens fears to the wicked as their portion, *Lev.* 26. 36. *I will ſend a faintneſſe in their hearts, the ſound of a ſhaken leaf ſhall chaſe them.* Wicked men are ſometimes without actual ſhakings, they have ſome kind of Joy, Peace and Security. But

[1] They are alwayes liable to feares. They are under guilt, which layes the foundation of fear.

[2] Their peace, when it ſeems to be moſt ſtrong and ſetled, is preſently upon the leaſt ſpark of Gods anger thrown into their conſciences, turned into terror. We have an inſtance of it in *Belſhazzar*, Dan. 5. 5, 6. The leaſt manifeſtation of Gods anger daſhes all their joy, and creates great trembling in their ſpirits. The Prophet ſets out this terror by an excellent Metaphor, *Eſay* 57. 20. The ſea is ſometimes ſo calm and ſmooth, that you may caſt a die upon the face of it, but one quarter of an houres tempeſt puts it into a dreadful combuſtion.

2 *Partic.* (2) *A dark condition is a miſguiding condition.* 'Tis full of wandrings. When men want the light of this world, how do they miſlead others? how eaſily are they miſled by others? *He that walketh in darkneſs* (ſaith our Saviour) *knoweth not whither he goeth*, John 12. 35. Thoſe that are without Jeſus Chriſt, are in a a ſpiritual maze or labyrinth. They miſlead all that follow them, they are miſled by every blind guide that goes before them. Men that are without Chriſt are great wanderers. You may eaſily carry them into the moſt dangerous wayes. This is the true reaſon of all thoſe ſad wandrings and deviations of men from the truth of God, and from the old wayes of holineſs which are at this very day. Though they pretend not onely light, but a greater meaſure of light then others have attained unto; yet the truth is, they want this true light, this cœleſtial light, and therefore are carried away after the ſhining of every *ignis fatuus* that Satan caſts in their way. They wander from verity to falſhood, from

from a seeming strictness to prophaneness, from one corrupt principle to another, till they turn meer Skepticks, meer Atheists, without all Religion. The Apostle calls them πλανῆται ἀστέρες, *Jude* 13. to whom, if they return not from their wandrings, is reserved the blackness of darkness for ever.

(3) *A dark condition is a condition unfit for action.* We call darkness blind mans holy-day, because in darkness a seeing man can work no more then a blind man. When that fearful darkness was over the Land of *Egypt*, they did not stir from their seats for three dayes together, *Exod.* 10. 23. Man goeth forth to his work and labour until the evening, *Psal.* 104. 3. When the black shadow of the night hath drawn the curtain of nature over the world, then are instruments of working laid aside. Those that are without Jesus Christ are unfit for any spiritual work. They can neither pray, nor repent, nor believe, *&c.* Whatever work of this nature they take in hand, they spoil it utterly. They marr all the work of God for want of light, *John* 15.5. The Apostle tells us that *the natural man doth not understand the things of the Spirit, neither can he know them, because they are spiritually discerned*, 1 Cor. 2. 14. A man is as able to polish a jewel at midnight without a candle, as a man that is without Jesus Christ is able handsomly to perfect any spiritual work. This is the second Inference, the misery of men without Christ. 3 *Partic.*

(3) *The excellency of Jesus Christ.* Light is a very excellent and glorious creature. Truly *light is pleasant*, saith *Solomon, and a joyful thing it is for the eyes to see the Sun*, Eccl. 11. 7. Jesus Christ is an excellent and precious person. He is very pleasant and desirable to those that have eyes to behold him. He is all things spiritually to the soul which it wants, which it can desire; bread, drink, physick, life, rayment, light, all in all. The Scripture speaks much of his glory and brightness. No creature comparable to the light for glory. God is therefore said to be cloathed with light as with a garment, *Psalm* 104. 2. Christ is unglorious to the eyes of blind men, so the Prophets foretold, *Esay* 53. 2, 3. But to them that have eyes to see him, he is a very glorious person. Jesus Christ hath a four-fold excellency above other lights. A four-fold Excellency of Christ above other lights.

First, *They are created lights.* The Sun, Moon, and Stars, the vessels of light are but creatures, *Gen.* 1. You read of the time and

and manner of their creation. But Christ is an uncreated light. The humanity indeed is a creature, but the Divinity which doth enlighten the humanity is not a creature *Athanasius* calls him light of lights, very God of very God. He is the Father of Lights in regard of his Divinity.

Secondly, *They are lights that cannot give sight.* Bring men that are blind to the Sun, let it shine with his greatest splendor upon them, and they will not be recovered. The light of the Sun hath dazeld and helpt to put out many seeing eyes, it never restored to sight one blind eye. But Jesus Christ is a light that gives sight to the blind. He is an enlightning light, he doth by his shining upon the soul, create in the soul a faculty of seeing, which it never had before, 2 *Cor.* 4.6. When this light shines in the heart, the light of the knowledge of God is created. Hence the Apostle calls Christ *a light that enlighteneth every man that cometh into the world*, John 1. 9.

III. Thirdly, *They are lights onely to the body.* The soul is not better for the light of the Sun. But Christ is a spiritual light; he is a light to the conscience, to the will, to the affections, to the whole inward man.

IIII. Fourthly, *They give light but in one place at once.* The Sun shines but in one Hemisphere at once. 'Tis night with us, when 'tis day with our Antipodes; and when the Sun shines there, it is darkness with us. But now Jesus Christ shines as a light in all places of the world at one and the same time. He can cast his beams when he pleaseth all the world over. Christ shines in *England* and in *America* at one and the same moment. And he hath told us of a time when he will give light to all the world. This is the third inference, Christs excellency.

(4) *Behold from hence the excellency of the Gospel.* Jesus Christ
4 *Lesson.* is the light of the world, as he is held out in the Gospel. The Gospel is the Candlestick in which this Candle is set, the Gospel is the Orb in which this Sun shines. There is no other sufficient and safe way of discovery of Christ besides the Gospel.

There are three Lights which God hath afforded to the Heathen.

The light of Creation, *Rom.* 1. 19, 20.

The light of Righteousness, which the Schools call *Synteresin.*

Now

The light of a natural conſcience, *Rom.* 2. 15.

Now although theſe be true lights, yet they are not ſufficient lights. They make a diſcovery of a Godhead unto men, *Rom.* 1. 19,20. They diſcover ſo much to men, as to leave them without excuſe, *Rom.* 1. 20. but they cannot diſcover a Saviour to man. They cannot diſcover a Mediator, God and man in one perſon. None of the wiſe Philoſophers of the world, that had ſtudied the myſteries of nature, and attained to very great experience in them, were able to find out reconciliation by Chriſt. No, no, the Goſpel is the onely ordinary way of this diſcovery, *John* 5 39. *Search the Scriptures. They are they which teſtifie of me,* Rom. 1. 16, 17. *I am not aſhamed of the Goſpel of Chriſt; for therein is the righteouſneſſe of God revealed from faith to faith.* So 1 *Cor.* 1.21. *After that in the wiſedome of God, the world by wiſedome knew not God, It pleaſed God by the fooliſhneſs of preaching to ſave them that believe.* Now then the Goſpel being the onely ſtanding-way of diſcovering Chriſt to men, it muſt needs be a very excellent thing. Hence it is that the Goſpel is called a light as well as Chriſt, *Pſalm* 119. 105. *Thy Word is as a lamp unto my feet,* &c. And 2 *Pet.* 1.18,19. *We have a more ſure word of Prophecie, &c.* Herein lies the great glory and dignity of the Goſpel, that it is the onely mediate fixed Candleſtick, in and by which Jeſus Chriſt the true light is diſcovered and made known. This is the firſt Uſe.

Uſe 2. *Exhortation.* It commends four things to us. *2 Uſe of Exh.*

1. *Bleſs God for this light.* We have very great cauſe to bleſs God for the natural light, that he hath ſet up ſo glorious a torch as the Sun is, to give light to the inhabitants of the earth. What cauſe have we then to bleſs God for this ſpiritual light, that this *day-ſtar from on high hath viſited us?* We might have wandred in darkneſs as the Heathen do, if this light had not in the glorious Goſpel ſhined amongſt us. Bleſs God every day for this light, eſpecially you that have Chriſt not onely a light to you, but a light in you. You that have this Sun riſen, and ſhining in your hearts, in and by converſion, you have cauſe to bleſs God. Many ſhall be damned and periſh that have Chriſt as a light to them, but they ſhall eternally be ſaved that have Chriſt the true light ſhining in them. How much cauſe had the *Iſraelites* in *Goſhen* *1 Duty.*

to bless God, that had light in their dwellings, *Exod.* 10.23. when there was thick darkness in the land of *Egypt?* much more cause have you to bless his great name, that the Lord Christ is a burning light set up in your hearts, when as abundance that live under the same light that you do, are still in the darkness of an unconverted estate? *Ye were sometimes darkness, but now are ye light in the Lord,* Eph. 5.8. This calls for loud, cordial, lasting, everlasting praises to God and Jesus Christ, that this light is made a saving light to you, when it is a damning light occasionally to very many.

2. *When ever you see the light, remember Jesus Christ.* When
2 Duty. you open your eyes in the morning, and behold the light of the Sun, then think of Christ the true Sun of righteousnesse. When you see the necessity of light, when you see the benefit of light, then think of the necessity men have of, and benefit which they receive by Jesus Christ. He is far more useful then the natural light, in as much as he enlightens the soul. God would have us to spirituallize the whole Creation. There is hardly any creature which is of special and common use, but it doth or may serve as a ladder on which we may ascend into heaven, and be brought neerer to God: bread, water, garments, the rain, the dew, the light, and a thousand other creatures, do dayly preach some spiritual Doctrine to us. It will be happy for us if we take out spiritual lessons from earthly things.

3 Duty. 3. *Improve the light.* In three things.

I (1) *Be not contented that Christ is a light to you, but labour that he may be a light within you.* Get Christ into your hearts, into your consciences. 'Tis damnable to live in darkness, even when the light of the creatures shines, *Rom.* 1.20. 'Tis double damnation to live in darkness, where Jesus Christ the true light shines. *Arise, shine, for thy light is come,* (saith the Prophet to the Church) *Esay* 60. 1. If you be not enlightned savingly by this light, it had been better for you you had never heard of it, that you had never seen it. Better you had never seen this pillar of fire, then not to be savingly enlightned by it.

II. (2) *Be sure to walk in the light.* This is our Saviours counsel, *John* 12.35. What is it to walk in the light, but to translate the light into our life? To walk as children of the light, *Ephes.* 5. 8. To walk in the light of Christs example; to walk according to the direction of Christs Doctrine. To walk regularly, evenly,

in-

inoffensively, to have our conversation as becometh the Gospel, *Phil.* 1.27. This is the way to honour the light; this is the way to communicate the light to others. He that walks as Christ walked, holds out this light to the world; a holy conversation makes a Christian as a golden candlestick to hold out Christ to such as do not see him.

(3) *Acknowledge from whence all your light comes.* That you have the light of knowledge, the light of saving grace, the light of spiritual comfort, it is from Jesus Christ. He is the fountain of all true spiritual light. The light you have is a beam of this Sun. You had never enjoyed one spark of it, had not Christ freely communicated it. III.

4. *Receive nothing as light, but what comes from Jesus Christ.* That that thwarts Jesus Christ, is not light but darkness. That which comes not from Christs Word, is not light, but darkness. Men talk of much light now adayes. They call smoke light, darkness light. Well, the onely way to judge of true light, is to bring it to Christ; and to bring it to Christ, is to bring it to the Scriptures. There it is that Christ shines, there it is that truth shines. A written Revelation from Scripture is more sure then an immediate Revelation from Heaven. So the Apostle tels us, 2 *Pet.* 1. 18,19. *I must try all Revelations by Scripture.* Now the touchstone is more sure then that which is tried by it. There are some things which men cry up as lights, which quench Christ the true light, the doctrine of the *Socinians*, *Arminians*, *Papists*, &c. 4 Duty:

Use 3. *Consolation.*

This may comfort the children of God in all their present darknesses. The Saints of God are in this life under many darknesses. They are under the darkness of sin, not under the power of it *Col.* 1. 13. Yet they have still some of this darkness in them, They are under the darkness of ignorance, for they know but in part. They are under the darkness of outward affliction, *Mic.* 7.8. They are under the darkness of spiritual discomfort sometimes, *Esay* 50. 10. Well, here is your comfort, Christ is light in all these respects. He is a full light. He is a communicative light. He is a light alwayes present. Go to him in all these cases, depend upon him; put him in mind of this Name of his, and you shall find that he will turn your darkness into light. He will be a light to deliver you, to instruct, to comfort you, to quicken 3 *Use of Conf.*

you. He hath received all the light he hath as Mediator, that he may communicate it to you.

Heb. 13. 20.

SERM. XIII. —*Our Lord Jesus Christ that great Shepherd of the sheep.*

THis Verse is a part of the Epilogue or Conclusion of the whole Epistle. The Conclusion begins at *verse* 18. and it reacheth to the end of the Chapter. He had *ver.* 18, 19. intreated their remembrance of him: In this verse as an argument to perswade them, he falls a praying for them. The thing he prayes for on their behalf, is laid down *ver.* 21. *Make you perfect, &c.* The person to whom he prayes, is God, whom he describes by that glorious title, *The God of peace.* The Arguments he hath to support his faith for the Audience of his prayer, are these three.

First, The power of God; this he expresseth by one great Act of his Power, *The Resurrection of Christ from the dead.*

The Second is, From Christs Office or Relation to the Church for whom he prayes, *He is the great Shepherd of the sheep.* He prays in his name who was nearly related to the Church, therefore he did not doubt of audience

The Third is the way whereby he expected his requests to be granted, *The blood of the everlasting Covenant*; he came to a God of peace by a Mediator through a Covenant of blood, therefore he did not fear the speeding and issuing of his requests. The words which I have read, have two things in them which shall be the parts of the Text.

1. *A description of the people of God.* They are *sheep.*

2. *A description of Christ in relation to them. That great Shepherd.*

Sheep. This word is taken in Scripture either Properly or Metaphorically. Properly, for that kind of creatures which are known

known by this name. *Improperly or Metaphorically*, and so it hath a double signification. It's taken sometimes for harmlesse and innocent people. So it's used, 2 *Sam.* 24.17. 2. For the Elect of God, especially such of them as are regenerated and called, And so it's used in this Text.

Shepherd. This word is likewise used in a Proper, and in a Metaphorical sense.

In a proper sense it's used for such as keep and feed flocks, whether they be flocks of sheep, or of other cattel. In this sense *Abel* is called a shepherd, *Gen.* 4.2. The sons of *Jacob* that kept cattel are called shepherds in this sense, because they dealt in sheep, and other cattel, *Gen.* 46.32,34. In this sense *Moses* is called a shepherd, *Exod.* 3.1. And *David* before his anointing to the office of a King, *Psal.* 78.70 71.

In a Metaphorical sense, and so it's referred to other persons and employments, as they carry some resemblance to this office. As,

1. Magistrates are called shepherds. *Cyrus* hath this name given him of God, *Esay* 44.28. Thus *Moses* the Ruler of *Israel* is called *the shepherd of Gods flock*, Esay 63.11. *Homer* calls *Agamemnon*, ποιμένα λαῶν. 'Tis an usual expression in Scripture to call Magistrates shepherds, *Jer.* 6.3. *The shepherds with their flocks shall come unto her.* That is, foreign Princes with their souldiers prepared for War. So *Mic.* 5.5. *We shall raise against him seven shepherds, and eight principal men.*

2. *Ministers.* Governors of the Church are called shepherds, *Jer.* 3.15. *I will give you pastors, or shepherds after mine own heart*, Jer. 17.16. *I have not hastened from being a Pastor, or shepherd from following thee*, Esay 56.11. speaking of the sloathful Ministers, he saith, *They are shepherds that cannot understand.* And the usual notion whereby Ministers are set out in the New Testament is, Pastors and Teachers, *Ephes.* 4.11. There is a great affinity between the work of a Minister, and the work of a shepherd.

3. *God himself is called a shepherd.* *David* gives him that name, *Psal.* 23.1. And again, *Psal.* 80.1. He is called *the shepherd of Israel*; because his care of *Israel* hath great resemblance to the care of a shepherd over his flock.

4. Jesus Christ is called a shepherd, as in many other places, so in this Text. 'Tis him of whom we are to understand this

Text, *Our Lord Jesus, that great shepherd.* He is called τὸν ποιμένα τὸν μέγαν, to distinguish him from all other shepherds, who in comparison of him are very small and inconsiderable shepherds. Thus much for Explication. The Observations are two, according to the two Metaphors, *viz.*

1. The people of God are sheep.
2. Jesus Christ is the great Shepherd of these sheep.

Doct. 1. Doct. 1. *The people of God are sheep.* 'Tis a very usual Metaphor whereby godly persons are described in Scripture. Sometimes they are called *Gods sheep*, Ezek. 34. 6, 11, 12. Sometimes they are called *Christs sheep*; so frequently, *John* 10. and *John* 21. 16. *Feed my sheep*, saith Christ to *Peter*. And sometimes they are called sheep without any mention of the owner of them. Take but two or three Texts for further confirmation, *Psal.* 74. 1. *Why doth thine anger smoke against the sheep of thy pasture?* Psal. 79. 13. *So we thy flock and sheep of thy pasture*, Psal. 100. 3. *We are the sheep of his pasture.*

In the handling of this Point, I shall open two things.

1. In what Respects Gods people are like sheep.

1. In what respects they are compared to sheep.
2. How they come to be sheep.

First, They are like sheep in five respects.

1 *Respect.* 1. *Sheep are very harmless and innocent creatures.* Wolves, they tear, and hurt, and do mischief; but sheep are innocent and inoffensive creatures; they neither bite with their teeth, nor kick with the heel, as other creatures do. Innocent and harmless persons are called sheep in Scripture, 2 *Sam.* 24. 17. *These sheep what have they done?* The people of God are a harmless and innocent generation, though the world looks upon them as turbulent, *&c.* They know it is the will of God that they be *harmless and blameless*, Phil. 2. 15. and they desire that they may so walk. They desire and endeavour that they may walk without offence, that no man may receive the least detriment or prejudice by them, either in temporals or spirituals. You may see this in the Apostle *Paul*, *Acts* 24. 16. the same desire is in all the sheep of Christ; and if they do through mistake or inadvertency harm

harm any, they are never at rest till they have made them reparation and satisfaction.

2. *Sheep are meek and patient Creatures.* The sheep is an Embleme of meekness. The sheep suffers the sheerer to take his fleece, and the butcher his blood, without the least frowardness or resistance. The meekness of the lamb is grown into a Proverb. *Quum fervet maximè, tam placidum quàm ovem reddo.* Terent. The people of God are a patient and meek people. They are called in Scripture the meek of the earth, because they excel in this grace, *Psal.* 76. 9. *Zeph.* 2. 3. They can endure losses, bear afflictions, suffer persecutions for the name of Christ without impatience. They do not render reviling for reviling, nor railing for railing. Yea, they repay sweet for bitter, blessing for cursing. When *Shimei* railes on *David, Come out thou man of blood, &c.* how meekly doth he bear it? *Let him curse, for God hath bid him curse David,* 2 Sam. 16. 10. When he was so unnaturally used by his son *Absalom*, how sweetly doth he subject himself and kisse the rod? *Psal.* 39. 9. A child of God may sometimes fall into a fit of frowardness and impatience, as *Jonah* did. Even meek *Moses* was once too much transported with passion, *Numb.* 20. 10, 11. but they are much grieved for such angry heats. The frame and bent of their hearts is towards the grace of meekness; and what the heart of a person would be, that God interprets it really to be. Wicked men are men of blustring and turbulent spirits, but Gods people are of a calm placid temper. 2 *Respect*

3. *Sheep are clean Creatures.* Swine they use to wallow in filthy and miry places. But sheep desire and delight to preserve themselves clean, they love pure streames and green pastures. The people of God are a clean and holy generation. See how the Holy Ghost describes them, *Psal,* 73. 1. Our Saviour calls them the *pure in heart,* Mat. 5. 8. They study holinesse, they pray for holinesse, they allow no spot, yea they are heartily grieved when they do bemire themselves, and are never at rest till they be cleansed again. See the Prophet *David,* when he had fallen into the mire and defiled himself, how earnest is he with God for cleansing, *Psal.* 51. 2. and again, *v.* 7. and yet again, *v.* 10. *Create in me a clean heart O God.* He that hath the nature of a true sheep of Christ in him, though he may fall into sin, yet he cannot lie and wallow in uncleanness, as the wicked do. 3 *Respect*

4. *Sheep*

4 *Respect* 4. *Sheep are simple Creatures.* Some kind of brute creatures are very cunning and crafty, as the *Fox*, the *Ape*, *&c.* but the sheep is of a simple nature. Ye use to call silly men sheepish men. The people of God are a simple plain-hearted people, not onely without gall, but without guile, *Psal.* 32.2. That which is said of their Father *Jacob*, *Gen.*25. 27. it is true of all his posterity in their proportion, they are *plain-hearted men.* Though they have hypocrisie in them, as they have other corruptions, yet they are not hypocrites. They know not, nor are they desirous to learn the Art of dissimulation, equivocation. They cannot look one way, and row another; they love not to have oyl in their mouths, and swords in their hearts. They desire to be sincere, without mixture. They cannot carry fire in one hand, and water in the other. They are strangers, and they desire to be strangers for ever to those doublings, and fraudulencies, and subtile artifices which hypocrites use. They can pray, and do pray with *David*, Psal. 119.8. *Let my heart be sound in thy statutes, &c.* Their tongue and heart go both one way; they desire that God would keep their hearts right, and they desire that their tongue may be the Interpreter of their heart; they choose to act, not according to principles of carnal policy, but the rules of Gospel-piety; they had rather be the meanest of Christs Disciples, then the highest of *Machiavels* Scholars.

5 *Respect* 5. *Sheep are creatures of a tractable nature.* They are easie to be led. A child may drive a flock of sheep with more ease, then many can a herd of other cattel. The people of God are of a ductile, tractable nature. They are more easily guided then other men. Shew them what the mind of God is, let them have the Rule clear, and then a little child may lead them. We have a Gospel-prophecy of the tameness which Grace works upon the hearts of men, when it comes in power upon them, *Esay* 11.6. Other men cannot be ruled by all the importunity that God and men use. Though *precept be upon precept, and line upon line*, Esay 28. 10. yet they will be extravagant and loose; but godly men are of a ductile frame. They desire that God would lead them. and guide them in his way, and they are willing to be led. They will not resist truth, they will not stand out against convictions as other men do. They are plyable and yeilding to all divine Revelations from the Word of God. No man

man ſhall lead them by his fancy or opinion without a Rule, though he be never ſo wiſe, or never ſo ſeemingly godly; but any man ſhall guide them, and turn them any way, even an enemy, an inferiour, if he can bring a ſufficient Authority from Gods word. Shew us the Father, and it ſufficeth.

Secondly, *How they come to be ſheep.* They are not ſo by nature, for by nature they are *Goats, Wolves, Tygers.* They have not one property of a ſheep in them by nature. They are as bad as the worſt by nature, *Eph.* 2.2. How then are they ſheep? 'Tis by Grace and Regeneration. Jeſus Chriſt the lamb of God communicates his nature to them by his Spirit, and ſo of Goats makes them Sheep. He infuſeth into them a new nature, and ſo makes them ſheep. 2 How Gods people come to be ſheep.

1. God chooſeth them for his ſheep. 1.
2. Chriſt purchaſeth them. 2.
3. Having choſen them from eternity, and purchaſed them, he doth in time by his Spirit change their natures, bring them into his fold, and puts all the good properties of ſheep into them; whereas they were before hurtful, he makes them harmleſs; whereas they were froward, he makes them patient; whereas they were filthy, he makes them clean; whereas they were hypocritical, he makes them plain-hearted; and whereas they were before unruly, he now makes them tractable. 3.

The Uſes of this Point. *Uſes.*

1. *See then the great difference between converted and unconverted.* The one are *Flowers*, the other are *weeds*; the one *Light*, the other *Darkneſs*; the one *Wheat*, the other *Tares*; the one *Goats*, the other *Sheep*. Grace puts a great difference between man and man, *Prov.* 12.26. 1 *Leſſon.*

2. *Let all of us labour that we may be ſheep.* Beg of Chriſt that he would remove the wolviſhneſſe of thy nature, and make thee a ſheep. At the day of judgment all men would be glad to be placed among the ſheep, *Matth.* 25. 32,33. 2 *Leſſon.*

3. *Let all the people of God carry themſelves as ſheep.* Study thoſe things which I named before, be ſure they be found in you, otherwiſe you cannot have any hopes that you are ſheep. And to thoſe let me add two or three duties more, which are found in all the ſheep of God and Chriſt, *viz.* 3 *Leſſon.* Properties of ſheep to be imitated.

1. (1) *Labour to be profitable.* Sheep are very profitable creatures. Their flesh is for food, their fleece is for cloathing, their milk is for nourishing; their very excrements are profitable, the Husbandman finds benefit even by them. A believer should be a profitable creature. It's said of *Onesimus*, that after he was converted, he became a profitable servant, *Phil.* 11. Christians should endeavour to be profitable every way as sheep are. You should feed others by your knowledge, you should nourish others by your comforts, you should refresh others by your graces. All your speeches, all your actions should some way or other tend to the benefit of your brethren. An unprofitable sheep is a contradiction. 'Tis a glorious thing to profit others. 'Tis one end of all that good which God hath bestowed upon you. *The manifestation of the Spirit is given to every man to profit withall*, As the Apostle saith, 1 *Cor.* 12.7.

2. (2) *Labour to be fruitful.* Sheep are a very fruitful creature, they do much enrich him that keeps them, they often bring forth twins, *Cant.* 4.2. Believers should be fruitful; *Rich in good works*, 1 Tim. 6.18. *Filled with the fruits of righteousness*, Phil. 1.11. A Christian should be like those sheep which are mentioned *Cant.* 4. 2. Christ feeds his sheep in large pastures, and in fat pastures, therefore they should bring forth good fruit, and much fruit.

3. (3) *Labour to be sociable one with another.* No creatures are of a more sociable nature then sheep; they feed together, and fold together, and live quietly together. The sheep is a rare Embleme of unity. Believers should in this be like sheep, they should maintain love and unity amongst themselves. This grace, love, and unity, and oneness of mind is much pressed in Scripture, *Eph.* 4. *init. Phil.* 2. *init.* Biting and devouring one another, is not to be like the sheep, but rather like the wolf. The greater noise the devouring creatures make, the closer do sheep keep together.

Motives to unity. O that Christians would be like sheep in this property! Fearful things are spoken against them that make divisions in the Church of God. *Vid. Rom.* 16. 17, 18.

2. How great is the advantage which Gods people will get by uniting amongst themselves!

First, *Unity is their strength.* Fellow-travellers, while they keep together, strengthen one another against invaders; if they divide, they are easily destroyed. Se-

Secondly, *Unity is their glory*, Psal. 133.1. Pearls are called *Uniones* (some say) because they are seldom found two together; Others say to denote the preciousness of Union. Unity amongst Gods people is the best pearl they can wear, *Cant.*4. 9.

Thirdly, *Unity makes way for the communication of gifts Eph.*4. 15, 16.

Fourthly, Remember the communion of Saints, 1 *John* 1. 3.

Fifthly, Remember how often Christ prayed for it, *John* 17. 21,22,23. 'Tis his great honour; onely we must know that all our Union must be in the truth, Union in the Lord; otherwise it is not the Union of sheep, but the Union of Robbers, *Prov.* 1. 10. 11,12,13,14.

Doct. 2. *The Lord Jesus Christ is the great Shepherd of these sheep.* In many places of Scripture the name and office of a Shepherd is attributed to Christ. Consider these that follow, *Esay* 40. 11. *He shall feed his flock as a Shepherd.* 'Tis a prophecy of Christ, as the context shews, *Ezek.* 34.23. God promiseth Christ under this notion, *I will set one Shepherd over them, and he shall feed them; even my servant David*; And again, *Ezek* 37. 24. *David my servant shall be King over them, and they all shall have one Shepherd*, Zach. 13.7. *Awake O sword against my Shepherd, &c. Smite the Shepherd, and the sheep shall be scattered*; 'Tis applyed to Christ, *Matth.*26. 31. Our Saviour himself doth give himself this name, *John* 10.11,14,16. *I am the good Shepherd, &c.* The Apostle *Peter* calls him so, 1 *Pet.*2.25. *The Shepherd and Bishop of our souls*, and *Chap.*5.4. He calls him, ἀρχιποίμενα, The *chief Shepherd: when the chief Shepherd shall appear, ye shall receive a Crown of glory that fadeth not away.* Doct. 2.

Two things I shall open by way of Explication.

1. The parallel between Christ and a shepherd.
2. Why Christ is called that great shepherd.

First, the parallel between Christ and a shepherd, stands in these five particulars, *viz.* 1. The Resemblances between Christ & a shepherd.

1. *A shepherd feeds his flock.* 'Tis his work to provide both pasture and water for his sheep. Pastour *à Pascendo*, Ezek. 34.2. Should not the shepherds feed the flocks? A good shepherd will take care that his flock may have both grass and water. When they have eaten one place bare, he drives them to another; when one Fountain is dry, he leads them to another; he had rather 1. *Resem.*

want bread himſelf, then that his ſheep ſhould want proviſion. *He feeds them with his own fleſh and blood*, John 6. 5. Jeſus Chriſt provides ſufficient food and nouriſhment for his ſheep. Three things prove Chriſt a Feeder.

Chriſt ſhewes himſelf a Feeder 3 wayes.

(1) *He hath provided Ordinances for them* Every Ordinance is a ſpiritual paſture, a ſpiritual fountain for the feeding of Chriſts ſheep. The Pſalmiſt ſpeaks of this, *Pſal.* 23.2. *He maketh me to lie down in green paſtures; he leadeth me beſide the ſtill waters.* What are thoſe paſtures of tender graſs? What are thoſe waters of quietneſs, but the Ordinances of the Goſpel, the fields where Chriſts ſheep feed, the Rivers where they drink. The variety of the the Ordinances ſhewes the variety of feeding; the richneſs and fulneſs of the Ordinances, ſhewes the plentifulneſs of Chriſts feeding: here are many paſtures, and every paſture ſo rich, that it can never be eaten bare; here are many ſtreams, and every ſtream ſo deep and broad, that it can never be drawn dry: the ſheep have been eating in theſe paſtures ever ſince Chriſt had a Church on earth, and yet they are as full of graſs as ever. The ſheep have been drinking at theſe ſtreams ever ſince *Adam*, and yet they are brim full to this very day; and they will ſo continue, till the ſheep be above the uſe of them in Heaven.

2. (2) *He hath provided Shepherds to diſpenſe theſe Ordinances.* The ſheep can neither feed themſelves, nor water themſelves, unleſs they have ſome to help them. The Miniſters of the Goſpel do by vertue of their Office open theſe paſtures, and lead the ſheep into them; they roll away the ſtone from the mouth of theſe Wells, and draw water for them, that they may drink and be ſatisfied. The Apoſtle tells us, that Paſtors and Teachers are given of Chriſt, *for the edification of his Church*, Eph. 4. 11, 12. This was the work of the Prophets in their time, of Apoſtles and Evangeliſts, in their generation, and of Paſtors and Teachers, the preſent Miniſters of his Church; yea we ſhall find how ſeverely Chriſt hath charged them, under the pain of his higheſt diſpleaſure, to be *diligent in feeding the flock*, See 2 *Tim.* 4. 1,2. and he hath allured them by the moſt glorious promiſes, that they ſhould be careful in this work. See 1 *Pet.* 5. 2, 4. and *John* 21. 15, 16. And he furniſheth them with gifts and abilities for this very purpoſe. *Vid.* Luke 12.42.

3. (3) *He doth by his Spirit bleſs the feeding which he hath provided.*

ded. He hath promised to be present with the sheep and Shepherds, when-ever they come to feed in these pastures, and drink at these waters; he hath promised (I say) to be present to bless their food and water for the good of their souls. He promised it, *Mat.* 28. *ult.* and he doth to this day make it good; he doth walk, and he will walk in the midst of the Golden Candlesticks, to bless the feeding of the sheep to the end of the world. He hath purchased the Holy Ghost to be bestowed both on the sheep and shepherds for this very purpose.

2. *A Shepherd knows his flock.* He knows the number of his sheep, and he knows them particularly from other sheep. Those phrases which are used in Scripture concerning the sheeps *passing under the rod*, Lev. 27. 32. and of *passing under the hand of him that telleth them*, Jer. 33.13. shew the knowledge that good shepherds have of their flocks, they know one of their own sheep, though it be in the midst of a strange flock; Jesus Christ knows his sheep exactly. He knows his people, *quot sint, & quinam sint*, both the number, and the particular persons, *John* 10. 14. though they be in dungeons, prisons, though the wool be scratcht off, and the skin torn by persecution, yet still they are within the knowledge of Christ. Consider four things. 2 *Resem.*

How Christ knows his sheep.

First, *He knows them as they are given to him by the Father in his eternal Election.* God the Father hath given all the Elect unto Christ from eternity, *John* 17. 6. By vertue of this donation doth Christ know them. He hath taken them by number from the Father, and he is to surrender them by number to him again. Their names are all written from eternity in the Lambs book of life, *Rev.* 21.27. while this book continues, they cannot wear out of the knowledge of Christ. 1.

Secondly, *He knows them, as he sees in them his own image.* Every sheep of Christ doth partake by grace of the image of Christ There is a conformity of likeness between him and them. His Fathers name is written upon their foreheads, *Rev.* 14 1. What is this name of God but that Divine Nature, which is from Christ communicated to every sheep of the fold? So long as this name abides on their foreheads (and it shall abide for ever) they cannot wear out of the knowledge of Christ. 2.

Thirdly, *He knows them as he sees the sprinklings of his own blood upon them.* Every sheep of Christ is washed white in the Lambs blood, *Rev.* 7 14. They are cloathed with his righteous- 3.

ness for the justification of their persons. They have his merits, in which they are invested. Now so long as the garment remains upon them (and it can never be worn off, or stolen off) Jesus Christ must needs know them.

4. Fourthly, *He knows them, as he remembers the service they have done for him in the world.* Every sheep of Christ that hath attained unto years of discretion, hath with care served Christ in its generation. They have often prayed to him, they have often worshipped him, they have to their very uttermost laid out themselves for his glory in the world, *&c.* Jesus Christ hath recorded and set down all their good actions; and as long as he remembers their works, he cannot forget or be ignorant of their persons. This we may gather from that which stands on Record, *Matth.* 25. 34, 35, *&c.* They have fed him in his hungry members, they have cloathed him in his naked members, &c. Christ will never forget these holy actions; therefore he can never forget the persons of them, by whom they were performed. They have both done for him, and suffered for him, therefore he knows them, and will know them.

3 *Resem.* 3. *A Shepherd preserves his flock.* 'Tis the work of a Shepherd to defend his sheep. *David* hazarded his own life to defend his sheep from the invading lion, and ravenous bear, 1 *Sam.* 17. 34. Shepherds watch their flocks by night as well as by day, to preserve them from the devouring creatures. So did *Jacob Gen.* 31. 40. So did those shepherds to whom the birth of Christ was first preached, *Luke* 2. 8. Jesus Christ is the defender of his sheep; he preserves them carefully from them that would devour them. The Devil hath been way-laying them, and attempting upon them ever since the fall of *Adam*; and yet the eye of this Shepherd was so diligent and watchful, that he was never able to get the least lamb of the flock, nor shall he ever be able to gain one of them, till they be all folded up in Heaven. The sheep of Christ are all sealed in their foreheads; so we read, *Rev.* 7. 3, 4. Why are they sealed?

Why Christ sheep are sealed in their foreheads.

I First, They are sealed for distinction.

II. Secondly, They are sealed for secrecy.

III. Thirdly, They are sealed for security. Neither men nor devils can break open this seal. This similitude is used, *Cant.* 4. 12. *A garden enclosed, a spring shut up, a fountain sealed*; under all those expressions is set out the fence which Christ makes about his

his sheep for their preservation. Though Christ sometime suffer their bodies to be torne and devoured by men, and though he suffer their souls to be assaulted, yet he will not suffer their souls to be destroyed. He did once lay down his life for them, *John* 10. 11, 15. and having died for them, he will preserve them. There is a six-fold defence which Christ sets upon every sheep for his preservation from Satan.

A 6 fold Defence which Christ sets upon his sheep to preserve them from Satan.

(1) *His death.* The grave of Christ is a fold, in which the sheep sleep safely; his Sepulcher is a hedge about the Church, *I* mean the vertue and merit of his death. Jesus Christ by his death hath overcome the Devil and all his Host, *Col.* 2. 15. he hath taken him captive, and delivered the sheep out of his hands. Now so long as the death of Christ is in force, (and in force it shall be for ever and ever) the sheep shall be defended. The sea of Christs blood doth encompass every sheep of the fold; and Satan must either wade thorough, or dry up that sea, before he can annoy the sheep, as to their eternal salvation. Roar and rage he may, ruine or tear in pieces he cannot; the bottomeless sea of Christs blood flows continually about them.

1 Defence

(2) *His intercession.* The Scripture makes mention of the Advocateship of Christ for his people, *Heb.* 7. 25. *He lives for ever to make intercession*; therefore he is able to save, εἰς τὸ παντελὲς. This Advocateship of Christ hath three properties. First, it is *full*. Secondly, 'tis *constant*. Thirdly, 'tis *effectual*. This intercession is the sheeps safe-guard. Christ must be outed from the work of mediation, before any of his sheep can be eternally hurt; and outed he cannot be, for his Priest-hood is an everlasting Priest-hood, *Ps.* 110. 4. *Thou art a Priest for ever, &c.*

2 Defence

(3 *The presence of Christ.* We learn from Scripture that Jesus Christ is ever present with his sheep; he is not one moment absent from the fold; he by his spiritual presence lodgeth with them every night & walketh with them all the day. Of this presence of Christ the Holy Ghost speaks *Rev* 14. 1. *He stands on the Mount Sion*, he stands not in a running posture, but in a watching posture. The devil must drive Christ from his standing, before he can snatch away any of the sheep, for he stands there as a sure guard to them.

3 Defence

4 Defence

(4) *The mystical union between him and the sheep.* The Scripture makes mention of this union, *John* 17. 23. *I in them, and Thou in me.* Every sheep grows in the Shepherds side, as a member of his body. Now this union is an indissoluble union. As the natural

union

union between the Son and the Father can never be dissolved, so neither can the mystical union between Christ and the sheep. This union is a strong and mighty hedge about the sheep. The devil must drag Christ to hell, before he can drag any of the sheep thither; for they are *bone of his bone, and flesh of his flesh.*

5 Defence (5) *The promise of Christ.* Jesus Christ hath engaged his Word, and this engagement is recorded in the Scriptures, that the *gates of Hell shall not prevail against the Church.* Matthew 16. 18. This promise is not a rash, indiscreet; but a deliberate, sober, advised promise. 'Tis not the promise of a fraudulent person; but of a faithfull Saviour. for he is the *Amen*, the faithfull and true witnesse, *Rev.* 3. 14. This promise is the Churches safety Satan must disanul this, before he can devour the sheep; and disanulled it cannot be, for his Word indureth for ever in heaven.

6 Defence (6) *His recommending of them to his Father*, Jesus Christ a little before his death, made his last Will and Testament; amongst other things he did solemnly commend the tuition of his sheep to his Fathers care, intreating him by all the dearnes between them, that he would preserve them from the devil, and all his evil designes against them. This is set down fully, *John* 17. 11, 15. he had received them from the Father upon his recommendation, *v.* 9. and he had kept them safe while he was with them; now he intreats the Father, that as he had kept them upon his recommendation, so he would now likewise for his sake undertake the tuition of them, *v.* 12. *While I was in the world, I kept them, &c.* So long as Christs Testament is in force, so long as God will accept of Christs bequeathment (and accept of it he will) for ever the sheep shall be safe.

4 Resem. 4. *A Shepherd gathers his sheep when they are scattered.* When either by dogs, or storms, or by their own voluntary wandring they have been dispersed; the Shepherds work is to gather them again, *Ezek.* 34. 12. Jesus Christ is a good Shepherd in this respect; the sheep are wanton, they wander and stray: Christ reduceth them, brings them to the fold. How often doth every sheep wander? so often as they wander, doth Christ reduce them. You know the parable, *Luke* 15. 4, 5, 6, &c. And he will never leave, till he have gathered them into heaven, where they shall scatter no more. He gathers them from their first dispersion in unregeneracy, when they wander upon the mounts of profaneness and unbe-

unbelief, &c. When they are scattered by persecution, temptation, &c. he still gathers them. He gathered them when they were scattered in *Babylon*; in the dispersion in the Apostles days, of which you read, *Acts* 8. He hath Gentile sheep scattered, Jewish sheep dispersed; both these will he gather: the Gentiles, *John* 10.16. the Jews, 2 *Chr.* 16.6,7,8,9. One end of the Ministery is to gather the scattered sheep, who were never converted. One end of the Ministery and discipline, is to gather them that wander after conversion. See the office of Christ to this purpose, *Eph.* 1. 10. He is the Centre in which all things meet. All are to be gathered together by him, to him and in him; his meaning is, all the Elect are gathered to a head, as the word signifies, ἀνακεφαλαιώσασθαι, in Christ who is the Head of the body; and at the day of judgement he will gather them all together, and after that they shall be free from scattering, *Mat.* 25. 31,32,33. &c.

5. *Shepherds are to heal their sheep*, Ezek. 34. 4. Christ is a healer. 5 *Resem.*

First, by his promises; they are oyle.

Secondly by his threatnings.

Thirdly, by Church-censures, Christs Physick; that's wine, *Luke* 10. 34.

a In what Respects Christ is called *that great Shepherd*

Secondly why Christ is called *That great Shepherd?* This I told you was a discriminating note to put a difference between him and all other shepherds; both those that went before him, and those that should succeed him to the end of the world. There is a vast difference between Christ and other shepherds. It stands in the eight following particulars.

1. In regard of the dignity of his person above others. *All other shepherds were only men*, Prophets, Apostles, Evangelists, Pastours and Teachers; the best of them were but men. Though many of them had gifts and abilities extraordinary, yet they were but men; but this Shepherd is both God and man. He is the Son of God, as well as the Son of *Adam*. Never was there any shepherd in the Church before him; never shall any arise after him, of whom it can be said, this Shepherd is equal with God. This is said of Christ by the Father himself, *Zech.* 13.7. *Awake O sword against the man that is my fellow*, saith the Lord of Hosts, *smite the shepherd.* No shepherd beside this, had the honour to be by one nesse and identity of nature, the fellow and companion of God. 1 *Respect*

2. Respect

2. *He is the great Shepherd in regard of the great abilities he hath.* Other Shepherds, although they had many of them singular abilities, both for feeding and ruling; yet in respect of the abilities of Christ, they were but small. Other shepherds, though they were richly furnished, yet they had not any of them all kinds of gifts. God scattered his gifts and graces amongst them, in some of one sort, in others of another sort, to maintain unity amongst them. See what the Apostle saith to this purpose, 1 *Cor.* 12. 4, 5, 6, 7, 8, 9, 10. Some of them did excel chiefly in one thing, some in another; and then none of them had any other then a stinted and measured portion either of gifts or grace; so the Apostle tells us, *Rom* 12. 3, 4, 6. Those that had the miraculous gift of healing could not heal that way when they pleased; *Trophimus have I left at Miletum sick*, 2 Tim. 4. 20. *Paul* would not have left him sick. if he could have cured him miraculously, But now this great Shepherd hath all kinds of abilities; he is as good at one part of the Pastoral work as at another; the gifts which were scattered amongst the other shepherds, do all meet in this Shepherd: he is as good at feeding as at ruling, and as good at ruling as at feeding. To one shepherd is given the *Word of Wisdome, to another the word of knowledge, &c.* 1 Cor. 12. 8. but now all these are equally given to Christ: he is as exact in the word of wisdome, as in the word of knowledge, he can perform equally, exactly, the work of the Pastour, and of the Teacher. And then as he hath all kind of abilities, so he hath an unlimited fulness of all, for *John* 3. 44. God giveth not the Spirit by measure unto him. He hath not only the fulness of the *vessel* but of the *fountain*, the fulness of the God-head dwelling bodily in him. And then besides, all the abilities of other shepherds are not from themselves, but from him, but the abilities of Christ are from himself. The Divinity hath filled the humanity with all those gifts which it hath received for the work of a Mediator.

3. Respect

3. *He is the great Shepherd in regard of his propriety in the sheep.* Jesus Christ is not only the Shepherd of the sheep, but the owner of the sheep also. He often calls them *his* sheep, *John.* 10. He is the possessor of the sheep, as well as the feeder of the sheep. Other Shepherds are only shepherds, not proprietors. They are forbidden to *carry themselves as Lords over the flock*, 1 Pet. 5. 3. The sheep are said to be theirs only in a Ministerial way: as the care and charge of them is committed to them; but they are Christs in an hereditary way.

way the Father hath given them to him, *John* 17.6. He hath by his own blood purchased them *Acts* 28.20. and they have voluntarily dedicated themselves to him for a possession; they have by Baptism dedicated themselves to Christ. Other shepherds are only servants but Christ is the Lord of the flock. This is that which the Apostle mentions, as the difference between Christ and *Moses*, Heb. 3 5, 6. *Moses was faithfull in all his house as a servant, but Christ as a Son over his own house.* 'Tis the horrible pride of that man of sin, that he dares to call himself the head of the Church; because this title is only proper to Christ.

4. *Other sheepherds are sheep as well as shepherds.* Prophets, Apostles, Evangelists, and all the Pastors which succeed them, are sheep as well as shepherds. They are shepherds Ministerially in regard of the Church; but they are sheep Really in regard of Christ. They have as much need of feeding, watering, and governing as any of the sheep have; by the same Ordinances by which they feed others, are they themselves fed; by their preaching and praying, they instruct, encourage, and comfort themselves as well as others. But now Jesus Christ is only a shepherd; he feeds others, but hath no need of being fed himself. He teacheth others but he himself hath no need of being taught. Preaching, Prayer, Sacraments, all other Ordinances, are as usefull for other shepherds, as they are for the sheep; but they are not at all usefull or necessary to Christ. When he was on earth, he made use of them, to shew his obedience to the Law, to teach others their duty, to sanctify them to others that should make use of them; he wanted them not then. He stood in need of nothing for which the Ordinances were appointed; much less doth he stand in need of them now: but all other shepherds did stand in as absolute need of the Ordinances as the sheep did. 4 *Respect*

5. *Christ is the great Shepherd in regard of his Dominion over all other shepherds*, He is as truly the Lord of the shepherds as of the sheep. He is the Master of all the Shepherds which ever were in the Church, or which shall be in the Church, to the end of the world, *Eccles.* 12. 11. 5 *Respect*

Christ's Dominion over all other Shepherds held out in 3 Propositions.

(1) They received their Authority from him, He made them shepherds of the flock, *Eph.* 4.11. He hath set them over his house, he hath invested them with all the power they have; they that do not come into Pastoral office and authority by him, they are not shepherds, but theeves, *John*, 10. 1, 2. 1

(2) They are to act, and administer all they do as shepherds, in his Name, and in his Name only. All Acts of feeding, all acts of ruling are to be done in the Name of the Lord Jesus. When *Paul* excommunicated the incestuous person, he did it in this Name, 1 *Corinth* 5.4,5. *In the name of our Lord Jesus* (saith he) *and by the power of our Lord Jesus deliver such a one unto Satan.* All Church acts of government are to be done by the Shepherds of the Church in Christs Name, and by power derived from Christ And then

(3) They are to be accountable to him for all their misdoings. He will judge them for all their miscarriages, either towards one another or towards the flock.

6 *Respect* 6. *Christ is the great shepheard in regard of the successe he can give to what he doth.* Other shepherds may lead the sheep to the pastures, or drive them to the waters, but they cannot make either succesfull to the sheep. They cannot give digestion, concoction, growth, 1 *Cor.* 3. 7. But now this great Shepherd is able to do all this: he can give the sheep an appetite to eate and drink, and he can by his blessing, make their eating and drinking succesfull. He can make the sheep strong, and lusty, and vigorous. He can exercise discipline, and give them an heart to submit to it, and to be bettered by it: He can lay a plaister to their wounds, and when he hath done so, can say, the wound shall be healed. He can call them from their wandrings and speak so effectually, that they shall return and wander no more.

7 *Respect* 7. *He is the great Shepherd in regard of the great jurisdiction he hath over the sheep.* All other shepherds that ever were or shall be have but a limited power, they cannot do what they will, they cannot make any rules for the ordering of the flock; nor can they teach any doctrines to the flock, but what Christ hath taught, 1 *Cor* 11. 23. But now Jesus Christ the great Shepherd hath a boundless, unlimited Authority. He can do what he pleases with the sheep; he can he hath made what Lawes pleased himself for the ordering of the sheep. He can cut, launce, wound, put them into fat pastures, into barren pastures, as he pleases. His Dominion is absolute over them.

8 *Respect* 8. *He is the great shepherd in regard of the latitude and extent of his jurisdiction.* Other shepherds are shepherds over particular flocks; but Christ is the universal shepherd, the whole Catholick Church is his flock; he is the universal shepherd of the Church. That which the Pope falsly and treasonably challengeth to himself

self, to be the Universal Bishop, is most truly affirmed of Christ. The Apostles were shepherds to the Universal Church where they came, but it was onely to the Church that was in their generation; but Jesus Christ hath been, and still is the Universal Shepherd in all generations. He was the Shepherd of the Church in the Prophets time, he was the Shepherd in the Apostles dayes, and he will be the Shepherd to the end of the world. Thus the Psalmist foretells by way of Prophecie, *Psal.* 72. 8. *His dominion shall be from sea to sea, and from the river unto the ends of the earth.* Ever since the Church was, Christ was Shepherd; and while God hath a flock in the world, Jesus Christ will continue to be the great Shepherd thereof, *Eccles.* 12. 11.

Uses.

The Uses concern both the inferior Shepherds, and the whole flock of sheep.

1 *For shepherds.*

Five Duties to be learned by them.

First, Concerning the shepherds. Here are five duties.

1 *Duty.*

1. *This may teach them to act for Christ.* It becomes all the Ministers whom Christ hath made shepherds, to consider that Christ is the great Shepherd. They are but ministerial, inferior, subordinate shepherds; therefore whatever their parts be, whatever interest they have in the hearts of the sheep, they are still to remember that Christ is the great Shepherd, and that it is their duty to lay out all their abilities and interest, in gathering together the sheep unto Christ. This is the character of a true Shepherd, in all his actings to serve the great Shepherd whose servant he is. *John Baptist* is an eminent pattern for this; he did not serve himself, but Christ, and therefore was contented to be diminished, to be nothing, so that Christ the great Shepherd might be exalted. See that famous Text, *John* 3. 26, 27, 28, 29, 30. He humbles himself to the dust, that by his falling Christ may rise.

2 Duty.

2. *This may teach them not to Lord it over the sheep.* Ministers though they be shepherds in respect of the sheep, yet they are but sheep in respect of Christ. This Caution the Apostle gives them upon this very account, in 1 *Pet.* 5 *init.* The great Shepherd may do what he will, but the inferior shepherd must not do what he will, but what Christ will, 2 *Cor.* 4. 5.

3 Duty.

3. *This may encourage them in hoping for reward from Christ.*

The great Shepherd doth take an account of the diligence and faithfulness of inferiour shepherds; and if they be faithful in their work, whatever their successe be, the great Shepherd will abundantly reward them. He that hath called himself the great Shepherd, knows what belongs to the work of a Shepherd, and therefore he will consider him according to his work. This the Apostle tells the shepherds, 1 *Pet.* 5. 1,2,3,4.

4 *Duty.* 4. *This should teach them to go to this great shepherd, both for Pastoral Abilities, and for successe.* As they should learn to carry themselves in the managing of their Pastoral work by Christs example the great Shepherd, to be diligent, painful, watchful, affectionate, as he was; so they should, when they want strength, wisedom, encouragement, go to him. The great Shepherd who hath set them on work, will both strengthen them in the work, and bless them with successe, though not so much as they desire, yet with so much as shall make them cheerfully go on with their work.

5 *Duty.* 5. To learn of Christ meekness, patience, painfulness, faithfulness, forbearance, love to some, bearing with infirmities, zeal to Preach with authority, impartiality, courage, self-disregarding.

2 *For sheep* Secondly, concerning the sheep. Here is both Instruction and
1 By way of Instruction in 3 Lessons. Consolation.

1. Instruction. They may learn three Lessons from hence.

1 *Lesson.* 1. *Be ruled and governed by Christ.* It is the shepherds work to govern as well as to feed. ποιμαίνειν signifies both to feed and to rule. The sheep is to follow the shepherd; those that are Christs sheep in truth, do follow him, *John* 10. 4. They follow him without disputing, they follow him without murmuring, they follow him universally. It doth not become a sheep of Christ to refuse the shepherds conduct, The Shepherd is wiser then the sheep; they will erre if they follow their own counsel, they cannot wander if they follow Christ. The sheep are safe while they follow Christ, however led any of his sheep into dangerous places. When you hear the voice of the great Shepherd, be sure to yield obedience. We are to obey the voice of subordinate shepherds, yet no farther then they teach Christs commands; but the voice of the great Shepherd is to be obeyed in all things. Let me add but this one word to perswade you to it; Jesus Christ will not be a feeding Shepherd, where he may not be admitted

to

to be a ruling shepherd: The discipline of Christ is an act of mercy to the sheep, as well as his feeding.

2. *Create no other shepherds then what Christ sets over you.* 2 Lesson. Christ is therefore called the great Shepherd, because he appoints other shepherds under him to feed the flock. 'Tis the duty of Christs sheep to adhere to these shepherds, and to reject all others, though they come in Christs name. This hath been the practice of Christs sheep heretofore, *John* 10. 5,8. *The sheep did not hear him.* So *Cant.* 1. 7. *Why should I be as one that turneth aside by the flocks of thy companions?* Who are those companions of Christ? false shepherds who come in Christs Name, pretending themselves to be the companions of Christ, when indeed they are nothing lesse. 'Tis the casting off (as much as lieth in us) the Authority of the great Shepherd, to make to our selves, or to follow any other shepherds then what Christ sends. But how shall we know such shepherds as are sent of Christ? How to know the true shepherds of Christ.

First, *If they Preach Christs Doctrine, and that onely.* He that preacheth that Doctrine that Christ never taught, is no shepherd sent of Christ. 1 *Mark.*

Secondly, *If their lives be according to Christs life.* He that lives contrary to the life of Christ, is not really to be looked upon as a shepherd of Christ. 2 *Mark.*

Thirdly, *If he enter in according to Christs Rule. He that entreth not in by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber.* They are our Saviours own words, *John* 10.1,2. We read in Scripture but of two ways of sending shepherds by Christ; the one was by immediate commission, as Prophets, Apostles, Evangelists were sent. This kind of Mission was ever accompanied with extraordinary gifts, either of Miracles, or foretelling things to come; whosoever will plead this call, must shew it by extraordinary qualifications. The other according to established Gospel-Rule from Christ, by the Ministery of the Church, *viz.* by Ordination thorough the imposition of the hands of Preaching Presbyters, of which we read, *Tit.* 1.5, 1 *Tim.* 5.22. 1 *Tim.* 4.14. *Acts* 13. *init.* *Acts* 14.23. I shall say but this one thing to set this duty upon your hearts. Christs blessing cannot be expected to go along with those shepherds which he never created, *Jer.* 23. 32. *They shall not profit this people at all.* 'Tis spiritual thievery for any man to make him- 3 *Mark.*

self.

ſelf a ſhepherd after his own fancy, and to hear ſuch, is to be acceſſory to this ſpiritual theft, *John* 10.8.

3 *Leſſon.* 3. *In all things carry your ſelves as the ſheep of this Shepherd.*

Properties of Chriſts ſheep. Firſt, *Hear his voice*, John 10.3.

Secondly, *Love his paſtures.* Rejoyce in, and be thankful for that way of feeding which he hath eſtabliſhed in his Church. 1 *Property* Chriſt could have appointed a more externally-glorious way of 2 *Property* feeding his ſheep; but this plain way of feeding is moſt for his glory, beſt for your good. The Miniſtery of men beſt ſuits with the feeding of men.

3 *Property* Thirdly, *Bring forth fruit to him.* Who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7. Do Chriſt what ſervice you are able. This Shepherd hath bought you with his blood, and he feeds you with his blood: ſo great a ſhepherd ſhould have great increaſe of his ſheep.

Fourthly, *Know him.* 'Tis the honour of Chriſts ſheep that 4 *Property* they are known of him, and it is their property, that they know him, *John* 10.14. You muſt not only know him in his natures, offices, *&c.* but you muſt acknowledge him. When he is reviled, reproached, oppoſed, yet then muſt the ſheep acknowledge him. When it's death to own him, yet then muſt you boldly, openly acknowledge him. He that will not acknowledge the great Shepherd here, ſhall not be acknowledged by him as a ſheep hereafter.

5 *Property* Fifthly, Reject not thoſe Shepherds which he ſends, 1 *John* 4. 6. *Luke* 10.16.

2 By way of Conſolation. II. For Conſolation. This Title of Chriſt the great Shepherd, is very comfortable for every ſheep.

1. *That he will provide ſubordinate Shepherds.* Though Chriſt be the great Shepherd, yet the Church wants ſubordinate ſhepherds. He feeds the ſheep not immediately, but by the Miniſtery of inferiour ſhepherds. Now he that gave them will preſerve them. He will continue them, he will encreaſe their gifts, he will bleſs them with ſucceſſe. For your good he hath given them, for your good he will uphold them; only you muſt by prayer importune him ſo to do. The earneſt prayer of the ſheep to the great Shepherd, will procure a bleſſing upon the endeavour of the ſubordinate ſhepherds.

2. *In caſe of your preſent weakneſſes.* Chriſt is a healing Shepherd,

herd. You are weak, infirm, ready to miscarry. Well, know this for your comfort, that Christ the great Shepherd will heal your wounds, will consider your infirmities. No sheep are more carefully tendred by the Shepherd, then the weak and wounded sheep, *Esay* 40.11. *He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead them that are with young.* And then.

3. *In case of wandrings and straglings.* You are ready to run from the fold, you wander through your ignorance and blindness. Well, the great Shepherd will gather you with his arm; his arm is very long, he can reach you. Whatever the shepherd will do for his sheep, that Christ will do for you. But I am unworthy, *&c.* He that made you sheep when you were unworthy, will not suffer you to want any thing that is needfull for sheep. Though you be unworthy to be used like sheep, yet Christ is so faithful, that he will fulfil towards you all the duties of a good Shepherd. He is a good Shepherd, as well as a great Shepherd, *John* 10.11. 3.

JOHN 15.5.

I am the Vine, ye are the Branches.

SERM. XIV.

OUr Saviour in this Chapter Treats chiefly of Three things.

1. Here is an Exhortation to his Disciples, that they would continue constant in that faith, into which they were implanted. This is from *verse* 1. to *verse* 8.

2. An Exhortation given them to abound in good works, especially in that duty of mutual love to another; this is from *ver.* 8. to *ver.* 18.

3. Encouraging Arguments against the fear of persecution, and the hatred of the world; this is from *ver.* 18. to the end of the Chapter. His Exhortation to constancy and perseverance in

the faith, is pressed by the Parable of the *Vine* and *Branches*. As the Branches when they are planted into the Vine, do continue in it, so those that were by faith, and the Doctrine of the Gospel planted into Christ, ought to continue in him and bring forth fruits. The uttering of this Parable, is thought by *Piscator*, to be occasioned upon the sight of some Vine by our Savi our and his Disciples, in their passing thorow the City. It was usual with our Saviour from the beholding of earthly objects to teach spiritual Doctrines. From the woman of *Samaria*'s coming to *Jacobs* well to draw water, our Saviour takes occasion to speak fully of the water of life, *John* 4. 7, 10. From the Disciples entreating of him to eat meat, he takes occasion to Preach of his zeal in promoting his Fathers work, *John* 4. 32,34. From the peoples flocking about him for material bread, he takes occasion to speak of the bread of life, *John* 6. 27. And here from the sight of a Vine, as he went up and down in *Jerusalem*, he takes occasion of Preaching himself to be the true Vine. That this Sermon was Preached as he walked in the City, may (saith *Piscator*) probably be gathered from *ver.* 1. *Chap.* 18. Where it is said, that *when he had spoken these words, he went forth with his Disciples over the brook Kedron*; This *going forth* (saith he) cannot be understood of his going forth of the *house* (for *chap.* 14. *ver.* last, he went out of that before) but of his going forth out of the *City*, where he had Preached this Sermon as he walked up and down. It is not much material where this Sermon was Preached, though it is more likely that it was preached in some house, then in the streets of the City, especially if that be true which some conjecture, that that prayer, *Chap.* 17. which belongs to this story, was prayed at the institution of the Supper, it is not (I say) much material. 'Tis Christs Doctrine where-ever it was Preached. In the words of the Text we have two things.

1. A Description of Christ in relation to Believers. *I am the Vine.*

2. A Description of Believers in relation to Christ. *Ye are the Branches.*

By *Vine* we are to understand not the vineyard or place planted with vines (though the Greek word here used, as *Calvin* notes, doth sometimes signifie a vineyard) but we are to understand

of the vine, or plant it self; especially of the root of the vine into which it is ingraffed.

By *Branches* we are to understand those slips which are by him that keeps the Vineyard ingraffed into the stock of the Vine. The words afford a double point.

1. That Christ is a Vine.
2. That Believers are Branches of this Vine.

Doct. 1. *That Jesus Christ is a Vine.* We are not to understand it in a proper sense, (for Christ, to speak properly, is neither *vine* nor *door*, nor *rock*, *&c.* but the Eternal Son of God, who is both God and man in one person) but we are to understand it in a Metaphorical sense; he is so called by way of resemblance: There is a very great similitude between Christ and the vine. Twice expresly doth our Saviour in this case call himself a vine, *v.* 1. *I am the true Vine*, and *v.* 5. *I am the vine*, and many times covertly in those expressions of abiding in him, to which he exhorts his hearers. *Doct.* 1.

For the opening of this Metaphor, I shall shew Three things.

1. In respect of which Nature Christ is called a Vine.
2. Wherein the resemblance stands. In what respects Christ is so? Why he is called so?
3. The excellency of Christ above all other Vines.

1. For the first. *Christ is compared to a Vine in respect of both Natures.* Although some resemblances do relate more chiefly to the Divine Nature, and some more chiefly to the humane, yet the general is to be understood in respect of both natures. Christ is a Vine in respect of the whole person, as he is Mediator, God and Man. It will be made evident by this Argument. Christ is a vine in that respect and latitude, in which believers are branches ingraffed into him. Now the union between Christ and believers, is not between them and the humanity of Christ onely, nor between them and the Divinity onely, but between them and the whole person: Not only is the soul of a believer united to the soul of Christ, nor the flesh of a believer to the flesh of Christ, but the whole person of every believer is united to the whole person of Christ. This is the first particular. 1 In what capacity Christ is a Vine.

2 In what respects Christ resembles a Vine.

2. In what respects is Christ a Vine? In four respects.

1 *Respect*

1. *In regard of the meanness of his outward condition.* The vine is not like the cedar for height, nor is it comparable to the oak for strength; 'tis but mean to the outward view. Jesus Christ when he came into the world, did not come with any great outward pomp and glory. There was indeed a Star at his birth, that brought the wise men from the East to worship him, but for his outward condition generally it was very mean: He was born in a stable, laid in the manger; he was born of a mean Virgin, and his life was but mean here on earth. His Kingdome is not administred with that outward state and splendor that earthly Kingdomes are. Jesus Christ did decline all outward glory and greatness. See what the Prophet foretels concerning him, *Esay* 53. 2. *He shall grow up before him as a tender plant, and as a root out of a dry ground, &c.* The reason of this is that which he himself gives to *Pilat, Joh.* 18.36. *His Kingdom was not of this world. He came not to be Ministred unto, but to Minister,* Mat. 20.28. He came to make others great, but to make himself little; to fill others, but to empty himself, *Phil.* 2 7. He came in the form of a servant to be trampled upon, to be reviled, disgraced, and at last crucified. External pomp was not suitable to such a designe. This is our first resemblance.

2 *Respect*

2. *In regard of his fruitfulness.* The Vine is a fruitful plant. Though it hath little pomp, yet it hath much plenty. The fruitfulness of it appears three ways.

(1) *It brings forth pleasant fruit.* No plant yields more delightful fruit then the Vine; the grape is delightful, the wine is a very pleasant thing; and what is that but the blood of the grape? *Deut.* 32.14.

(2) *It yeilds profitable fruit.* The blood of the grape, if it be moderately and seasonably taken, doth warm the heart, and cheer the spirits. It doth as the Scripture speaks, *make glad the heart of man,* Psal. 104.15, It is a very great repairer of natures decays. Its both food and Physick.

(3) *It yeilds great plenty of fruit.* Other trees bring forth single fruit, they bring forth by one and one. But the Vine brings forth clusters. There are sometimes hundreds of berries in one cluster; and many of those clusters upon one branch. The Scripture useth the Vine to set out plenty of increase. *Thy wife shall be as the fruitful Vine upon the walls of thy house,* Psal. 128.3.

So

So *Hos.* 14.7. Jesus Christ may well be compared to the vine for fruitfulness in all these respects.

1. *He brings forth pleasant fruit.* All the fruits that grow upon Christ are very pleasant, *Cant.* 2. 4. *I sate down under his shadow* (saith the Church) *with great delight, and his fruit was sweet to my taste.* All the trees of Paradise did not afford such pleasant fruit as grows on this Vine. Consider what the fruits of this vine are, and it will be granted that they are pleasant. I will name some of the fruits of this Vine. I shall present you with four clusters, by which you may judge of the rest. 1 Christs fruit like the Vines for Pleasantness.

First, the fruits of his death. There are many particulars in this cluster, I name but six. The fruits of Christs death.

(1) *The satisfaction of Divine Justice.* The appeasing of Gods anger towards the Elect, *Esay* 53. 6. Christ by his death did as perfectly satisfie the demands of justice, as though God had never been offended, he made full payment. 1.

(2) *The reconciliation of believers to God.* He hath not onely paid what justice required, but he hath perfectly made agreement between God and the sinner, that now through Christ God is as well appeased, and is become as perfect a friend to the believer, as he was to *Adam* in Paradise. God hath not in his heart the least grudge towards his person. Of this the Apostle speaks, *Eph.* 2. 14,15. and *Col.* 1. 21,22. 2.

(3) *The working out of a compleat righteousness for the sinner.* Such a righteousnels as that the sinner may with a holy boldness challenge the Law of God to find fault with it. Of this the Apostle speaks, *Rom.* 5. 17,18,19. This is called in divers respects *the righteousnesse of God*, Rom. 1. 17. *The righteousnesse of faith*, Phil. 3. 9. Rom. 4. 13. *The righteousness of Christ*, Rom. 5. 18. 3.

(4) *The destroying of him that had the power of death.* Of this you may read, *Col.* 2. 15. and *Heb.* 2. 14. Satans supremacy over the soul is abolished, and the captivated soul made the Lords free-man. 4.

(5) *The sweetning and perfuming of the grave, and the freedome of the sinner from the fear of death.* This fruit is mentioned by the Apostle, *Heb.* 2. 15.

(6) *The killing of the power of sin.* Christ by dying for sin slew sin, so as that it can never damn any of the Elect. Of this you may read, *Rom.* 6. 4,6.

Se-

The fruits of Christs Resurrection.

Secondly, the fruits of his Resurrection. These are many, I shall set a few before you, these four.

1. (1) *Spiritual vivification.* The soul of a believer is raised up, and impowered to walk in newnesse of life. This the Apostle applyeth principally to the resurrection of Christ, in *Col.* 2. 12,13. *You being dead in your sins, &c. He hath quickened together with him, &c.*

2. (2) *An assured evidence of full justification from sin.* This the Apostle ascribes to the resurrection of Christ, *Rom.* 4.25. *He was raised again for our justification.* The resurrection of Christ from the grave, is a full proof that all the debt is paid; the discharge of the prisoner is a clear testimony of the discharge of the debt. The Prophet puts them together, *Esay* 53.8. *He was taken from prison and from judgment.* And hence the Apostle argues against those that deny the Resurrection, 1 *Cor.* 15. 17. *If Christ be not raised, we are yet in our sins.*

3. (3) *An argument of the Resurrection of our bodies at the last day.* If the Head be raised, the body shall not lie for ever in the grave; the Resurrection of Christ is a pledge of ours, as the first fruits were unto the *Jewes* a pledge of the ensuing harvest. The Apostle alludes to that, 1 *Cor.* 15.20. And therefore the Apostle saith, that *Believers are raised up together with Christ*, Eph. 2.6. They did rise in their representative when Christ was raised.

4. (4) *The Confirmation of our hope of Heaven.* This fruit of Christs Resurrection the Apostle sets down, 1 *Pet.* 1 3. *We are begotten again to a lively hope, by the Resurrection of Jesus Christ from the dead.* The Doctrine of Christs Resurrection is the nourishment of the grace of hope.

The fruits of Christs Ascension.

Thirdly, *The fruits of his Ascension.* This is a very rich cluster. I shall name a few, these five.

1. (1) *Leading captivity captive.* The Apostle mentions this, *Eph.* 4. 8. By returning to Heaven from whence he came, he did publickly carry his spoil with him, he did declare that all the enemies of our salvation were perfectly brought under. As great Conquerors, when they have subdued their enemies, do lead captive those whom they have overcome; so Christ the great Captain of our salvation, did by his Ascension let his people see that their spiritual enemies were all eternally vanquished.

(2) *The*

(2.) *The conferring of Ministerial gifts, yea of the office of Ministery on his Church.* Of this the Apostle speaks, *Eph.* 4. 8. The Ministery of the Church is a fruit of Christs Ascension. And tis as possible to pull him out of heaven, as to destroy that which he so solemnly settled at his Ascension.

(3.) *The more plentifull effusion of his Spirit upon his Church.* Of this fruit of his Ascension our Saviour speaks, *John* 16. 7. *If I go not away, the Comforter will not come; but if I go away, I will send him.* Christ when he departed, powred forth his Spirit in greater plenty then ever it was before; to supply the want of his bodily presence. And then 3.

(4.) *Preparations of Mansions for his members.* This fruit is mentioned *John* 14. 3. As a man when he hath espoused a wife provides a house for her abode against the day of marriage: so Christ having espoused the Church, goes to heaven before-hand to make all things ready for their entertainment against the marriage day. 4.

(5.) *An assured evidence of their corporal Ascension.* Christ ascended and entred into heaven as the fore-runner of his Church *Heb.* 6. 19. The Apostle tells us that Christ entred for us, ὑπὲρ ἡμῶν. Not only for our benefit, but in our stead to give us an undoubted assurance, that we also shall personally enter. The ascension of the head is the *praeludium* of the glorification of the members. 5.

The fruits of Christs Intercession.

Fourthly, *The fruits of his intercession.* These are very many I shall name these four.

(1.) *Assurance of the Application of all his benefits.* Whatsoever Christ purchased by his death, he doth actually apply to the Elect by his intercession. The Prophet puts them together, *Esay* 53. *ult.* This is one fruit of Christs intercession; beleevers are sure to be put into full possession of all that which Christ hath merited for them by his blood-shed. This some make to be the meaning of that Scripture, *John* 14. 3. They refer it to his intercession. Christ by his satisfaction obtained for the Elect a right to heaven, and by his intercession he doth actually apply it to them. 1.

(2.) *The superseding and stopping of all Accusations made against them.* The Law accuseth, Satan pleads the Law against beleevers, and hence accuseth them. Christ is interceding continually at Gods right hand to invalidate all these accusations; There can 2.

no

no sooner come in any complaint, But Christ throws it out. Of this fruit of his intercession the Apostle speaks, *Rom.* 8. 33, 34.

(3) *Manuduction into the presence of the Father with boldness.* Christ is at Gods right hand for this very purpose, that whenever a beleever hath any request to prefer to God, he may take him by the hand and bring him to the Father with confidence. This fruit of his intercession is set down by the Apostle, *Heb.* 4. 14, 16.

(4) *Assurance of the acceptance of our weakest services.* This fruit of his intercession is mentioned, *Rev.* 8. 3, 4. The ascending of the incense out of the Angels hand before God, notes the complacency that God takes through Christ in the obedience of his Saints. Put these together and see whether Christ do not bring forth pleasant fruit. All the Vineyards in the world cannot shew such grapes for pleasantnesse as these are.

2 Christs fruit like the Vine's for *profitableness*

2. *He brings forth profitable fruit.* The wine that comes out of this Vine, doth chear, and refresh, and strengthen, and make glad, and that not the outward man only but the soul and conscience also, which no other wine can do. If I should go over all these fruits again, and show you the advantage which beleevers have by them, you would then say they were profitable fruits. Healing fruits, and strengthning fruits, and quickning fruits. They remove all fears, they bring in all joy, &c.

3 Christ's fruit like the Vine's for *Plenty*

He brings forth plenty of fruit. I have named many, but I have named but a few in respect of what I might name. All the graces of his Spirit are the fruits which he brings forth, faith, love, meekness, perseverance, &c. All the promises are his fruits; eternity will be too short to measure all the fruits which grow on this Vine. This is the second resemblance.

3 *Respect*

3. *In regard of the shadow which he casts over the Church.* The Vine is a shadowy plant, it is in regard of the largeness of the leaves the fittest of any plant for shadowing. Men make Arbors of the Vine. *Micah* 4. 4. Jesus Christ is a shadow to his church. The Scripture calls him a shadow, *Esay* 32. 2. *A hiding place from the winde, a cover from the tempest, the shadow of a great rock in a weary land*; the words are spoken of Christ, as is clear from the first verse, Behold a King shall reign in righteousness: he who is there called a King, is afterwards called a shadow; *I sate under* (Cant. 2. 3.) *his shadow*: so Jesus Christ is called the Churches only shadow.

How Christ is the Churches shadow.

1. *He is a shadow to defend them from his Fathers wrath.* God is in himself a consuming fire. So the Apostle, *Heb.* 12. 29. His anger

ger is declared against all the sins of men. He can as wel ceaseto be, as cease to be displeased against sin in whomsoever it is. Now Jesus is the beleevers shadow to preserve him from being burnt by his wrath. Yea, Christ hath by satisfying his fathers Justice for sin quenched this wrath as to beleevers: and this satisfaction is such a thick shadow, that whensoever the beleever retreats to it, and sits under it, the wrath of God cannot reach him to hurt him, the Screen of Christs perfect satisfaction doth continually stand between God and the beleever to preserve him from the fury of Divine anger. The wrath of God must kindle upon Christ before it can kindle upon the beleever; and upon Christ it cannot kindle. He hath once born the wrath of God, and by bearing it hath for ever quenched it. Since Christ hath made himself a sacrifice for sin once, God hath many wayes declared that he is well pleased with him. Abide under this shadowy Vine, yee that are beleevers, the wrath of God cannot come neer you.

2. *He is a shadow to defend them from the devils rage.* Satan is full of rage against the godly. They have broke out of his prison, they have renounced his service, they have proclaimed perpetual war against him & his kingdom, they have by the grace of conversion blotted his Name out of their hearts, this fils him with rage against them. He is continually way-laying them. He is dayly fighting with them, he never ceaseth to tempt them, that he may destroy them 1 *Pet.* 5. 8. Jesus Christ is a shadow to preserve his Church from the fury of this destroyer. By his death he hath broken his head, *Col.* 2. 15. By his intercession he doth safegard his, from all the attempts he makes upon them, *Luk.* 22. 31, 32. The devil must overcome Christ, he must pluck off all the leaves of this Vine, before he can devour the soul of a beleever. Retreat to Christ by faith when Satan hunts you, and continue here, and you may laugh at Satan and all his assaults. 2.

3. *He is a shadow to defend them from the fury of men.* The world is a bitter enemy to the servants of Christ. They cannot walk after the fashion of the world, they cannot but reprove the wickednesse of the world, both by their lives and by their speeches too as they have occasion. This makes the men of the world mad against them, you may see this both in the Old and in the New Testament. In the Old Testament, *Gen.* 19. 9. they were ready to tear *Lot in pieces*, because he reproved their filthy wickednesse. In the New Testament, 1 *Pet.* 4. 4. because the godly can- 3.

not drink of the same waters they do, therefore do they hate them. Jesus Christ is a shadow to preserve them from the worlds fury. He did by his death obtain victory, as well over the world as over the devil, *John* 16. 33. and he doth shadow his Church in the world from the rage of the world. Some particular members of his Church are perhaps overcome by the world, but the body of the Church can never be overcome; And for the particular persons or Churches that are ruined by them, their ruin tends to their own personal salvation, and to the preservation of the whole body; the blood of particular persons or Churches is a sanctified seed which tends to the enlargement of the Church universal.

4 *Respect* 4. *In regard of the influential Communications from him to the Branches.* This is that which is especially meant in this place, beleevers are compared to the Branches, Christ to the Vine. As the Vine doth communicate sap and nourishment to the Branches, so doth Christ communicate spiritual sap and nourishment to beleevers. All the Churches springs are in Christ, *Psal.* 87. 7. Beleevers have nothing but what comes from him, Beleevers can do nothing that is good, but by assistance from him. He is the strength of their strength, the wisdome of their wisdome. God hath put all their stock and portion into his hands. They have their dependance on him, they have all their supply from him: This is that which is laid down *ver.* 5. of this Chapter, *Without me*, or *severed from me ye can do nothing*. Of this I shall speak more in the next Doctrine.

3 The Excellencies of Christ above all other Vines 1 *Excel.*

3. The excellency of Christ above all other vines. He hath the preheminence in these seven respects.

1. *Christ is a Vine immediatly of Gods planting.* Other Vines are the plantations of men. 'Tis true, In the Creation God did by the Word of his power without the help of any creature, cause the Vine as he did all other plants, to spring, *Gen.* 2. 4, 5. But since the creation of man upon the earth, these plants are the work of his hands. We read of a Vineyard planted by *Noah* after the flood, *Gen.* 9 20. and we see that since to this day, vines are still set by the hands of men. But Jesus Christ is the meer plantation of God alone, *God prepared him a body*, Heb. 10. 5. God appointed him for the work of Redemption. It could never have entred into the heart of man, nor into the understanding of Angels to have planted the Son of God as a Vine for the bearing and feeding of mankind. This is that which our Saviour himself declares,

clares, v. 1. of this Chapter. *I am the true Vine, and my Father is the Husbandman.* This order of grace that Christ should be the head of life and salvation, that the Elect should be ingraffed into him and saved by him, is appointed and set by God alone. He is the author of this Divine husbandry; men wonder at it, the Angels of heaven do to this very day admire it, and shall admire it to eternity; but God himself is the only Inventor and Author of it. It is a work of Gods doing; and it is, and will be, and ought to be marvellous in our eyes, *Psal.* 118. 23. *Behold I lay in Sion for a foundation, a stone, a tried stone, &c.* Esay 28. 16. This foundation had never been laid, this Vine had never been planted, if God himself had not done it. 'Tis Gods Husbandry.

2. *Christ is a Vine that doth perpetually flouriſh.* Other vines are not alwaies green in the depth of Winter, they have neither leaves nor fruit, when the vintage is over they are empty vines But Christ is a vine that is continually green, the vintage is never over with this Vine, he knowes no winter. *Jesus Christ yesterday, and to day, and the same for ever.* Heb. 13. 8. He keeps his vigor and freshneſse from generation to generation. Jesus Christ flouriſhes now as gloriously as ever he did since the first day he was planted, and he will be be as green and lively to the end of the world as now he is. A few years put an end to the life of all other Vines; they have their infancy, a time when they do not bear; and they have their full growth, a time when they are in their height; and they have their old age, a time when they are past fruit: but Christ knowes no such changes; he did bear fruit the very first moment of his planting, and there will never be a time when he will ceaſe bearing. It is alwayes vintage-time with Jesus Christ. Never did the eye of man see him empty, never shall eye see him withering. He is called a tree of life, *Rev.* 22. 12. because neither mortality nor old age, shall ever betide him, 2 Excel.

3. *Christ is a Vine whoſe fruits never abate.* Go to the fullest vine that ever grew upon the earth, and pluck off but one cluſter, and there is a cluſter leſſe; if you take away but one berry, there is a diminution. But Jesus Christ knowes no abatement. All the Patriarchs, all the Prophets, all the Apoſtles, the Saints in the Old Teſtament ever since *Adam*, the Saints in the New Teſtament to this day have been feeding upon him, and yet there is not one cluſter leſſe than there was at first. He hath not loſt one ber- 3 Excel.

ry since his first plantation. The reason is that which the Apostle mentions, *Col.* 2.9. *In him dwelleth all the fullnesse of the Godhead bodily.* Fulnesse is in Christ, all fulnes is in him, all fullnes is in him bodily, σωματικῶς that is personally, not only in regard of efficacy and assistance as in the Saints, but in regard of hypostatical and personal union, and then all his fulnesse *dwells* in him, κατοικεῖ ἐν αὐτῷ, dwells in him inseparably, dwells in him undecayingly. Gather never so much fruit from this Vine, and yet he still retains his fulnesse. *We beheld his glory* (saith the Evangelist) *full of grace and truth*, John. 1.14. All the old Saints had been eating of him since *Adam* to that day, and yet he was still full of grace, and so he continues as full as if his fruit had never been touched with hands, nor tasted by any of his Elect.

4 Excel. 4. *Christ is a Vine of greater extension than other Vines.* Earthly vines are but of a small compasse. A few yards will measure both their length and breadth; but Christ is a vine of great dimension, his Branches reach all the world over. He hath some Branches in all Nations under heaven, *Rev.* 7.9. This Vine spreads it self into all the quarters of the world, *Asia*, and *Europe*, and *Africa*, and *America*; this Vine grows in all these parts of the world. The Universal Church is the Vineyard, this Church is dispersed throughout all Nations, and every member of this Church is an Arm of this Vine.

5 Excel. 5. *Christ is such a Vine as can never lose one of his Branches.* Other vines are often stript of their branches, even of those branches that were truly ingraffed; every child can rob it of its branches. But this vine can never lose a Branch: some branches there are that are seemingly ingraffed, they are ingraffed only in regard of visible profession, these may be broken off and burned yea they shall be, *ver.* 6. of this Chapter. But for the Branch that are really implanted, they can never be taken away. All the strength of men and devils is not able to divide one Branches from the Vine. Every Branch of the Vine doth tend to the mystical perfection of the Vine; the Saints are the *fullnes of him that filleth all in all*, Eph. 2. ult. He cannot lose one of them without impairing himself. The devil hath been plucking and hewing but he was never yet able to break of the weakest Branch.

6 Excel. 6. *Christ is a Vine whose fruit feeds the soul.* Other vines they only bring forth fruit for the body. The outward man is cheered

and nourished by the grape, and by the liquor of the grape. But now Christ is a Vine whose fruits are for the soul. Wine for the conscience, for the soul, comes out of the fruit of this Vine. When the heart is cold by reason of inward feares, this Wine warms it; when the heart is heated by reason of violent temptations, this Wine will cool it; when the soul is ready to die, this Wine will revive it.

7. *Christ is a Vine whose fruits never surfet.* The fruit of all material vines, if it be taken immoderately, breeds distempers and sicknesses. *Noah* drank of the wine of his vineyard and was drunk, *Gen.* 9.21. Many bereave themselves of their health and of their wits too, by the excessive use of the fruit of the vine; we have too many examples of this. But the fruits of this mystical vine have no surfetting quality. A man cannot take too much of them. *Eat O friends, drink, yea drink abundantly O beloved,* Cant. 5.1. The sickness and the death of the soul ariseth not from the immoderate using, but from the refusing of the fruits of this Vine. 7 *Excel.*

8. *A Vine that never casts any of his fruits.* He brings all his fruits to perfection. 8 *Excel.*

The Uses of this Point. 1 *Use.*

1. *This may help us to understand that speech of Christ,* when he saith, *This is my body, and my flesh is meat indeed, &c.* John 6.53,54,55. The Papists understand it in a proper sense, as if the bread were changed into the substance of his body, *&c.* They are angry with the Protestants because they will not believe it. Amongst many reasons which overthrow that fond interpretation, this and such like other figurative speeches may help us to understand that. Christ sometimes calls himself the light, sometimes the door, and here the vine; not as if he were substantially changed into these things, but to shew the spiritual resemblance which is between him and these corporal things. Why there should be any more change of substance, when Christ saith, *This is my body,* then when Christ saith, *I am the door, I am the vine,* I cannot see, but God hath upon the blind Papists fulfilled that threatning, 2 *Thes.* 2. 11, 12. Had not God judicially blinded their hearts, such irrational and antiscriptural opinions would never be believed.

Use 2. 2. *See the excellency and necessity of Christ.* All these comparisons are but to convince our carnal soules of Christs transcendent excellency. Christ hath in a spiritual sense all the good properties of the vine, and of all the fruits of the vine. He hath all the excellencies of wine. I name four.

The good properties of Wine that are to be found in Christ.

(1) *Wine nourisheth.* It helps digestion. Christ is a great nourisher, the soul would decay and dwindle to nothing, if Christ did not continually nourish it and feed it.

1.

(2) *Wine is a comforter,* Psal. 104. 15. Jesus Christ is the great comforter of the soul. When the soul droops and languisheth, when it's cast down and dejected, the love and presence of Christ doth cheer it again, *Psal.* 21. 6. *David* confesseth it in *Psal.* 23. 3. *He restoreth my soul.* Jesus Christ is the souls Restorer.

2.

3. (3) *Wine emboldneth.* Being a spiritual creature it doth raise the spirits, and being moderately used, puts courage into the fearful. Jesus Christ doth embolden the soul. His presence and his grace fills the soul with a holy courage; he that was fearful, dares now speak for God, and act for God; the very tidings of Christs coming expels fear from the hearts of his people, *Esa.* 35. 3,4. There is no true valour in the soul till Christ be there. All the souls confidence is built on Christ, and on Christ alone. We have no boldness in prayer, no boldness in approaching to God in any Ordinance, but is communicated by, and from Jesus Christ, *Heb.* 10. 19.

4. (4) *Wine is healing.* Some kind of Wines are prescribed for the healing of inward distempers, *&c.* The *Samaritan* poured oyl and wine, *Luke* 10. 34. Christ is a great healer, he heals broken hearts, and wounded spirits, and all inward distempers whatsoever. There is no health in the soul till Christ be there. *Unto you that fear my Name, shall the Sun of righteousness arise with healing in his wings,* Mal. 4. 2. Christ is that tree of life whose leaves are for the healing of the Nations, *Rev.* 22. 2. Christ is an excellent and precious person. Never look upon the Vine, never see the fruit of the Vine, but meditate on Jesus Christ.

John

John 15. 5.

Ye are the Branches.

SERM. XV.

I Go on to the description of believers in reference to Christ, as it is laid down in these words, *Ye are the Branches.* The Observation will be this, *viz.*

Doct. *That all true Believers are spiritual Branches ingrafted into Jesus Christ.* Jesus Christ is the Royal Stock, and all Believers are mystical branches of this Stock. The Scripture asserts this priviledge in many places, *Rom.* 6. 5. *If we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection*, σύμφυτοι γεγόναμεν. Christ is there compared to the Root, and Believers to the Branches or Cions that grow on this Root. *Erasmus* therefore translates it very fitly, *Insitivi*, ingrafted or implanted. The Apostle sets down this mystery under another apt similitude of the foundation-stone of a house, and the superstructory stones, *Eph.* 2. 20, 21. Christ is compared to the foundation, and the believers to stones built upon that foundation. *Ye are built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone, in whom the whole building fitly framed together groweth unto an holy temple in the Lord.* There are two ways of being branches of Christ. The one is *by external profession only.* In this respect, all that are members of the visible Church are branches of Christ. Thus the Apostle saith, that all the Gentiles, when they were called into the Church by the preaching of the Gospel, were grafted into Christ, *Rom.* 11. 17. the Metaphor is often used in that Chapter. This is not that ingrafting which I shall now handle. For though it be an honour and priviledge to be a branch of Christ in this general way, yet is it not a saving priviledge. A man may be a branch of Christ in this respect, and yet at last be cut off and burned. So our Saviour saith in the verse after the Text. The other way of being grafted or made a branch of Christ, is *by the*

Doct.

Two ways of being branches of Christ. 1 Way.

2 Way.

the grace of union. Thus all true believers, and onely true believers, are made branches. This is that which the Apostle elsewhere calls *being members of Christ*, Eph. 5. 30. and *uniting to Christ*, Joh. 6. 56. and *putting on Christ*, Gal. 3. 27. That they are made *Branches* of Christ, besides these testimonies of Scripture, it will appear from the Sacraments, both of *Baptism* and the *Supper*. This is the plain language of both the Sacraments.

That all believers are made branches of Christ.

1. *Baptism speaks it.* It is the seal and sign of this ingraffing. This is clear from two Texts before cited; the one *Rom.* 6. 5. *If we have been planted together into the likeness of his death.* How is that? see verse before. *We are buried with him by Baptism unto death.* The other is, *Gal.* 3. 27. *As many of you as have been baptized into Christ, have put on Christ.* Not as if all baptized persons were really made branches, but because this is sealed in Baptism as the priviledge of all believers. They are as certainly made branches of Christ invisibly and mystically, as all that are baptized, are made members of the Church visibly and externally.

1.

2. *The Supper of the Lord doth also speak it.* Our eating and drinking of Christ Sacramentally, is a seal & pledge of our being ingrafted into him spiritually. This is clear from that Text I cited before, *Joh.* 6. 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* We are therefore nourished by his flesh and blood, because we are united to his body. In the handling of this Doctrine two things are to be opened by way of Explication.

2.

1. *How we are made Branches of Christ.*
2. *What benefit we have by being so.*

1 How men are made branches of Christ.

For the first, How men are made Branches of Christ. There are three things which concur to this work of the soules ingraffing into Christ. The Word of God, the Spirit of God, Justifying Faith.

Three things concur to this Ingraffing.

1. *The Word of God.* The Word preached is the ordinary and common mediate instrument, whereby this great work is wrought. By this Word is the soul first cut off from the wild stock of corrupt nature, and planted into the true Olive-tree, or Vine, Jesus Christ. Hence the work of planting is in Scripture attributed to the Ministers of the Gospel, 1 Cor. 3. 6,7. *I have planted,*

1.

ed, saith the Apostle, *Apollo watered*. God indeed is the great Planter. So *v.* 1. of this Chapter. *I am the true Vine, and my Father is the Husbandman.* He is the Master-planter, the Ministers are subordinate planters; *We are labourers together with God*, 1 Cor. 3 9. They are so called, because by the Word preached this great work is done. This the Prophet affirmes, *Esay* 61. 1,2,3. *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach Christ; that they might be called trees of righteousness, the planting of the Lord.*. These mystical trees are Gods planting; but the instrument whereby they are made such trees, is the Word preached. Hence the Word is called the incorruptible seed of Regeneration, 1 *Pet.* 1. 23. As all the Trees and Plants in the first Creation were set, and sprung up by the Word of God, *Gen.* 1. 11, 12. So are all these mystical branches ingraffed by the Ministerial Word.

2. *The Spirit of God.* The Holy Ghost is the immediate Instrument whereby the soul is ingraffed. It is the Spirit which gives efficacy to the Word, both to cut off the soul from the stock of nature, and to implant it into the stock of grace. The Word would never be able to tear off any person from his first root, if it were not edged and strengthened by the Spirit of God. The Scripture calleth the Holy Ghost the finger of God, *Luke* 11. 20. compared with *Mat.* 12 28. He is so called, as for other reasons, so for this, because he is the immediate instrument whereby God works in the hearts of his creatures. Particularly for this work of ingraffing the soul into Christ, the Holy Ghost is affirmed to be the immediate instrument, 1 *Cor.* 12. 13. *By one Spirit are we all baptized into one body, &c. and have been all made to drink into one spirit.* And again, *Eph.* 2. 21, 22. where the Apostle speaking of this great mystery under another resemblance, saith, that *in Christ we are builded an habitation of God through the Spirit.* The same Spirit which builds us upon Christ into one Temple, doth ingraffe us into Christ as one vine. 2. 3.

3. *Faith.* This is the immediate instrumental cause on mans part. Faith is an uniting grace, it knits the soul to Christ, and Christ to the soul. Faith is an incorporating grace, it doth as it were embody the soul into Christ, making it one with Christ, and Christ with it. This is that which the Apostle saith, 1 *Pet.* 2. 4, 5. *To whom coming as to a lively stone*, &c. *Ye also are built up as lively stones*, &c. Two things are observable in that Text.

First, that the Saints are built up together upon Christ the foundation-stone, an holy house to God.

Secondly, how Christ and they are cemented together into one building; this is by beleeving, set out by the expression of coming, which is used ordinarily for beleeving, as *Mat.* 11. 28. The Spirit of God first works faith in the heart of a person through the Word, and then the soule is by the Spirit through faith ingraffed into Christ, and made a lively branch.

2 What benefits the soul hath by being a branch of Christ.

For the second particular, What advantage the soul hath by being a branch of Christ, I shall here follow the Metaphor. Such advantages as the branch hath by being ingraffed into the Stock, such hath a believer in a spiritual sense by being ingraffed into Christ. I name these five.

1 *Benefit.*

1. *Spiritual supportation.* The branch hath this benefit from the Stock into which it is ingraffed, that it is born up and supported by it. The branch doth not bear the vine, nor doth it bear it self, but is born of the vine. A believer hath supportation from Jesus Christ. We stand on Christs legs, not on our own. *I can do all things* (saith the Apostle) *through Christ that strengthneth me*, Phil. 4 13. The strength of the branch is in the vine; so is the strength of a believer in Christ. *Who is this that cometh out of the Wildernesse leaning on her beloved!* Cant. 8.5. *I laid me down and slept* (saith *David*) *I awaked, for the Lord sustained me.* Many blasts passe over a beleever, many violent concussions and shakings is he exposed unto, partly by reason of sin, partly by temptations from the Devil, from men; in all these shakings he hath sustentation from Christ into whom he is implanted. *My grace* (saith Christ to *Paul*) *shall be sufficient for thee; for my strength is made perfect in weaknes*, in 2 *Cor.* 12. 9 A believer may with confidence go to Christ, and pray for support in his weaknesses. A believer may go to Christ and challenge support. Christ would never have made thee a branch, if he had not intended to support and strengthen thee, *Esay* 41. 10. there are repeated promises of sustentation. *I will strengthen thee, I will help thee, I will uphold thee.* In doing, in suffering, in dying is a beleever supported by Christ. A belever never wants support; but when either through pride he will not have it, or through slothfulnes he will not seek it from Jesus Christ.

2 *Benefit.*

2. *Spiritual nourishment.* The branch doth not give nourishment to the Stock, nor doth it nourish it self, but it receives nourishment

riſhment from the ſtock. A believer hath nouriſhment from Jeſus Chriſt. The root feeds the branch; it conveys its ſap to each branch, whether it be great or little, whether it be nearer the root, or at a farther diſtance from it. Chriſt conveys proper nouriſhment to every beleever. The Apoſtle ſpeaks of this, *Col.* 2. 19. The whole body from Chriſt by joynts and bands hath nouriſhment miniſtred; the Ordinances are the joynts and bands by which nouriſhment is carried, but Chriſt is the great treaſury from whence it is carried. He nouriſhes Faith, he feeds Hope, he nouriſheth Love, *&c. Of his fulneſs have we all received, and grace for grace*, John 1. 16. Every grace a beleever hath, would dye and wither, if it did not receive dayly nouriſhment from Jeſus Chriſt.

3. *Spiritual increaſe.* The branch receives its augmentation from the vine The graff when it's firſt implanted, is very ſmall, a child may break it with one of his fingers: but by abiding in the ſtock, it grows till it come to perfection. All a believers increaſe is from Jeſus Chriſt. 'Tis by and through him that we grow from infancy to a perfect man. Two Texts of Scripture do fully ſet out this benefit of our implantation: The one is, *Col.* 2.19. *In him the whole body having nouriſhment miniſtred, increaſeth with the increaſe of God.* The other is, *Eph.* 4.16. where the Apoſtle tells us, that by and from Chriſt the *whole body being fitly joyned together, and compacted by that which every part ſupplieth, maketh increaſe of the body.* That their knowledge is ſtronger then it was at firſt, that the habits of grace are ſtrengthened, *&c.* This is by vertue of their implantation into the vine. Chriſt is the believers breaſt; the beleever by ſucking at the breaſt grows from a child to a young man, from a young man to an old man in Chriſt. 3 *Benefit.*

4. *Spiritual fructification.* The fruitfulneſſe of the branch is from the fulneſſe of the Root. The Stock ſends out its ſap to every branch, and ſo every branch buds, and bloſſoms, and brings forth fruit. A beleevers ſpiritual fruitfulneſſe is from Jeſus Chriſt; Chriſt ſends out his ſap and fatneſſe to him, and then he doth, according to his kind, bud, and bloſſome, and bring forth fruits in his ſeaſon. This is that which follows immediately after the Text. *He that abideth in me, and I in him, the ſame bringeth forth much fruit, for without me ye can do nothing.* 'Tis χωρὶς ἐμοῦ, ſeparated from me ye can do nothing. *David*, Pſal. 1. 3. tells 4 *Benefit.*

us from whence our fruits ſpring, namely from our implantation. *He ſhall be like a tree planted by the Rivers of water, which bringeth forth his fruit in his ſeaſon.* So *Pſal.* 92. 13, 14. *Thoſe that be planted in the houſe of the Lord ſhall flouriſh in the Courts of our God. They ſhall ſtill bring forth fruit in old age, &c.* This preheminencie theſe myſtical trees have of the natural. Old age makes the natural tree barren; but it makes the myſtical tree the more fruitfull. Conſider what God ſaith to his people, *Hoſ.* 14. 8. *From me is thy fruit found.* This the Church acknowledgeth, when ſhe calleth them Chriſts fruits, *Cant.* 4. 16. They are borne by the Church, but they are produced by Chriſt. They are the Churches fruits in regard of benefit, but they are Chriſts fruit in regard of production. The Creation, the Preſervation, the ripening of them are from Chriſt. They are our fruits in regard of Inhæſion, but they are Chriſts fruits in regard of Procreation. That Chriſtian is either blinded with ignorance, or filled with malice, or ſwelled with pride, who will not acknowledge his ſpiritual fructification to be from Chriſt.

§ *Benefit* 5. *Spiritual fellowſhip.* The Branch by virtue of its ingraffing into the ſtock, hath fellowſhip with the ſtock, it doth partake of all the good of the ſtock. A beleever by virtue of his implantation into Chriſt hath ſpiritual fellowſhip with JeſusChriſt in all his good things. *God is faithfull* (ſaith the Apoſtle) *by whom ye are called into the fellowſhip of his Son Jeſus Chriſt,* 1 Cor. 1. 9. He that is a Branch of Chriſt is ſpiritually married to Chriſt. *Hoſ.* 2. 19, 20. *I will betroth thee unto me for ever, in righteouſneſſe, in judgement, in loving-kindneſs, in mercies and in faithfullneſs.* Marriage gives the wife an intereſt in all the good things of her husband. His honours, his riches, his relations are now related to her. Her name is ſet upon all the goods which are marked with her husbands name; Where he is *Caius* ſhe is *Caia*; where he is Maſter, ſhe is Miſtreſs. By our implantation into Chriſt, all his poſſeſſions are ours. His honours are ours, we are called by his name; He Chriſt, we Chriſtians. His riches are ours, his relations are ours; *I aſcend to my Father, and your Father; to my God, and your God*; John 20. 17. Hereby, 1. We communicate with Chriſt in his death, *Rom.* 6. 5. All the fruits of his death are ours, only by reaſon of our ingraffing into him. 2. Hereby alſo we communicate with Chriſt in the fruits of his reſurrection, *Rom.* 6.

5. *We*

5. *We ſhall alſo be in the likeneſſe of his Reſurrection.* Hereby, 3; We have communion with him in his life, *Rom.* 6 8. *If we be dead with Chriſt, we believe that we ſhall alſo live with him.* He will be for ever unto us a ſpring of ſpiritual life. *Becauſe I live ye ſhall live alſo,* John 14. 19. Herein do theſe ſpiritual Branches differ from the natural: a natural branch may die, though the Root live; but a ſpiritual Branch of Chriſt, can never die while there is life in Chriſt his Root. Hereby, 4. Do we participate of the Spirit of Chriſt; the Spirit of Chriſt is ours, becauſe we are Branches of Chriſt, in 1 *Cor.* 6. 17. *He that is joined unto the Lord, is one Spirit.* Conſider but one Text, which doth fully ſhew our ſpiritual fellowſhip from this very ground. 'Tis 1 *Cor* 1. 30. *Of him are ye in Chriſt Jeſus, &c.* There are three things in this Text.

Firſt, that beleevers are in Chriſt,

Secondly, that their being in Chriſt is from Gods Donation, *Of him are ye in Chriſt.*

Thirdly that by vertue of their intereſt in Chriſt it is, that they come to have fellowſhip with Chriſt; he is to them wiſdome, &c. becauſe they are in him. He is their wiſdom, as he hath revealed ſalvation to them, as he guides them in the way of ſalvation. He is their righteouſneſſe, as he hath perfectly obeyed the Law commanding, and as he hath fully ſatisfied the Law condemning. He is Sanctification to them, as he hath given them his Spirit to renue them by regeneration; and he is their Redemption, as he ſhall raiſe them up at the laſt day, and glorifie them. Thus much for Explication.

The Uſes of this Point are of three ſorts.

1. Information.
2. Exhortation.
3. Conſolation.

1 *Uſe of Inf.*

1. For Information.

1. *We may learn from this Metaphor, the nature of the union that is between Chriſt and beleevers.* The Doctrine of our ſpiritual union with Chriſt, is a ſtupendious myſtery, therefore the HolyGhoſt makes uſe of natural ſimilitudes to ſet it forth. Among others he makes uſe of this of the Vine and Branches. Which tea-

1 *Infer.* Three properties of the myſtical union.

teacheth us three properties of this Union.

(1) *That it is a real union.* The Branches and the Vine are not united appearingly, but truly. Christ and a beleever are united not imaginarily, but really. Though it be an invisible union to the eye of sense, yet it is visible to the eye of faith. Though it be a spiritual union, yet it is a true union. Hence it is that the Name of Christ is communicated to all his members, 1 *Cor*, 12. 12. *so also is Christ.* Not Christ personal, but Christ mystical. If the union were not in reality, Jesus Christ would never impart his name to any of them.

(1) *That it is a very strict union.* The union between the Vine & Branches, is not a loose union; but a close union by vertue of this union they are made one tree. The union between Christ & a beleever is a very close union. They are not united together as a wooden legg is united to the body, only by external bands and ligaments; but as the natural legg is united to the body by inward bands, by those influences of Spirits, Animal and Vital, which descend from the Head to the members. The beleever is not tied to Christ only by the band of an outward profession, but made one with Christ by a real incorporation. Christ and the beleever are made one not by mixture, as water and wine are made one; but by marriage, as the husband and wife are made one. Next to the union of the three persons in one nature, and the union of the two natures of Christ in one person, this spiritual union between Christ and the beleever is the most glorious.

3. (3) *That it is an union wrought by God, not by us.* What doth the Branch contribute to its union with the Root? What do we contribute to our union with Christ? We neither cut off our selves nor graff in our selves. Man is passive in his first conversion. *Eph.* 2. 10 *αὐτοῦ ποίημα.* This is the first Inference.

2 *Infer:* 2. *We may from hence learn the high descent of true beleevers.* They are of a very eminent extraction. However they be mean in regard of their natural birth, yet in respect of their spiritual birth they are nobly descended. They are the off-spring of the great family of heaven. See what the Apostle saith of them, 1 *Pet.* 2. 9. *γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν.* What Heraldry is comparable to this! They are buds of the celestial Vine. They are Branches of Christ, and by vertue of their union with Christ they come to be made one both with the Father, and the Holy Ghost, *John* 17. 21. *That they*

may

may be all one with us. They are of the blood royal of heaven. They are of kin to all the persons of the sacred Trinity. 'Tis an honour which the Angels of Heaven are not advanced unto. To which of the Angels said Christ at any time, *I am the Vine ye are the Branches?* Though they be above us in regard of their nature yet are we above them in regard of our union. True Saints are not contemptible persons: whatever they be as men, yet as Saints as new men, they are better descended then the best born of the Sons of men. This is the second Inference.

2. *For Exhortation.* I shall direct it first to them that are Branches, Secondly, to all others that grow upon their first stock. 2 *Use of Exh.*

1. *To the branches of Christ.* I have from this Doctrine these five things to commend to them, which I would intreat them to lay to heart. 1 To the Branches of Christ

(1) *That they would be very thankfull for this great priviledge.* Blesse the Lord that hath made you branches. Ye are not branches by your natural birth but ye are made branches by your spiritual birth, There is this difference between the natural branches and the mystical. The natural branch is ordinarily better then the stock into which it is ingraffed. Your Gardiners, if they can but get a good graff, they care not much how mean the root be. A crab-tree is good enough to graff upon; but here it is quite contrary: the Stock is better than the Branches. The best of us by nature are wilde vines, as the Apostle saith of the Gentiles, *Rom.* 11. 24. We were cut out of the Olive-tree which is wilde by nature; the more cause have we to admire the goodness of God the great Husbandman, that such crabbed, sowr, knotty, crooked branches as we were by nature, should be implanted into such a sweet, glorious, honourable root as Christ is, *behold here* (as the Apostle saith concerning the implanting of the Gentiles) *the goodness of God*, Rom. 11. 22. Our visible external implantation is a very great mercy, our spiritual implantation far greater. We were made Branches of Christ. 1 *Duty.*

When we were by nature very unfit;

When we were very unwilling; And

When others as good as the best of us, were passed by, and suffered still to grow on the sowr stock of nature. Blesse God for your rooting in Christ; your rooting in him is the ground of all other blessings. This is the first. And then,

(2) *That they would be fruitful.* The Scripture calls frequently 2 *Duty.*

for

for plentifulneſſe of fruit from the Saints of God, *Phil.* 1. 11. he would have us to be filled with the fruits of Righteouſneſs. Great reaſon there is why it ſhould be ſo. We are ingraffed into a fruitful vine; God may well expect we ſhould be fruitful branches. Read what the Prophet ſpeaks by way of prediction concerning this very thing, *Ezek.* 47. 12. *By the river ſhall grow all trees for meat, &c.* We ſhould be careful to fulfil this Prophecy. God may repent that ever he made us branches of ſuch a Stock, if we be not very fruitful branches. We may well queſtion our implantation, if we be not fruitful. Herein is the excellency of the myſtical branches, that they are not any of them barren. A beleevers fruitfulneſs doth greatly honour God the Husbandman, and Chriſt the Vine; but his unfruitfulneſſe diſhonours both, *Joh.* 15.8. *Herein is my heavenly Father glorified, that ye bring forth much fruit, &c.* Fruitfulneſſe doth diſtinguiſh between the nominal Diſciple, aud the real Diſciple. He that is a Diſciple indeed, is a fruitful Diſciple. We are therefore made branches, that we may be fruitful. Of all branches the Vine-branch is good for nothing if it be not fruitful. I beſeech you be fruitful. Let the fulneſſe of the Root appear in the fruitfulneſſe of the Branches. And be ſure of this, that ye bring forth the fruits of the Stock. Here is another difference between the natural branch and the myſtical. The natural branch brings forth its own fruits; not the fruits of the Stock into which it is ingraffed, but the fruits of its own kind: But the myſtical branch muſt bring forth the fruits of the Root, the fruits of Chriſt, his meekneſſe, his patience, his heavenlyneſſe, *&c.* The end of this and all other priviledges is our fruitfulneſſe. So the Apoſtle tells us, 1 *Pet.* 2. 9. *Ye are a choſen generation, &c.* To what end? *That ye ſhould ſhew forth the vertues of him that called you out of darkneſs into his marvellous light.* This is the Second. And then

3 *Duty.* 3. *That they would be very holy.* Take heed of wickedneſſe you that are the branches of Chriſt. Mean and ſordid employment is not fit for perſons that are of noble or royal deſcent. Sin is an unmeet employment for a branch of Chriſt. *Holineſſe becometh thy houſe O Lord for ever,* Pſal. 93.5. The Apoſtle preſſeth it from this very Doctrine, 1 *Cor.* 6.15. *Shall I take the members of Chriſt, and make them the members of an harlot? God forbid.* For a branch of Chriſt to lye, or cheat, or defraud, how unſeemly! For ſhame let it not be ſo. *He that is born of God ſinneth not,*

1 John

1 John 3. 9. *He that abideth in him sinneth not*, ver. 6. He sinneth not that unpardonable sin; he committeth no sin as others do, with delight, with allowance, with deliberation, *&c.* Either disown sin, or disown to be branches of Christ. When Satan tempts you, when the flesh stirs you up to sin, say to them, and say with resolution of spirit, such dishonourable employment is very unfit for him who is a branch of Christ. Let them that are branches of the Devil, do the Devils work; but let them that are branches of Christ, do the work of Christ. *He that saith he abideth in Christ, ought himself so to walk, even as he walked*, 1 John 2. 6. And then

(4) *That they would acknowledge their whole dependance to be on Christ.* The branch doth not depend upon it self, but upon the Vine. All a believers dependance should be on Christ. 4 Duty. How believers depend on Christ.

1. *On him we depend in point of fruition.* God hath laid up all that ever we shall have in Christ: All that the branches receive, they receive from the root. All the good which a believer shall have, it is from Christ. *Out of his fulnesse have we all received*, John 1. 16. And then 1.

2. *On him we depend in point of action.* As the good we receive is from him, so all the good we do is done by him; he is the spring of all our good, both in a Passive sense, and in an Active sense, *Without me ye can do nothing*, John 15. 5. It is very unseemly, and very incongruous for a branch of Christ to deny his dependance on the root, either by Word or action. To expect any thing but from and through Christ, to go about to do any thing without power derived from Christ, is to deny our dependance on him. And he that denies his dependance on him, shall have no benefit by him. *Christ in you the hope of glory*, Col. 1. 27. He that will have either glory or grace any other way then through Christ, shall certainly come short both of grace and glory. He that will undertake to perform any action, to encounter any temptation without actual rolling himself on Christ, shall find the action too hard, the temptation too strong for him to encounter. A Christian may do all things when Christ doth strengthen him, but he can do nothing until Christ enable him. 'Tis a dangerous thing not to depend on Christ. These two inconveniences follow upon it. 2. Two inconveniences of not owning dependance on Christ.

First, *He that doth not acknowledge his dependance on Christ for*

what he doth, will not give Christ the glory of what he doth. And what Sacriledge is it to rob Christ of his glory? And then

2. Secondly, *He that will not acknowledge his dependance on Christ doth stop up the current of the grace of Christ to himself.* If we withhold our acknowledgments, Christ will with-hold his outflowings. Let this perswade all Christians to own their dependance on Christ. And then

5 *Duty.* (5) *Strengthen your union with Christ more and more.* Grow farther and farther into Christ. The Apostle speaks of growing up into Christ, *Eph.* 4.15. A believer, as soon as ever he is implanted, is inseparably united; but yet the union may be strengthened. As the tree shoots up in height; so the root growes downward in depth; and every branch, the longer it growes in the stock, the more firmly it is united. A beleever must get faster and faster hold on Christ every day. He must strengthen his faith in Christ dayly. As our faith is strengthned, so is our union with Christ strengthened. The Apostle tells us this in that *Col.* 2. 6,7. *As ye have received Christ Jesus the Lord; so walk ye in him, rooted and built up in him, and stablished in the faith.* As our faith is stablished, so is our union stablished. Every Sermon, every Prayer, every Sacrament should cause us sink deeper and deeper into Christ. Thus for the Exhortation as it respects them that are branches of Christ.

1 To them that are not branches. 2. *To them that are not Branches.* That they would endeavour to be implanted. I know a Christian is meerly passive in his first conversion; the grace of conversion is preventing grace, yet something may be done. The Word of God, I told you, is the mediate instrument of our Implantation. Wait constantly on this Word; when ye come to it, lift up your hearts to God, and get others to joyn with you, that God would cut you off from the stock of the wild vine, and implant you into Christ: Sigh after Christ; when Christ lays hold on you by his Spirit to cut you off, do not resist. Cut your selves off from sinful acts, and God may cut you off from a sinful root. This is the second Use of Exhortation.

3 Use of Consolation. 3. *For Consolation.* This Doctrine that we are branches of Christ affords many branches of comfort. There are four springs of consolation to believers, arising from four priviledges, which redound to them from this relation they stand in to Christ. As

1. *Surely*

1. *Surely Christ will be very sensible of all the wrongs which are done you.* They come very near to Jesus Christ, that lay violent hands upon his branches. There is sympathy between the Root and the branches. There is sympathy between Christ and beleevers, *Saul, Saul, why persecutest thou me?* Act. 9. 4. He that hacks and hews the branches, is injurious to the Stock that beares them. He that hews and hacks at a believer, doth hew at Christ who is the Root of a beleever. And 1 Comfort.

2. *Surely Christ will receive you under all decayings and dyings.* Beleevers, these mystical branches have their winters as well as the natural branches. They lose their verdure and greenesse sometimes through sin, as other trees do. Well, here is your comfort, Christ your Stock will send out his sap, he will by the communications of his influences restore you to your lustre and greenesse again: He will cause a fresh and beautiful Spring to succeed a drooping Winter: He will make you fresh and gay after all your spiritual witherings and failings. The Root owes this to the branch, to revive it, to convey sap to it. Jesus Christ having undertaken this work and office, to be the Churches Stock, doth owe this to every beleever, to communicate sap & moisture to him. God hath put fulnesse into him, that he might send out to all the branches. *David* had once lost his greenesse; *Peter* was fouly withered; many other Saints have languished; but Christ hath sent out his moisture and revived them again. *He restoreth my soul* (saith *David*) *and leadeth me in the paths of righteousnes for his Names sake*, Psal. 23.3. A branch of Christ may promise to himself that he shall have spiritual restorings from Christ after spiritual languishings. Christ may for a time let his branches wither, but he will not let them die. And then 2 Comfort.

3. *Surely Christ will bear thee up in all shakings.* Beleevers meet with many sore tempests in this world, they have stormes and earthquakes, fightings without, and feares within. Jesus Christ will not suffer you to be broken off by any of these storms. In this, the mystical branches exceed all the natural. They may be broken off from the Stock, but those cannot. You have seen sometimes strong armes of mighty trees broken off by strong winds, mighty thunders, *&c.* But let it lighten and thunder never so violently, Christ will secure these branches; Once a branch, and ever a branch. *Simon, Simon, Satan hath desired to sift thee, &c.* Luke 22.32. He that will pluck off a branch, must 3 Comfort.

first pluck up the root. While the Stock hath strength to bear the branches, they shall be born up; onely two things the Branches must be careful of.

1. *They must importune Christ by their prayers* They must beg of him what they want, and he will bestow what he hath promised. Jesus Christ cannot deny importunate prayer.

2. *They must clasp about him by faith.* Faith is the souls mouth that sucks nourishment from Jesus Christ. A hand of faith will fetch any thing from Jesus Christ. And then

4 Comfort. 4. *Surely Christ will transplant you to himself in glory.* Christ is a Root of glory as well as of grace. We are implanted into Christ in grace, in order to our implantation into glory. *Hereby we are made meet to be partakers of the inheritance of the Saints in light*, Col. 1.12. He that is in Christ by grace, shall be with Christ in glory, *Col.* 3.4.

LUKE 1.69.

Hath raised up an horn of salvation.

XVI. SERM. THese words are a part of that holy Song or Prophecy which was uttered by *Zacharias* the Father of *John Baptist*, after the use of his speech was restored to him. God was pleased to deprive him of the use of his speech for a time, that he might correct him for his unbelief, as you read, *v.* 20. of this chapter. The occasion was this: An Angel of the Lord is sent to him, as he was burning incense in the Temple, to inform him that his Wife *Elizabeth* should conceive and bear him a son, *v.* 13. *Zacharias* knowing that both himself and his wife were now so old, that according to the ordinary course of nature they could not expect seed, doth in an unbelieving manner desire a sign from the Angel, *v.* 18. The Angel gives him a sign, which was not onely a sign, but inflicted upon him as a punishment, *Thou shalt be dumb, and not able to speak*, ver. 20. The child being born and circumcised

cised on the eighth day, according to the Law, God remembers his servant, and opens his mouth, which had been now so long shut, *v.* 64. His speech being restored, God fills his heart with the Spirit of Prophecy, by vertue of which he utters this prediction, which begins *verse* 68. and continues to *verse* 80. This Prophecy hath two parts, besides the Preface or Introduction.

1. That that concerns Christ, *v.* 68. to *v.* 76.
2. That that concerns *John*, *v.* 76. to *v.* 80.

(1) Concerning Christ, there are two things uttered.

1. He blesses God for the Mission of Christ, *v.* 68. *Blessed be the Lord God of Israel, for he hath visited his people,*

2. He shews the benefit the Elect have by this sending of Christ This is two-fold.

First, *Redemption.* This is amplified by many words which signifie one and the same thing. *He hath redeemed his people, he hath raised up a horn of salvation,* &c.

Secondly, *Sanctification.* This is set down, *v.* 74,75. *That he would grant us, that being delivered, &c. We might serve him without fear in holiness and righteousness, &c.*

(2) Concerning *John* there are likewise two things Prophecied.

1. The nature of his Office; He should be an extraordinary Prophet, *v.* 76.

2. The work of this Prophet; with the successe he should have in his work, *v.* 76,77. *Thou shalt go before the face of the Lord to prepare his way, &c.* God that had raised him in an extraordinary manner, would blesse him with more then ordinary successe, *Many of the children of Israel shall he turn unto the Lord his God,* as the Angel had told him, *v.* 16.

The words which I have read, are a part of that Prophecy which is uttered concerning Christ. They are a glorious Title which *Zachary* gives him before he was born. *A horn of salvation.* From which title we gather this Note.

Doct. Doct *That Jesus Christ is a horn of salvation to the Elect.* God hath raised him up for this very purpose, to be unto his Elect an horn of salvation. *God hath raised up* (saith he) ἤγειρεν, he was not yet raised, but the time now drew neer; God had promised it. Faith looks on what God hath promised, as a thing already done. And then this phrase [*In the house of his servant*

David] is added, to shew the accomplishment of the promise of Christ made to *David*. God had often promised *David*, that he would raise up one out of his loyns to sit upon his Throne, and that his Kingdom in Christ should be a perpetual Kingdom, *Jer.* 23.5. *Jer.* 30.9. Now at this time the Kingdom of *David* was even cast down, the Scepter was even departed from *Judah*; the promises of God made to *David* seemed now to fail, his Kingdom was even broken, therefore is Christ said here to be raised in the house of *David*, because in Christ the Tabernacle of *David* was raised up, which was even fallen, according to that Prophecy, *Amos* 9.11. And therefore Christ is called also the horn of *David*, Psal. 132.17. because he was raised up to fulfill the promise made to *David*, for the perpetuation of his Kingdom. And he is called *the horn of the house of Israel*, Ezek. 29.21. 'Tis a Prophecy of Christ, as Interpreters generally agree. *Jesus Christ is to his Elect a horn of salvation.*

In the opening of this, three things are to be explained.

1. What salvation is here meant.
2. Why Christ is called a horn of salvation.
3. How he comes to be a horn of salvation to the Elect, to deliver them.

1 What salvation here meant.

Christ is salvation, { 1. Privatively. 2. Positively.

Christ is salvation; *Privatively* in three respects.

1. He is salvation Privatively, in three respects.
   1. In respect of sin.
   2. In respect of Satan.
   3. In respect of men.

1 *Respect*

1. *In respect of sin.* Sin is a thing which doth much endanger the soules of the Elect. 'Tis indeed the onely great endangerer. Neither the Devil nor men could endanger them, if it were not for sins which betray them into the hands of both. There are three things in sinne from which the Elect need to be saved.

Three things in sin from which the Elect need to be saved.

(1) *The guilt of sin.* Guilt is the obligation of the sinner to deserved punishment. This doth every sin expose the sinner unto,

1.

Lev.

Lev. 5. 1, 2, 3, 4. Now Jesus Christ is salvation to them in respect of this. He hath taken all their guilt upon himself, and so freed them from it, so that though there be upon them simple guilt, yet none that shall for ever redound upon the person. The Apostle speaks of this salvation, *Tit.* 2. 14. *He gave himself for us, that he might redeem us from all iniquity.* This is that which the Angel tells *Joseph* from the Interpretation of his name, *Mat.* 1. 21. He saves them from their sin, by being made sin for them, as the Apostle speaks, 2 *Cor.* 5. 21. From hence is the justification of our persons in Gods sight.

(2) *The Dominion of sin.* The Dominion of sin is the soveraignty and command which sin exerciseth over all men by nature. Hence it is that they are called δοῦλοι τῆς ἁμαρτίας. The Apostle useth this expression, *Rom.* 6. 16, 17. *To whom ye yeild your selves servants to obey, his servants ye are to whom ye obey, &c.* Now Christ is a horn of salvation to them in this respect, for he doth by the communication of his Spirit undermine and abolish the Lordly dominion of sin, and by the infusion of grace, and the communication of the Divine nature to them, cause them to become the servants of righteousnesse. Of this the Apostle speaks, *Rom.* 6. 18. *Being made free from sin, ye became the servants of righteousnesse.* This is the work of Sanctification. Of this the Apostle speaks, *Tit.* 2. 14. *Who gave himself for us, that he might purifie us unto himself, &c.* Christ takes off the yoke of sin, and puts on the neck the yoke of grace. This the Apostle fully expresses, *Rom.* 8. 2. *The Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death.* 2.

(3) *The condemnation of sin.* The wages of sin is damnation, *Rom.* 6 *ult.* Jesus Christ is a horn of salvation to his Elect from this also; for he hath trod the wine-presse of his Fathers anger, and suffered the whole punishment of their sins for them. Of this the Apostle speaks, in 1 *Pet.* 2. 24. *Who his own self bare our sins in his body, &c.* And therefore *Paul* affirms, *Rom.* 8. 1. *That there is now no condemnation to them that are in Christ Jesus.* Thus in respect of sinne Christ is a horn of salvation. 3.

2. *In respect of Satan.* Satan is a sworn adversary to the Elect. He goeth about continually like a roaring lyon, seeking how he may devour them, 1 *Pet.* 5. 8. There are three things in respect whereof Christ is salvation to them from Satan. 2 *Respect* Three things of Satan from which Christ saves his people.

(1) *The*

(1) *The Dominion of Satan.* The Elect are by nature as well
1. as others the bondslaves of Satan, *Eph.* 2. 2. They are his servants by nature, and by their own voluntary sinfulnesse they have enslaved themselves to his bondage more. Of this the Apostle speaks, 2 *Tim.* 2. 26. Now Jesus Christ is salvation to the Elect from this estate. He doth at the conversion of the Elect cut the cords, and unloose the chains by which the Devil holds them fast in bondage. Of this our Saviour speaks, *Luke* 11.21. By his death he did triumph over him, *Col.* 2.15. and at the moment of our conversion, he doth actually put us into the possession of this victory, *Acts* 26.18. He doth then turn us *from*
2. *the power of Satan unto God.*

(2) *The temptations of Satan.* Satan as he tempted Christ the Head, of which we read, *Mat.* 4. 1,2,3. so doth he not cease to assault and tempt all his members. The more visible Christs Image is in any person, the more violently doth the Devil assault him. The Apostle speaks of this as in many other places, so fully in *Eph.* 6.12. Now in this respect Christ is salvation to them. He stands by them, that these temptations may not prevail over them. He interposeth himself between them and the teeth of this roaring lyon, that he may not have his will on them. Of this our Saviour speaks, *Luke* 22. 31, 32.

3. (3) *The accusation of Satan.* The Devil is called in Scripture, *The accuser of the brethren,* Rev. 12.10. and he is a diligent creature at this work, for he accuseth them day and night before the Lord. There are many imperfections and weaknesses in the children of God, they do too often step aside out of Gods way, we have too many sad instances of the truth of this in Scripture, which I need not name. The Devil takes occasion from these to accuse us, not onely to men, but to God. He that turns every stone to hurry us into sin, doth when he hath overcome us, represent all to God against us in the ugliest shape he can, that he may hinder mercy from us. Yea, he is so malicious, that when he can have nothing visibly to lay to our charge, he will pretend something, as we see in the case of *Job*, chap. 1. 9, *&c.* chap. 2. 4, *&c.* Christ now is a horn of salvation to us in this respect: He stands continually pleading for us at Gods right hand; as soon as Satan puts in a Bill, Christ puts in an answer, and so doth cast out and nullifie all his accusations. Thus is he salvation to them in respect of Satan.

3. *In*

3. *In respect of men.* The godly are indangered by men, both in their outward, and in their spiritual estate. 3 *Respect* The Saints in danger of men 2. wayes.

1. *In their outward estate.* Men are incensed against them: they seek their ruine and destruction; because they have so much of Christs image, they have so much of the Worlds envy, *Because I have chosen you out of the World, therefore doth the World hate you, Joh.* 15.19. The great ones of the World, they rise up often against them, and vex them, &c. Now Christ is salvation to them in this regard. Sometimes breaking the hornes that devour them. Sometimes melting the hearts of their devourers, making their enemies their friends. Sometimes removing the from them that would break them; alwaies delivering them from the evil and hurt of the attempts made against them, turning them for their greater and best good; He makes their Vineger better then their wine. Of this the Apostle was confident in his own case, *Phil.*1. 19. *This shall turn to my salvation, through your praier and the supply of the Spirit of Jesus Christ.* Christ is a horn even of temporal salvation to the Elect in this regard. He makes your troubles as good friends to you as your comforts. He makes your worst conditions work together for your best good. 1. How the Saints are saved frō men, as to their outward estate.

2. *In your spiritual estate.* Christ is salvation to you from men in two respects. 2. How the Saints are saved frō men as to their spiritual estate.

1. *In regard of the corruptions of the world.* Wicked men give wicked examples, and by the example of one wicked man others are corrupted. Now albeit the Godly are sometimes infected, in regard of some particular acts; yet are they saved from the generall corruptions of wicked men, amongst whom they live. Jesus Christ keeps them from soiling themselves as others do. This is that which is recorded of the Angel of the Church of *Pergamus, Revelations* 2. 13. And of those few in *Sardis*, Chapter 3.4. Thus was *Noah* saved in that corrupt Age in which he lived, *Genesis* 7. 1. 1.

Secondly, *In regard of the evil counsels of men.* Wicked men are of the same mind with the Devil their Father. They are daily tempting, inticing, alluring and perswading the godly to walk with them in their waies. *Joseph* was tempted by his Mistres, *Gen.*39.7. This is put in amongst the Catalogue of the sufferings of the old Martyrs, that they were tempted, *Heb.*11.37. Christ the great Counsellor of his Church saved all these from yielding to such temptations. Though they are sometimes ensnared, yet they 2.

are again brought off by Christ from those ensnarements, and Christ gives them power afterward the more to resist them, and to abhor them.

2. Christ is salvation. *Positively*, in two respects. 1. *Respect.* 2. *Respect.*

II. Positively, Christ is salvation.

1. *In respect of grace.*

2. *In respect of glory.* Jesus Christ is eternal salvation unto the Elect. All that savaltion which hath been mentioned before, is in reference to this which is the upshot of all. He therefore saves them from sin, from the Devil, from men, that he may bring them to this eternal happiness. He is called in Scripture *eternal life*, 1 *Joh.* 5.20. *The Author of eternal salvation*, Heb. 5.9. *The salvation of Israel*, Psalm 53.6. *The Captain of our salvation*, Heb. 2.10. To shew that this eternal salvation is from him.

1. He hath merited this salvation for the Elect. 'Tis his purchase.

2. He keeps it for them, and them for it, 1 *Joh* 5.11.

3. He will actually put them into full possession of it, when he returns from Heaven in the latter end of the world; of which he speaks, *Joh.* 14.3. Thus much for the first particular, namely the extent of that salvation, of which Christ is said to be an Horn. He is the salvation of the Elect Privatively from all evil, Positively to all good, till he have brought them to Heaven the place of eternal salvation.

2. Why Christ is called *a horn of salvation.*

2. Why Christ is called *an Horn* of salvation. That we may come to the full understanding of this, let us consider how the word is used in Scripture. Now we find that this word doth Metaphorically denote two things especially.

Two things Metaphorically denoted by the word *Horn.*

1. *Glory and dignity*; So we find it used, *Lam.* 2.3, Where the Church complaining of the misery which had befallen her, hath these expressions, *The Lord hath cut off in his fierce anger all the horn of Israel*, That is, whatsoever was glorious or excellent in *Israel*, God hath now removed. So we may see clearly if we read the first verse. *The Lord hath cast down from Heaven unto Earth the beauty of Israel, he hath covered the Daughter of Sion with a cloud, &c.* And then it follows, *He hath cut off all the horn of Israel.* The glory of God manifested in his appearings, when he brought *Israel* out of *Egypt*, is expressed by this Metaphor, *Hab.* 3.3,4. *His glory covered the Heavens, &c. His brightnesse was as the light, He had hornes coming out of his hand, &c.* So

Psalme

Psalm 92.10. *My Horn*, saith the *Psalmist*, *shalt thou exalt like the Horn of an Unicorn*; that is, thou shalt encrease my glory and dignity.

2. *Strength and Power.* So 'tis used, *Lam.*2.17. *He hath set up the Horn of thy Adversaries*, saith the Church, that is, he hath encreased the power and strength of thine Adversaries. So when God threatens to weaken the power of *Moab*, he doth it by this Metaphor. *Jer.*48.25. *The Horn of Moab is cut off, and his arm is broken.* The breaking of the arm doth fully expound the cutting off of the Horn. And when God promiseth to give his people power to subdue their enemies; he useth this expression, *Micah* 4.13. *Arise and thresh &c. For I will make thine Horn Iron.* Now then when Christ is called a Horn of Salvation, the meaning of the Holy Ghost is.

1. The glory of his salvation.
2. The strength of his salvation.

Christ is (1.) a *Glorious* Saviour. In 3. Respects.

First, *The glory of his salvation.* Jesus Christ is a glorious Saviour; and the salvation which he brings to his people is a glorious salvation, in three respects.

1. *Consider the person of Christ.* God raised up many Horns of salvation for his people, when they were in distress. The History mentions them, *Neh.*9.27. *According to thy manifold mercy thou gavest them Saviours which saved them. Gideon*, and *Jephthah*, and *Sampson*, *&c.* They are called Saviours, because they saved instrumentally the people of God from their enemies. But they were but mean Saviours in respect of Christ, his person far exceeds theirs. They were but men; He God and man in one person. Though his glory was concealed from the eyes of carnal men, yet they that had spiritual eyes did behold it, *Joh.*1.14. *We beheld his glory, the glory as of the onely begotten of the Father.* If the person of Christ be compared with the persons of other saviours, it will appear that he is a glorious Saviour. All other hornes of salvation were but wooden hornes, Christ is a golden Horn of salvation. 1. *Respect.*

2. *Consider the nature of the salvation it self.* 'Tis spiritual salvation, 'tis eternal salvation. All those hornes of salvation, which were raised up in sundry Ages for the defence of the Church, were but hornes of outward salvation, and of temporary salvation. They saved onely the outward man, and that neither but for a time. The Church was in as much peril after 2. *Respect.*

they had wrought salvation for them, as ever they were before. When *Gideon* was dead, the children of *Israel* fell into as great danger as they were in before. So after the death of *Jepthah*, and after the death of *Sampson*, they were overwhelmed with as great hazards as before, as you may read in the story in the book of *Judges*. But now Christ is a Horn of salvation to their souls, as well as to their bodies. He saves them from their spiritual enemies, Sin, Satan, as well as from men. He saves them from the wrath to come, 1 *Thess*. 1. 10. And then he saves them for ever. The Church never can be, never will be in that danger again as they were before this Horn of salvation was raised. *He hath for ever perfected them that are sanctified*, Heb. 10. 14.

3. *Consider the glorious manner of the working of this salvation.*

3. Reflect. Never any salvation so glorious as this. There are three things in it.

(1.) *He saved the Elect by his own power.* The power by which all other hornes of salvation delivered the Church, was by a power out of themselves; the strength they had was none of their own, but the power by which Christ saved, and still saves his Church, is from himself; the Divinity impowred the Humanity, *Psalm* 98. 1. *His own right hand, and his own holy Arm hath gotten him the victory.*

(2.) *He saved the Elect solely.* Other hornes of salvation had the concurrence of many besides themselves, *Gideon* and *Jepthah*, and *Sampson*, &c. They blew the trumpet and gathered multitudes, to assist them in the battels which they fought for the salvation of the Church. All *Israel* came after them: But this Horn of salvation wrought the Churches deliverance alone, *Esay* 63. 3, 5. *I have trodden the wine-presse alone, &c.* He had no other Horn to help him; He entred the field, and fought the battel alone, and by himself obtained the victory.

3. *He saved the Church by his own death.* Other hornes of salvation delivered the Church by the death of the enemy. *Ehud* slew *Eglon*, but he himself did not die, *Judges* 3. 21, 22. *Gideon* slew *Zeba* and *Zalmunna* the enemies of Israel, *Judges* 8. 21. But he himself was not slain. But now this Horn of salvation got the victory by dying, his Cross was his Conquest. He *triumphed over principalities and powers on the Cross*, as the Apostle speaks, *Col.* 2. 15. He subdued all the hornes of the adversaries by the shedding of his blood. His death is the Churches life, his grave

is

is our victory. All these things do fully prove that Jesus Christ is a horn of salvation; that is, a glorious salvation. This is the first.

Secondly, *The strength of his salvation.* Jesus Christ is a strong Saviour; the salvation which he works for his people hath strength in it. *He hath raised up a mighty salvation for us*; so some translations render this Text. To this agrees that of the Prophet, *Psalm* 89. 19. *I have laid help upon one that is mighty, I have exalted one chosen out of the people.* When God committed our salvation to Christ, he committed it to one that was mighty. Christ is not a reed of salvation, but a rock of salvation. A strong Redeemer, as the Scripture calls him, *Jerem.* 50. 34. Consider four things.

Christ is (2) a strong Saviour.

Four considerations to hold him forth as a *strong Saviour.*

1. *What strong enemies Christ was to vanquish, that he might save us.*

1. Consid.

1. He was to save us from sin. Now sin was very strong, it grew fast and deep in the heart. Sin is intervoven in the very constitution of every man. Christ could not save the Elect, if he did not pluck up the very roots of sin. He was to save them from the guilt, from the power, from the filthinesse, yea from the very being of sin. Had he not been very strong, he could not have subdued such a potent enemy as sin was.

(2.) He was to save them from the Devil. The Devil is called in Scripture, *The strong man*, yea, *the strong man armed*, Luke 11. 21. One Devil hath more strength then all the men in the world, and there are many legions of Devils which are in the possession of the Elect by nature. The Devils are called principalities and powers, for the greatness of their strength, *Eph.* 6. 12. Jesus Christ if he had not been very strong, could never have routed these mighty spirits.

2. *The manner how he was to save us.* He was to bear and undergo the wrath of his Father for his Elect; a heavy burden, which they were not able to bear. The grappling with sin and Satan was but easie in respect of this, to bear the wrath of God without sinking. The Prophet speaks of this, *Esay* 53. 5, 6. All the punishment of the sins of men was laid on Christ. *He treadeth the wine-presse of the fiercenes and wrath of Almighty God*, Revel. 19. 15. There it's spoken of him as the Executioner of his Fathers wrath, but he did first tread it as a sufferer. And he did bear all this alone. And he was to undergo it

2. *Consid.*

without

without sinking and fainting. Had he not been a strong salvation he had perished under this burden. To beare the wrath of God, is a greater work than the subduing of all the devils strength. He could have done this by a word; but to satisfie the justice of his Father, could not be done without his personal suffering. Consider

3 *Consid.* 3. *The multitude of the persons he was to save.* Thousands and millions, an innumerable multitude the Scripture affirms them to be, *Rev* 7. 9. All the Elect of God which did then live; yea, all that had been, all that should be to the end of the world. Had he not been a strong Saviour he could not have saved so many. And (which doth shew his strength more) All these were at first unwilling to be saved by him. The Elect, when Jesus Christ comes to regenerate them, and to apply the salvation to them, which he hath merited for them, are very unwilling to be saved, they run away from him, they like their condition so well, that they desire not to be removed out of it. They reject Christ, yea they fight against Christ and the salvation that he brings, untill he have subdued their hearts, and of unwilling made them willing, by the power of his irresistible grace. And then they willingly and freely adhere to him; *Draw us, and we will runne after thee.* Consider

4 *Consid.* 4. *The perfection and fulness of his salvation.* His salvation is a compleat salvation. This is that which the Apostle saith *Heb.* 7. 25. *He is able to save* εἰς τὸ παντελὲς *to the uttermost*, or to perfection. What is it to save to the uttermost or to perfection.

1. 'Tis to save the whole man.

2. 'Tis to save from all evil to all good.

3. 'Tis to save to eternity. Jesus Christ doth pefectly save in all these respects. He will never leave off his Elect till he hath brought them to glory. Christ is called a Horne of salvation, because he saves both Offensively and Defensively; he saves his people, and wounds his Enemies. It's a Metaphor from horned creatures, which do save themselves, and offend their assailant. Thus much for the second particular; Why he is called an Horn of salvation.

3 How Christ comes to be a Horn of salvation.

3. How Christ comes to be an Horn of salvation. This is expressed in this word ἤγειρε, God hath raised him up. This phrase notes these three things.

Three things denoted in the Phrase *Raised up.*

1. *Gods*

1. *Gods decree whereby Jesus Christ was from eternity designed to this work.* The Scripture tells us that by a solemn Decree of all the three Persons, Jesus Christ the second person, was designed for this work of salvation. He was set apart by the determinate Counsel of God, to be the Author of salvation unto the Church The *Psalmist* speaks of this, *Psal.* 2. 6, 7. *Yet have I set my King, &c. I will declare the Decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee.* 1.

2. *Gods Mission of Christ.* As he was before all time appointed for this work; so he was in the fulnesse of time sent to accomplish it. *In the fulness of time God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law,* Gal. 4. 4, 5. Of this Mission the Prophet speaks largely; *Esay* 61. 1, 2, 3. *The spirit of the Lord God is upon me, &c. He hath sent me to bind up the broken hearted, &c.* To this belongs that solemn publick promulgation of the Father, whereby he proclaimed Christ as his salvation to the world, *Mat.* 3. 17. by an immediate voice from heaven, *This is my wellbeloved Son.* 2.

3. *The Act of God in furnishing Christ with such qualifications as might render him fit for such a work.* As he established him by his Decree, and by his publick Mission sealed him for this work; so he did furnish him with all those qualifications which were necessary for the carrying of it on for the good of his Elect. This furnishing of Christ relates to two things. 3.

(1) *The preparing of a body for him.* A humane nature was necessary for him; that was to be the salvation of man. Payment must be made to Justice by the same nature that committed the trespasse. And then besides the Divine Nature was not capable of saving that way, that salvation must be wrought, namely by suffering. God therefore fitted Christ with a body, in which body by the grace of personal union the God-head was caused to dwell. Of this the Apostle speaks, *Heb.* 10 5. *Sacrifice and meat-offering thou wouldst not have, but a body hast thou fitted me*

(2) *By conferring upon the humane nature fulnesse of all those spiritual qualifications and endowments which were necessary for him to the carrying on of his work.* Strength, wisdome, judgement, mercy, love, patience and many other graces were needfull for this work of salvation. God therefore furnished Jesus Christ with all these, *Esay* 11, 1, 2, 3. And as he had variety of all these graces

graces, ſo did God beſtow upon him a fulneſſe, of all theſe; not a limited, ſtinted fulneſſe, as he beſtowed upon others; but an unmeaſurable fulneſſe of all grace; A fulneſſe of redundancy, which from him might flow out to all the Elect for the filling of them with a fulneſſe of ſufficiency. Of this the Scripture ſpeaks, *John* 3, 34. and *John* 1. 16. In all theſe reſpects God hath raiſed him up to be a Horn of ſalvation. Thus much for the opening of the Doctrine.

Uſes. The uſes of this Doctrine.

1. Uſe of Inform.

Uſe 1, For Information in two things.

1 *Inference* First, *The miſerable condition of thoſe that are without Jeſus Chriſt.* Who are without Chriſt? Not only Jews, and Turks, and Pagans, but all believers in the Church. Whoſoever is without true ſaving faith, is without Chriſt. 'Tis faith that makes Chriſt Actually ours. Faith unites us to Chriſt, and Chriſt to us. Their miſery is very great. Chriſt is a horn of ſalvation, the only horn of ſalvation, he that is without Chriſt, is without ſalvation: God hath put the ſalvation of men into Chriſts hand, 1 *John.* 5.11. *He hath given us eternal life, and this life is in his Son.* And *he that hath the Son hath life; but he that hath not the Son hath not life,* ver. 12. God himſelf cannot ſave him that is without an intereſt in Chriſt. He hath ſet down this way of ſalvation, and he cannot deny himſelf. It is a queſtion amongſt the Schoolmen, whether God could have ſaved ſinners without Chriſts ſatisfaction. They generally conclude upon good grounds that he might; but now 'tis not ſo much as a queſtion. God hath reſolved, that whoſoever is ſaved, ſhall be ſaved by Chriſt; and without mutability, he cannot ſave men another way. Better never to have ſeen the light, than to dye without an Intereſt in Chriſt. And he that doth not beleeve truly in him, hath no ſaving Intereſt in him, *John* 3. 18. How ſhall I know whether I do truly beleeve or no? I ſhall here to help you, lay down a twofold note of true faith.

Two properties of ſaving Faith.

1 *Property* 1. *It is a heart purifying grace,* This effect of faith the Apoſtle mentions, in *Acts* 15. 9. Whoſoever hath true faith in Chriſt, will finde his heart purifyed and cleanſed thereby. The efficient cauſe of the purification of the heart is the Spirit of God, who is called the Spirit of Sanctification, 2 *Theſſ.* 2. 13. The meritorious cauſe is Chriſts blood, 1 *John* 1. 7. The inſtrumental cauſe is faith.

faith. This grace purifies the heart, as it is an instrument whereby the blood of Christ which purifies, is conveyed to the soul: and as it doth take hold upon the promise of cleansing; the promise is, *I will sprinkle clean water*, Ezek. 36 25. Faith applies this promise and improves and so purifies the heart. If you have not purification of heart, you have not faith; and if you have not faith, you have not Christ as a Horn of salvation. Now that heart may be said to be purified, that hath these three properties. Signes of a purified heart.

(1) *If it bewail impurity.* Impurity that is truly lamented, is in Gods account as if it were removed, *Rom.* 7. 23. 24. If thy pollution be thy greatest burden, thy heart is purified in Gods sight. 1

(2) *If it be cautious of every thing that may defile.* A heart that is purified, dares not willingly come neer any defiling puddle, it will avoid occasions, temptations of defilement, *Iob.* 31. 1. Carefulnesse of shunning defilement is an infallible note of purification. 2

(3) *If it be through inadvertency defiled, it will not be quiet till it be made clean.* A purified heart cannot lye in any uncleanesse when God hath once discovered it to him. Thus *David*, when he saw his pollution, with what earnestnesse doth he run to the Laver that he may be washed? *Ps.* 51. 2, 7. 3

2. Property. Rules whereby any may know whether Christ be precious to him or no.

2. *Saving faith hath very high and precious thoughts of Christ.* This character is laid down by the Apostle, in 1 *Pet.* 2. 7. No unbeleever can truly have precious thoughts of Christ, nay they have low thoughts of him, as 1 *Pet.* 2. 7, 8. and *Cant.* 5. 9. Try your faith by this note. Now if Christ will be truly precious;

(1) *He shall reign and rule over thee.* His precepts will be as precious as his promises. His Soveraignty will be as precious as his sacrifice; his yoke will be as desirable as his merits; the Apostle oppoſeth faith and disobedience, 1 *Pet.* 2. 7. Where Christ is disobeyed, he is not beleeved in, 1

(2) *If Christ be truly precious to thee, his dishonours will peirce thy soul.* The dishonours done to him in his truths, worship, government, will be a greater grief to thy heart then all the dishonours that are done unto thy self. 2

(3) *If Christ be truly precious to thee, it will be thy meat and drink to do him any service.* Thou wilt make it thy study to set him up, and to make him great wherever thou comest 3

(4) *If Chriſt be precious to thee, all his Ordinances will be precious.* Thou wilt have a high eſteem of his Word, of his Sacraments, of his Sabbaths, and that for his ſake, who hath inſtituted theſe things. If it be not thus with thee, thou art an unbeleever; and if an unbeleever, thou haſt for preſent no ſaving intereſt in him that is the horn of ſalvation

2 Inference Secondly, *The impoſſibility of the periſhing of any of the Elect.* Their eternal ſalvation is a thing of abſolute certainty. They can never periſh. They may ſeem to be loſt ſometimes in their own apprehenſion. *I ſaid* (ſaith *Jonah*) *I am caſt out of thy ſight*, Jon. 2. 4. He was in his own eyes as if he had been a caſtaway; but 'tis impoſſible it ſhould be ſo, as in other reſpects, ſo in this, becauſe Chriſt is the horn of their ſalvation. He that hath wrought their ſalvation, is able to preſerve ſalvation for them, and them for ſalvation. If Chriſt be able to ſave you, ye ſhall be ſaved. When you look upon that in your ſelves, that may ſeem to hinder your ſalvation, look upon that that is in Chriſt to maintain your ſalvation. You ſhall be as certainly ſaved, as Chriſt himſelf is ſaved. *Father, I will that they whom thou haſt given me may be with me where I am, that they may behold my glory, &c.* John 17. 24. Your ſalvation is now fully accompliſhed; he that was able to accompliſh your ſalvation, is able much more to apply it now it is accompliſhed. Conſider theſe ſeven Notions to make this out.

Seven conſiderations to make it out that none of the Elect can periſh.

1. (1) *Chriſt will not loſe the merit of his blood*, nor be deprived of the end of his death; and he muſt do both theſe, if one of his Elect ſhould miſſe of ſalvation.

2. (2) *Chriſt did not conquer for the Devil*, but from the Devil; Chriſt will not be at the charge and coſt of Redemption, and when he hath done, ſuffer the Devil to go away with the ſpoil.

3. (3) *Chriſt will not impoveriſh himſelf to enrich the Devil*; and impoveriſhed he ſhould be, if one of the Elect ſhould periſh: for every Saint helps to make up his myſtical fulneſs. So the Apoſtle tells us, *Eph.* 1. *ult.*

4. (4) *Jeſus Chriſt will not rob his Father to enrich the Devil.* Now if any Saint ſhould periſh eternally, God himſelf would be robbed; for every Saint is his inheritance, *Eph.* 1. 18.

5. (5) *The Lord Chriſt will not ſuffer the Spirits Temple to fall into*

into the eternal poſſeſſion of the Devil. Now the Elect are the Temple of the Holy Ghoſt, 1 *Cor.* 6.19.

(6) *Chriſt will not empty Heaven to fill Hell.* Every Saint helps to fill heaven. 6.

(7) *Chriſt will not bear a name in vain.* He will neither mock himſelf, nor mock his Father, nor his people. Now if he ſhould be called an horn of ſalvation, and not actually his Elect of ſalvation, he would be the greateſt mock that ever was in the world. 7.

2 *Uſe.* Reprehenſion. *Thoſe are to be blamed that erect other horns of ſalvation.* 2 *Uſe of Repreben.*

1. The Papiſts; they do ſet up their own works as a horn of ſalvation; at leaſt they joyn works and Chriſt together, as concauſes of ſalvation; the Scripture lays the whole merit on Chriſt, they lay a part of it on works. Greater diſhonour then this cannot be done to Chriſt. If he be of himſelf ſufficient, what needs the addition of other things? but he is ſufficient, *Heb.* 1.3. chap. 7.25. Hear what the Scripture ſaith concerning thoſe that look for ſalvation by works, *Gal.* 5.4. *As many as ſeek to be juſtified by the Law are fallen from grace.* How did it fall out with *Iſrael* that followed after the Law of works? The Apoſtle will tell you, *Rom.* 9. 30,31,32. Yea I ſhall add this; Jeſus Chriſt will be a horn of deſtruction to thoſe who will not make him the ſole horn of ſalvation. 1.

2. Much like to theſe are many ignorant Proteſtants, who think to be ſaved by their duties, by their prayers, and by their repentance. Such men ſhould conſider, that Chriſt muſt ſave them from the guilt of all their duties, as well as from the guilt of their ſins. Our holieſt ſervices have a mixture of unholineſſe. in them. *Domine lava lachrymas*, was *Auſtins* prayer. And it muſt be ours. The filth of our holy things muſt be expiated by Chriſt, 'tis through him that they are accepted. You may read this Goſpel in the Ceremonial Law, *Exod.* 28. 36,37. The holy ſervices we do are not accepted, becauſe of any worth that is in us or them, but becauſe of the engraved plate which is upon the forehead of Chriſt. 2.

3. *Uſe. Exhortation.* 2 *Uſe of Exhortat.*

1. *This ſhould provoke all ſinners to cloſe with Chriſt.* The great work 1 *Duty.*

work of the Miniſtery is to bring Chriſt and the ſoul together. They are the friends of the Bridegroom, and its their office to woo ſinners to come in to Chriſt. Here is encouragement enough in this Text. He is a horn of ſalvation, a horn of Gods raiſing; fly to him for ſalvation; ſalvation is to be had in Chriſt, ſalvation is to be had no where elſe, *Acts* 4.12. Under the Law offenders did flie to the horns of the Altar, 1 *Kings* 2.28. He that flies to the horns of this Altar ſhall be ſure to be ſafe. Onely two things muſt be obſerved.

Chriſt a refuge to none but upon two conditions

1. (1) *All ſin muſt be caſt away*; *The wicked man muſt forſake his way, and the unrighteous man his thoughts*, Eſay 55.7. Jeſus Chriſt will not be a horn of ſalvation to an impenitent ſinner. He came not to ſave men in their ſins, but to ſave them from their ſins, *Mat.* 1.21.

2. (2) *Chriſts own terms muſt be embraced.* Chriſt came not to ſave men upon any terms, but upon his own terms. Now the terms of the Goſpel are, *A voluntary reſignation of our ſelves to be at Chriſts diſpoſing*: To do his Will, to ſubmit to his Scepter. The ſoul muſt ſay, as *Saul* did to Chriſt, *Lord, what wilt thou have me to do?* Act. 9.6. That ſoul that doth caſt away ſin by repentance, and ſurrenders himſelf to Chriſt, to be in all things ruled by him, ſhall, whatever his condition hath been before, find Chriſt an horn of ſalvation to him. Do not ſay, my ſins are great, *&c.* The greateſt ſin thou didſt ever commit, is thy ſo long ſtanding out againſt Chriſt, *Joh.* 3.19. Murther, Adultery, are great ſins, but the ſouls refuſal to come to Chriſt is a greater ſin; thoſe are ſins onely againſt the Law, this is a ſin againſt the Goſpel, this is a ſin againſt the Remedy, this is a ſin that binds and continues the guilt of all thy other ſins upon the conſcience. He that doth not cloſe with Chriſt, ſaith one of theſe things, either that he hath no need of Chriſt, or elſe that Chriſt is not able to ſave him.

2 *Duty.* 2. *This teacheth Gods people whither to go, when their ſalvation is endangered.* Sometimes Satan by hot temptations, ſometimes corruption by its violent out-breakings, do ſo exceedingly prevail upon the ſervants of God, as that in their apprehenſion their ſalvation is in a great hazard; they fear the Crown will be pluckt away from them. God lets them come into ſuch jeopardy, that they may exerciſe all their graces, and thrive the faſter. They pray, they watch, yet Satan gets ground; ſin o-

ver-

verpowereth them, ſo that they are apt to conclude, that the hope of ſalvation is gone. In ſuch a caſe your onely refuge muſt be to this horn of ſalvation. *David*, when ſin was too hard for him, goes to God, *Pſal.* 65. 3. We muſt flie to this horn, and by his ſtrength defend our ſelves, and vanquiſh our enemies. There are ſeveral branches of this Horn, which muſt be improved at ſuch a time. His Death, his Reſurrection, his Aſcenſion, his Interceſſion; all his Attributes, all his Promiſes, theſe are ſeveral little hornes growing out of this great Horn. This Horn will give you ſtrength to overcome; this Horn will keep what he hath purchaſed for you. He hath puſhed down Satan; ſin, the world already; and if they get head again, he can eaſily ſubdue them. He is not onely the Horn of your ſalvation, but the Captain of your ſalvation, *Heb.* 2.10. ὁ ἀρχηγὸν τῆς σωτηρίας. It was his free-will at firſt to undertake it: but having undertaken it, 'tis his office to perfect it. When ſalvation is at a hazard, go to him, fight in his Name, and he will give you victory.

3. *Bleſs the Father for Jeſus Chriſt.* This holy man that pend this Song, he begins it with praiſes. *Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation.* Never think of a horn of ſalvation, but have in your hearts and mouths a *Benedictus Dominus*. If every thought of heart were a rapture, we could never ſufficiently extol the love of God in raiſing up Chriſt for us: Eſpecially, if he have made Chriſt an horn of ſalvation to us in particular. What ſtorms did Chriſt go through? what deeps did he wade over, that he might be to us an horn of ſalvation? He that is not thankful for Chriſt, can be truly thankful for nothing. When God gave Chriſt, he gave all. Naturaliſts ſpeak much of the Unicorns horn; Chriſt is the true Unicorn. 3 *Duty.*

4. *Do not, O ye ſervants of God, deſpondingly fear the attempts of your enemies.* Gods Church, though it be the worlds great friend, yet meeteth with many enemies; many bloody horns are goring at it to deſtroy it. Look into all the Ages that are paſt, and you will find it. *Pharaoh* was a horn, and a bloody one. *Nebuchadnezzar* was a horn. You read of four horns, *Zech.* 1. 18,19. In the New Teſtament you read of horns; *Herod*, the Heathen Emperours; theſe were bloody horns. You read of a little horn, *Dan.* 7.8. This is Antichriſt. Oppoſe this horn. 4 *Duty.*

horn of ſalvation to all theſe horns of deſtruction. (1) This horn is longer then they; they reach to one Kingdome, he the world over. (2) This horn is ſtronger then they. (3) This horn is longer-lived then they, *vid. Mic.* 4. 12, 13. No horn hath yet been able to ſtand. None ſhall, *Pſal.* 75. 8, 10. That horn of Chriſt, that with one puſh overthrew many Legions of Devils, is it not ſtrong enough to bring down men?

PSAL. 72. 6.

He ſhall come down like rain upon the mowen graſs.

SERM. XVII. THis *Pſalm* was penned by *David*, as appears from *v.* 20. It was compoſed by him a little before his death, when he had made his ſon *Solomon* King. Upon the occaſion of *Adonijahs* Rebellion, we read in 1 *Kings* 1. 33, 34, &c. that *Solomon* was by the appointment of *David* anointed King of *Iſrael* and *Judah*. *David* having ſet him in his Throne; doth in the cloſe of his life make this *Pſalm*, wherein he doth Prophetically foretel, and accordingly prays for the proſperity of him and his Kingdome, under which he doth alſo Prophecy of the felicity of Chriſts Kingdome, of which *Solomon* was a Type. Here are ſome paſſages which cannot be properly underſtood of *Solomon*, or his Kingdome, but are chiefly to be underſtood of Chriſt and his Kingdome, as that in *ver.* 7, 8, 17, *&c.* *He ſhall have dominion, His Name ſhall endure for ever.* Therefore it is to be expounded of *Solomon* and his Kingdome as they were typical of Chriſt the true *Solomon* and his Kingdome. Here are three parts of the *Pſalm*.

1. Matter of Petition, *v.* 1, 2, 3.
2. Matter of Prophecy, *v.* 4. to 18.
3. Matter of praiſe, *v* 18, 19.

The Text falls under the ſecond Head, which I called matter of Prophecy. *David* doth deſcribe by the Spirit of Prophecy the

the Kingdom of *Solomon*, but especially the Kingdom of Christ, which was prefigured by *Solomon's* Kingdom. This Kingdom is described two wayes.

1. *By the righteousnesse of it*, *v.* 4. There are both the parts of righteousnesse. The defending of the good; *He shall judge the poor of thy people, and save the Children of the needy*: The punishment of the wicked; *He shall break in peices the Oppressor.*

2. *By the blessed fruits of it.* These are several, as namely,

(1.) *The holy fear and reverence of God*, verse 5. *They shall fear thee as long as the Sun and Moon endure, throughout all generations.*

(2.) *The propagation of his Kingdom by the calling in of the Gentiles*, vese 8. 9, 10, 11. *He shall have dominion also from sea to sea, from the River to the worlds end.*

(3.) *The great blessings which should accrue to his Subjects, and the great glory of the King.* This is *v.* 12, 13, 14, 15, 16, 17. *He shall redeem their soul from deceit, &c.*

(4) *The great increase and edification of his Church.* I name this last, because it is in the Text, and the verse following the Text. *He shall come down like rain, &c.* In which we have,

First, A Prophecy of Christs comunications to his Church. *He shall come down.*

Secondly, The nature of this communication. *As the rain, as the showers.*

He shall come down ירד There is a four fold descending of Christ which the Scripture mentions

1. *His incarnation, the manifestation of himself in the flesh.*

2. *The abasing of himself in condition.* He did not onely assume humane flesh, but all the natural infirmities of our flesh; he took upon him the form of a servant, lived in the meanest and lowest condition of the Sons of Men. Of this descension the Apostle speaks, *Phil.* 2. 6, 7.

3. *The subjecting of himself to death.* His abiding under the power of the grave for three dayes and three nights. This is the lowest peice of his descension. Of this the Apostle speaks, *Eph.* 4. 9. *In that he ascended, what is it but that he also descended first into the lowest parts of the earth?* These descensions or comings down of Christ are included one in another. When he took our nature upon him he did truly descend. Not as if the divine nature came

where

where it was not before, but becauſe God did in the Incarnation of Chriſt, manifeſt himſelf after ſuch a manner as he never had done before; For God cannot properly be ſaid to aſcend or deſcend; he being a moſt ſimple and ſpiritual eſſence, is not moved from place to place as creatures are, but he is ſaid to aſcend or deſcend in regard of the manifeſtation of his preſence, either by the effects of his preſence, or by viſible ſpecies or ſhapes, which appearing or diſappearing, he is ſaid to aſcend or deſcend. Although men might look upon his deſcenſion as having reference to his Incarnation; Yet

4. *There is another deſcenſion which we ſhall rather expound this of: the diſtillations of his grace, and ſpiritual bleſſings upon his Church.* Theſe indeed are glorious deſcenſions. When Chriſt lets fall the influences of his grace, then doth he come down in a glorious manner. Every drop of grace is a Metaphorical deſcenſion. Chriſt doth ſpiritually come down, when he lets any ſpiritual virtue drop down in his Ordinances upon the ſouls of his people. Of this kind of deſcenſion the Church ſpeaks, *Eſay* 64.1.

Like the rain, כמטר Some think our *Engliſh* word comes from this Hebrew word *matar*, becauſe they are ſo near in ſound one to another. Rain is the diſtillation of a moiſt cloud, which being diſſolved by the heat of the Sun, and by the colliſion of other clouds ſends down its water to the middle region of the Air. The reaſon why it falls down by drops, and doth not come like a torrent, is becauſe the cloud is not diſſolved all at once, but by little and little.

Upon the mowen graſs. Detondere, גז from גז The Hebrew word uſed here hath a double ſignification. It ſignifies aſhorn fleece of wool, and it ſignifies a meadow newly mowen. This hath occaſioned divers readings; ſome read it *He ſhall come down like the rain into a fleece of wool.* So the Septuagint: they that follow this reading make it an alluſion unto the dew that fell upon *Gideons* fleece, *Judg.* 6.37,38,39. When all the Land beſide was dry, and again upon the reſt of the Land when the fleece was dry. Others read it according to our tranſlation, He ſhall come down like the rain *upon the mowen graſs.* This ſeemes to be more agreeable to the meaning of the Holy Ghoſt; eſpecially becauſe of the clauſe following, which is added by way of Explication. As the ſhowers that water the earth.

As

As the showers רביבים. Rain and showers differ onely as lesse and more; rain signifies smaller showers, and showers signifie greater rain, *Deut* 32. 2. Rain falling in multitude of drops is called a shower.

That water the Earth. זרזיף The word *Zarziph*, which is here translated *water*, is onely used in this place in all the Bible; it signifies to water by dispersion, to water by drops. The showers are dispersed in drops all over the face of the earth, in a very regular & artificial way. *God hath divided* (saith *Job*) *a water-course for the overflowings of waters*, Job. 38. 25. The rain is from the cloud spouted out by drops after such a manner, that every part hath its share. Thus much for Explication.

The Observation is this.

Doct. *Jesus Christ is to his Church as the rain to the mowen grass as the showers of rain that drop down upon the earth.* Jesus Christ is the spiritual rain of his Church. Jesus Christ is a mystaick shower to the hearts of his people. When God gave Christ out of his bosome he did then, if ever rain a golden shower upon the world. The Prophets do use this Metaphor in their predictions of Christ, *Esay* 45 8. *Drop down ye heavens from above and let the skies pour down righteousnes* &c. Though it be expresly a prediction of that great return of the Church from their captivity, Yet as *Calvin* well observes, it relates to the spiritual Kingdome of Christ, when all this should be compleatly fullfilled; The heavens did never drop down salvation, they never rained righteousnes so abundantly, as when they rained down him who is the Lord our righteousnes. In the handling of this Doctrine I shall open three things

1. What that is which in Christ may be compared to the rain.
2. Wherein lieth the resemblance between Christ and rain.
3. Wherein lies the disproportion: there I shall shew how Christ excels all other rain.

1 What of Christ this Metaphor of Rain hath relation to.

For the first. This Metaphor of rain doth relate to three things of

of Christ. It respects three particulars.

2. *It hath relation to his Doctrine.* It is usual in scripture for Doctrines to be compared to the rain. *My Doctrine* (saith *Moses*) *shall drop as the rain, my speech shal distil as the dew, &c.* Deut. 32. 2. Ordinarily the preaching of the Prophets is called *Dropping* Ezek. 20. 46. *Drop thy word toward the south, and Prophecy,* Ezek. 21. 2. *Drop thy word toward the holy places, Prophecy against the land of Israel.* I finde divers Expositors interpreting that Text of Christs Doctrine. Saith *Chrysostome* the coming down of the rain upon the grasse, or upon the fleece of wool, as he renders it, signifies the preaching of Christ in the Synagogue And certainly Christs Doctrine (if ever the Doctrine of any person) may be well compared to the rain. His Doctrine is from above, and it hath all the properties of rain. The Prophet makes the comparison, *Esay* 55. 10, 11.

2. *It hath relation to the spiritual government of his Kingdom* The administration of judgement is many times set out by the descending of the rain. *Job* speaking of himself as a Magistrate, useth this Metaphor, *Chapter* 29. 22, 23. *My speech* (saith he) *dropped upon them, They waited for me as for the rain, and they opened their mouth wide as for the latter rain.* Evil Governours are compared to a parching draught, whereby the estates of the Subjects are withered, they are like those destroying Gardiners that pluck up the very roots of the herbs, but good Governours are like Gardiners that do daily water the flowers, and so cause them to thrive. Jesus Christ is such a Governour as seeks the wealth of all his Subjects, he drops down rain upon them, whereby they are multiplied and increase. The Prophet speaks of this, *Hos.* 6. 3. *His going forth is prepared as the morning, he shall come unto us as the rain, as the latter and former rain unto the earth.* Christs government tends not to the Impoverishing, but to the enriching of his Subjects. In his daies *shall the righteous flourish,* verse after the Text. Jesus Christ is not a waster, but a waterer of the spiritual estates of those that are under the Government of his scepter. The *Psalmist* compares his Scepter to dew, *Psalm* 110. 3.

3. *It hath relation to the Influences of his Spirit.* The influences of Christs Spirit are compared to the rain. The Prophet useth this Metaphor to set out the distillations of his Spirit upon his Church, *Joel* 3. 18. *It shall come to pass in that day that the mountains shall drop down new wine, and the hils shall flow with milk, &c.* When Jesus

Jesus Christ had communicated his Spirit to the Church, see what she saith, *Cant* 5.5. *I opened to my beloved, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh upon the handles of the lock.* Christ did there come down as the rain; by the secret virtue of his Spirit, he caused many precious drops to fall upon the soul of his Church. *Calvin* expounds this Text of the secret distillations of Christs grace upon his people; so that whether we respect Christs doctrine, or his spiritual Goverment, or the secret influx of his Spirit; in regard of all these doth he come down as the rain upon the mowen grasse, and as the showers that water the earth. This the first thing. *Qui respectus.*

For the second, *Quæ proportio.* Wherein stands the resemblance between Christ and rain. I shall mention three particulars.

2 In what Respects Christ resembles the rain.

1 *Respect.*

1. *The rain is the immediate and proper work of God.* The Scripture doth by this put a difference between the true God and idols, *Jer.* 14.22. Man can neither set abroach the vessels of heaven to cause rain, nor can he stop them when God hath set them a broach. The Key of the rain hangs at Gods girdle. Man may speak long enough to the clouds before they give a drop of moisture, but if God do but lift up his finger they are dissolved. As he brings forth the wine out of his treasures, so doth he draw the rain out of his Cellars. Jesus Christ comes down like the rain in this respect, for he is the immediate and proper gift of God. This rain had never fallen from heaven, if God had not of his own accord bestowed it; had all the Angels of God been conven'd in an Assembly, how to restore lost man, they could never have found out this way. The Scripture attributes the whole work of giving Christ to God alone. *My Doctrine is not mine*, John 7.16. *but his that sent me.* His doctrine is from God, *John* 12.49. His scepter is from God, *Psalm* 110.2. His King he is called, *Psalm* 2.6. He prepared him a body; *Heb.* 10.5. This rain hath no Father but God alone.

2 *Respect* The useful virtues of rain, to which parallels are found in Christ.

2 *The rain is very useful to the earth.* Jesus Christ is very useful to his Church. Consider this in five particulars.

1 *Virtue.*

1. *The rain hath a cooling virtue.* When the air is heated through the scorching beams of the Sun, the rain doth refresh and cool it; we find a great cooling after one nights rain, even in the heat of Summer. Jesus Christ hath a cooling virtue, when the Soul burnes with lust, when it is scorched with fiery temptations,

one ſhower from Jeſus Chriſt cools it again. Jeſus Chriſt by the droppings of his Doctrine, and by the ſecret diſtillations of his grace, quencheth the unholy heats of the Soul. God complains of his people; that they were as *an Oven heated by the Baker*, Hoſ. 7. 4. The beſt of Gods children find in themſelves ſuch inordinate heats. Sometimes they burn with worldlineſſe, ſometimes they are hot with envyings, ſometimes they rage with paſſion and diſtempered anger. *Jonah* had a flame of anger in his ſoul, when he fell ſo foul upon God, *Chap. 4. init.* There's no way to extinguiſh ſuch burnings, but by the cooling drops of Jeſus Chriſt; He ſends down a ſhower upon the heart; and ſo brings it to his own temper again. How did Chriſt cool *Paul* when unconverted, *Acts* 9. 1,3,4.

2. Virtue. (2.) *The rain hath a mollifying nature.* When the earth is like iron under our feet, by long droughts or hard froſts, a few good ſhowers ſupple it, and make it tender, *Pſalm* 65. 10 *David* ſpeaking of the earth, ſaith, *Thou makeſt it ſoft with ſhowers.* Jeſus Chriſt hath a ſoftning virtue; ſometimes the heart is hardened by the deceitfulneſs of ſin. The Soul is like the froſty earth, no hammers can break it, no judgements will diſſolve it; at ſuch a time a few drops from Jeſus Chriſt will ſoften it. The heart of *Peter* was once grown as hard as a ſtone, he denies Chriſt, forſwears Chriſt, curſes himſelf if ever he knew him, *Luke* 22. 55,56,&c. No ſooner doth Jeſus Chriſt open the cloud, and rain upon him, but he melts into tears, *verſe* 61. The heart of the Church was once frozen very hard. Chriſt comes and knocks, ſhe ſleeps, he continues knocking, ſhe gives him a ſcornful anſwer, *Cant.* 5. 2,3. No ſooner had he let fall ſome drops of myrrh, but ſhe is ſoftened, *verſe* 4. Before her bowels were troubled at his knocking, but now her bowels are more troubled that ſhe made him knock twice. Chriſts word and his Spirit have a ſoftning power and virtue; the unconverted hardneſſe of the heart is mollified by this rain. If Chriſt would but now drop a few drops from heaven, the verieſt flint in the Congregation would be turned into a fountain of waters. How comes the ſtony heart to be turned into a heart of fleſh, but becauſe theſe ſhowers fall upon it? One good ſhower of this rain upon the heart of a *Judas* would make it like melting wax. And then,

3. Virtue. (3.) *The rain hath a cleanſing virtue.* A good ſhower makes the very channels clean, ſtore of rain makes the very ſinks ſweet. You obſerve

obſerve the fields have a ſweet perfume after rain. Jeſus Chriſt hath a cleanſing and ſweetning virtue. Thoſe hearts that are as filthy as ſinks, thoſe Souls that are as naſty and ſtinking as your common ſhores, after a good ſhower of this rain, are both clean and fragrant. *Mary Magdalen* was a very ſink of ſin, ſhe was full of Devils; yet when this rain fell powerfully upon her, how clean was ſhe? See what the Apoſtle ſaith, 1 *Cor.*6.9, 10, 11. What a company of filthy creatures are theſe? Fornicators, Idolaters, &c. yet *verſe* 11. One good ſhower waſheth theſe clean. Chriſt hath a cleanſing virtue. Let the Soul be never ſo leprous or filthy, a few good ſhowers from him, will make it clean; The Prophet calls him a *Fountain for ſin and for uncleanneſſe*, Zachariah 13.1. And then.

(4.) *The rain hath a fructifying virtue.* The ſeed which is ſowen doth not thrive, the graſſe in the Paſtures doth not grow, if God with-hold rain. All the labour of the Husbandman comes to nothing, if either the former or the latter rain be denied. The *Pſalmiſt* lets out this virtue of the rain, *Pſal.* 65. 9,10,11,12,13. Want of rain brings a Famine upon the earth. Thoſe three years of Famine, which followed one after another in the dayes of *David*, were occaſioned by want of rain, 2 *Sam.*21.1. compared with *v.*10. The Sons of *Saul* were to be hanged, till God by ſending rain, did ſignifie that he was appeaſed. The rain is the very life of the fruits of the earth; the clouds are the ſucking-bottle of the fruits of the earth; they dwindle if theſe bottles continue for any ſpace ſtopped up. See *Jer.*14.4,6. There is in Jeſus Chriſt a fructifying virtue. He makes the barren Soul bring forth and be a fruitful Mother of Children. See *v.* 16. after the Text, *John* 15.5. *He that abideth in me and I in him, the ſame bringeth forth much fruit.* The Word of Chriſt is a fructifying Word. The Spirit of Chriſt is a fructifying Spirit; The Church is acquainted with the fructifying virtue of Chriſt, therefore ſhe goes to him, *Cant.* 4. 16. If Chriſt do not rain, there will be no fruits: but if Chriſt will drop down his dew, the paſtures will be green. All the labour and paines of the ſpiritual Husbandman will come to nothing, if the rain come not down from Chriſt. And if he pleaſe to poure down ſhowers, let not the *Eunuch* ſay, *I am a dry Tree.* Though your heart be as dry and withered as the rod of *Aaron* was; yet if Chriſt will rain upon it, it ſhall both bud, and bloſſom, and bring forth Almonds. The Husbandman uſeth to ſay of his Corn in

4. Virtue.

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a time of long drought, that it is ſtocked, yet that Corn when the rain comes, will ſhoot up. Grace is ſometimes ſtockt in the Soul; yet if Chriſt rain plentifully upon it, it will get up and gather ſtrength again. *Davids* grace was ſtockt, when he lay ſleeping in his blood, and uncleanneſſe, for ſo many moneths together; yet when God opened this cloud and poured moiſture upon him, he revived.

5. *The rain hath a recreating virtue.* It cauſes a gladneſs and cheerfulneſſe in the hearts of men, and it begets a kind of briskneſſe in the ſenſitive creatures: the birds chirp, the beaſts of the field rejoyce in their kind: yea, there is a kind of joy in the very inanimate creatures. The Prophet ſpeaks of this in *Pſalm* 65. 13. *The Paſtures are cloathed with flocks, the valleyes are covered over with Corn: they ſhout for joy, they alſo ſing.* When rain comes after a long drought, there is melody made by all creatures in this lower world. Jeſus Chriſt hath a cheering vertue he doth fill the ſoul with joy when he comes down into the ſoul. the heart that was dead, and dull, and heavy, is made pleaſant and joyfull, when theſe ſhowers fall upon it. When Jeſus Chriſt comes to the ſoul, he brings joy to the ſoul, *Eſay* 9. 3, *They joy before thee, according to the joy in harveſt, and as men rejoyce when they divide the ſpoil.* When the Eunuch had his ſoul bedewed with this rain, *He went on his way rejoycing*, Acts 8, 39. The ground of his rejoycing you may ſee, *v.* 32, 33, 35. *Philip* had acquainted him with Chriſt, and Chriſt upon *Philips* preaching had rained down a ſoaking ſhower upon his ſoul, that created a holy gladneſs in his heart. Chriſt is the only cheerer of the heart. He can remove ſpiritual melancholy, he can take off ſpiritual heavineſs, and put unſpeakable joy into the ſoul. 'Tis true many of the members of Chriſt want ſpiritual joy. This ariſeth either from the reſtraining of this rain, or from their not diſcerning of this rain. When ever the diſtreſſed ſoul ſhall come to the feeling of theſe ſhowers, it will rejoyce and be no more ſad. The Doctrine of Chriſt is a cheering Doctrine. The whole Doctrine is called Εὐαγγέλιον a Doctrine of good tidings. All the Ordinances of Chriſt are cheering Ordinances. *I will make them joyful in my houſe of prayer.* God hath planted Jeſus Chriſt as a root of joy to his people. As he is a plant of ſalvation, ſo he is a plant of conſolation; no joy is either real or laſting, which is not bottomed upon Jeſus Chriſt. That ſoul that hath received this rain into his heart ſhall have

have some joy here, and he shall have everlasting, full, satisfying joy in Christ, and with Christ and from Christ in the other world. This is the second, Christ is like raine in respect of usefullness.

3. *Christ is like the rain, if we consider the manner of its descension* There is a great similitude between the manner of Christs descension upon the soul, and the descension of the rain upon the earth I shall instance in seven particulars.

3. *Respect:* The manner of rain's descending upon the Earth, and and of Christ's upon the soul alike in 7 particulars.

First, *The rain comes down successively and gradually, now a little and then a little.* The rain doth not fall down all at once; but it comes now a shower, and then a shower, as the earth stands in need of it. God pierces now one cloud, and then another in a pleasant succession. Jesus Christ comes now a little and then a little; as the condition of the soul requires. A drop in one Ordinance, aud a drop in another Ordinance. A shower falls in this Sermon, and a shower at another Sermon. This is that which the Prophet mentions, *Esay* 28. 10. *Precept must be upon precept, line upon line, here a little and there a little.* Now one comforting influence comes down, and then another; now one quickning impulsion, then another; now one promise is rained down, then another.

1 *Partic.* Reasons why Christ gives not all at once but by degrees successively.

(1) *Jesus Christ* would have his people in a constant dependance on himself.

(2) He would have them wait constantly upon every Ordinance.

(3) He would not have them surfet, either upon his Doctrines or comforts, therefore he observes a succession in distillations of good things upon them.

(4) He would have every Doctrine, and every comfort soak into their hearts, *Luke* 9 44.

(5) Christ would have nothing lost, which he is pleased to bestow.

(6) Christ would indear every drop of his grace to his people.

(7) The souls of his people are like narrow mouthed vessels, they cannot receive much at once without spilling.

(8) We are such bad husbands, that Christ dares not trust us with much at once. For these and such like reasons, doth he cause all he gives to distil in a way of succession. Jesus Christ doth in a way of wisdome, parcel out all the good which he rains down upon the souls of his people.

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Secondly, *The rain comes down irresistibly.* When God doth by his Word of command speak to the cloud to distil its moisture upon the earth, it is not in the power of all the creatures in heaven and earth to hinder its falling down. As the clouds cannot open their own veins till God give the word, no more can they stanch themselves when God sets them a bleeding. Jesus Christ comes down upon the hearts of men with an irresistible power and efficacy; whether we understand it of his Doctrine, or of his Scepter, or of the influences of his Spirit, he doth descend with a forcible and mighty power. His word is called a powerfull Word, *Heb.* 4. 11. *The word of the Lord is quick and powerfull,* ἐνεργὴς His Scepter is called a Scepter of strength, *Psal.* 110. 2. *The Lord shall send the rod of thy strength out of Sion.* His Spirit is a Spirit of might, and its said to work mightily in the hearts of his people, *Col.* 1. 29. ἐνεργούμενον ἐν ἐμοὶ, ἐν δυνάμει. Let Pelagians and Arminians talk what their wilde fancy dictates, of the resistibility of grace; the Scripture mentions no such thing: the rain will come down whether men will or no; and let the earth be never so hard it will soak into it. When Christ by his Word and spirit descends it is with a mighty power, that the soul is not able to resist it. I shall shew the power of Christs Word, Spirit, and Scepter, in three great works.

The power of Christs Word and Spirit displayed in 3 great works.

Conviction, Converſion, Conſolation. To ſpeak particularly to theſe.

1 *Work.*

1. *For Conviction.* When Christ comes down with an intention thoroughly to convince the conscience of sin & righteousnes, the soul though it may stand out for a time, yet it is through the mighty smitings of Christs Word and Spirit so powerfully over-ruled, that it cannot but yield: we have an instance of this in *Paul*, Act. 9. 6. Jesus Christ doth with such an invincible evidence come upon his conscience; that though he was in a violent motion carried on in a contrary course, yet he yeilds up himself as a prisoner into his hands, crying out *Lord what wilt thou have me do?* He hath no strength to stand out any longer, nay not so much as to dispute it with Christ. Of this convincing power the Apostle speaks, 1 *Cor.* 14. 24, 25. Jesus Christ, when he comes down with a purpose to bridle the conscience, doth deal so effectually, that the proudest sinner is brought upon his knees, and made to passe sentence against himself. Yea, with such a mighty power doth he come down

down upon the soul, that even those who are not savingly brought in, have their mouths stopped, and are unable to say any thing for themselves. Thus it was with those that brought the woman taken in the act of Adultery to Christ, *John* 8. 9. They were so mightily convicted by the Word and Spirit of Christ, that they were not able to abide in his presence, but shrunk away one by one as men self-condemned. Thus it was when Christ descended in the word of *Stephen*, Acts 6. 10. Though they would not yield yet they were so powerfully convinced, that they could not resist the Spirit by which he spake. Christ doth so demonstratively smite the conscience, that carnal reasoning hath no door of evasion. Of this powerfull conviction we may understand that of the Prophet. *Esay* 11. 4. Where speaking of Christ, he saith that *he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.* When Christ sets upon the work of conviction; he comes with so much efficacy, that he smites some to submission, all to silence.

2. *For conversion.* When Christ descends upon the soul in the work of Conversion, what strength doth he put forth? the strong holds of sin are battered down, every high thing that exalts it self against the knowledge of Christ is brought into captivity, to the obedience of his Scepter, 2*Cor.* 10. 4. Devils are cast out of the possessiō wch. they have kept for many years without the least disturbance. Strong lusts are mortified, & the very constitution of the soul is changed. *What ailed thee O thou sea, that thou fleddest, thou Jordan that thou wast driven back? ye mountains that ye skipped like rams, &c.* Ps. 114. 5, 6. The Prophet speaks those words of the powerfull entrance of the children of *Israel* into *Canaan*. The like is done by Christ in the conversion of a sinner. *Jordan* is driven back, the whole course of the soul is altered, the mountains skip like rams. There are many mountains in the soul of a sinner, as pride, unbelief self-conceitednesse, Atheisme, profanesse, &c. These mountains are plucked up by the roots in a moment, when Christ begins the work of Conversion. See how the Prophet doth allegorically set out the powerfull descension of Christ in this work, *Esa.* 11. 6, 9. *The wolfe shall dwell with the lamb*, &c. All the wolvish, ravenous and brutish qualities and affections of the soul are powerfully subdued and brought under. All that have known a person before, wonder at the great change which is wrought, and he wonders more at himself than all others can do. Christ put his bridle of pow-

2worke.

er into his lips, and turned the current of his soul he scarce knows how! When Christ came upon the heart of *Elisha*, what a mighty power was put forth, 1 *Kings* 19. 19, 20, 21. *Elijah* cast his mantle upon him, the Spirit of Christ descends in that action, and see how the man is changed, He left the oxen and ran after *Elijah*, forsakes all his friends to wait upon the Prophet. When Christ by his Word and spirit descends upon the heart of the Jaylor, what a strange work is wrought upon him! *Acts* 16.33. He takes the Apostles the very same houre and washes their stripes. Had any one that had over-night seen him beating the Apostles so cruelly as he did, told him, well, before the morning light thou shalt wish that all those stripes had been upon thy own body, thou shalt before the Sun arise wash those bloody stripes with thy tears, would not he have thought him mad? and yet all this came to pass. Jesus Christ comes down with so much power, that though the will would stand out against him, yet it cannot resist. Many a person comes to Church perhaps with an intention to laugh at the Preacher, Christs pours down a shower upon him, which hath so much power, that he that came a scorner, departs a mourner. *Zacheus* is upon the Sycamore tree, Jesus Christ lets a few drops upon him and he is so powerfully subdued, that he comes down speedily at the first call, *Luke* 19. 5, 6. *Matthew* sits at the Excise-Office gathering tribute. Christ rains down but one shower, and that hath so much power, that the man leaves all and follows him, he cannot stay to take one mans money more, he ariseth from his profitable seat, and runs after Christ, *Matth.* 9. 9. 10. *Peter* and *Andrew* are busie (as Christ passes by) mending their nets: Christ distils a few drops upon them in that call of his, *Follow me and I will make you Fishers of men*, and how mightily are they overpowred! they will not stay one tyde more, yea they will not give another stitch, but arise and follow him, *Matth.* 4. 18, 19. 20.

3 worke. 3. *For Consolation.* When Christ comes down with a purpose to comfort a sadded heart, he comforts it with power. See the promise, *Esay* 66. 13. *I will comfort you and ye shall be comforted.* The Consolations of the Word and Spirit of Christ come with such efficacy, that the soul cannot shut them out, the mourning is presently turned into dancing. The Consolations of Christ are called strong consolations, *Heb.* 6. 18. not only in regard of the matter of them, but in regard of the reception of them, wherever they come, they come with strength. *Hannah* is in bitter-

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neſſe of ſpirit for a time; Jeſus Chriſt doth but, as ſhe is at prayer poure down a few freſh drops upon her; and ſhe goes away, and is no more ſad 1 *Sam.* 1. 18. *Mary Magdalen* ſtands at the Sepulchre full of ſorrow, ſhe weeps many a briniſh tear, *John* 20. 11. Jeſus Chriſt doth but open the cloud, and drop a few drops upon her, and what joy is in her heart? Take the moſt melancholly and penſive ſinner. though he be like *Rachel* that would not be comforted, yet one promiſe of Chriſt rained down upon him, and ſet on by his Spirit, will make him lay aſide his mourning garments. Though Miniſters cannot anſwer the objections of ſorrowing Chriſtians, yet Chriſt can anſwer them ſo powerfully, that the ſoul ſhall have nothing to anſwer again. This is the ſecond particular.

Thirdly, *The rain comes down voluntarily, undeſervedly.* The Prophet tells us how the dew and ſhowers fall; *They tarry not for man, nor wait for the ſons of men*, Micah. 7. 5. The rain doth not expect any humane concurrence or cauſality. Though it come down upon us, yet it comes down without us. The rain deſcends for our advantage, but not for our deſerving. The diſtillation of Chriſts comes down undeſervedly on our part. The ſoul meets with many a ſhower from Chriſt, when it deſerves no ſuch thing. The good either of Chriſts Doctrine, or his Scepter, or his Spirit are not merited by us. Should we have no rain from Chriſt till we did deſerve it, we ſhould ſuffer an eternal drought. The firſt grace of Chriſt is preventing grace. *I am found of them that ſought not after me*, Eſay 65. 1. And all the after-grace of Chriſt, is undeſerved grace. We do as little to deſerve the influences of Chriſt, as we do to deſerve the diſtillations of the clouds. All that Chriſt does for us is only from the meer motion of his own grace, *Eſay* 55. 1. *Of his own will begat he us by the word of truth*, James 1. 18. We muſt ſay, Grace, grace to all the ſoul-fatning drops that come from Chriſt. He forgets that Chriſt comes down as the rain that dreams of merit. All the ſons of men want Chriſt, but none of the ſons of men can deſerve Chriſt. 3 *Partic.*

Fourthly, *The rain comes down unexpectedly.* Sometimes when the skie is black with clouds, the winde riſeth and driveth them away without ſo much as a drop: At another time the rain falls plentifully when no ſhower is expected. Jeſus Chriſt comes down upon the ſouls of his people many times, when they look for no influences from him; the Church obſerves this *Cant* 6. 11. 12. 4 *Partic.*

I went down into the garden of nuts, to see the fruits of the valley, and to see whether the Vine flourished, and the pomgranates budded. Or ever I was aware, my soul made me like the chariots of Aminadab. Here a shower fell upon her head when she did not look for it. The soul sometimes comes to an Ordinance full of misgiving thoughts, expecting no good; and before it depart, it's wet from top to toe with the distillations of Christs Spirit. The Church found it so, when she had the least reason that could be to expect it, *Cant* 5.5. She might have expected to have found flames of brimstone in regard of her dealings with Christ, and behold she findes the droppings of sweet smelling myrrh. Sometimes in the night-watches Christ raines upon the soul, when it never expects any such thing. *David* made his bed to swim, *Psalm* 6. 6. he could not have watered his couch with his tears, if Christ had not first watered his heart with his grace. Sometimes the soul comes to the Throne of grace parched with hardnesse, perhaps as dry as the rock in the Wilderneſſe, and Christ suddenly sends down a shower, that it goes savourly weeping from his presence. *Did not our hearts burn within us, while he talked with us by the way?* Luke 24. 32. Jesus Christ did descend suddenly upon them while they were in conference with him. Sometimes a servant of God takes the book of God into his hand when his soul is dry & withered, and before he hath read half a Chapter, he findes the clouds melting, and his soul bedewed with a shower of grace, never did a shower come down so suddenly, as the grace of Christ hath sometimes come down upon the soul.

5 *Partic.* Fifthly, *The rain comes down not for its own benefit, but for the benefit of the earth.* What advantage hath the cloud by all the moisture that drops down from it? it empties it self that it may inrich the ground. Jesus Christ doth by his word and Spirit and Scepter, descend for the benefit of men. His Doctrine, the influences of Grace, are for the enriching of his Elect. Christ came down at first in his incarnation for our sakes, 2 *Cor* 8. 9. and all his other descensions are for our good. For the filling of our empty souls, for the quickning of our dead souls, for the comforting of our straitned and distressed souls, it is that Christ comes still down into the world. His preaching, his knocking, his striving is onely and meerly for our benefit. *What profit is it to God, that thou art righteous?* Job. 22. 3. Christ hath no more advantage by all the drops he sends down upon the soul, then the clouds have

for

for all the showers they let fall upon the earth.

Sixthly. *The rain comes down variously sometimes after a more stormy manner, sometimes after a milder manner.* Christ comes down sometimes by promises, comforts, enlargements in a way of mildness; sometimes he descends in a way of severity, by rebukes, threatnings. The Church hath as much need of stormy showers as milder showers, of cold rain as of warmer drops, Christs more angry drops are as usefull for his people, as his more pleasant drops. His chiding and frowning distillations make his comforting droppings more sweet. His milder showers comfort us, but his stormy showers try us more; If Christ should not rebuke us as well as comfort us, he would indeed lose us. The great rain of his anger keeps us from straggling, when the small rain of his love occasions us to wander. 6 *Partic.*

Seventhly, *The rain comes down plentifully.* Not a drop or two but whole showers. Though it come not down all at once, yet as much comes down as is usefull for the earth. Jesus Christ comes down plentifully, he doth not scant the soul, he doth not give one comfort, but many comforts. *Eat O friends drink abundantly* Cant. 5. 1. He hath enough in him to give. The soul wants more then a little. He is not niggardly, but bountifull, therefore he gives plentifully; and then as the rain falls down in many places at once, so doth Christ. All the earth for many miles together is sometimes rained upon at one and the same time; the rain waters many fields at once. Jesus Christ comes down abundantly he can, if he please, water many souls, yea many Congregations at once. So many Churches, so many Fleeces, so many Congregations, so many Pastures. Christ can rain upon this Congregation, and he can water other Congregations at the same time. Jesus Christ, if he please, can send down such a shower as shall wa every Congregation yea every soul in the world at one and the same time. As the drops of a shower cannot be numbred, no more can the drops which fall from Jesus Christ upon this Church. If we receive not plentifully from Christ, tis because we ask not plentifully. 7 *Partic.*

For the third particular. *Quæ disproportio?* And here I shall show the excellency of Christ above all material rain, in six particulars. 3 The Excellencies of Christ above all material Rain.

1. *Christ comes down from the highest heavens.* The rain descends from 1 *Excellen.*

from the visible heavens. Philosophers divide the aire into three Regions; the highest, the middle, and the lowest Region. Now they all hold that the rain descends onely from the middle Region there it is generated, and from thence it descends upon the earth. But now Jesus Christ comes down from the invisible Heavens. There he sits at the right hand of God, *Acts* 5. 31. and from thence doth every drop which distils upon the hearts of men descend. This is that which *Peter* tells the *Jewes* Act 2. 33. *Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which now ye see and heare.* All the good of his Word, of his Scepter, of his Spirit, comes down from the Heaven of heavens. There the royal throne is, and from thence doth the rain fall. You must look above the highest Region of the air, yea above the highest star in the firmament, if you expect any drop from Jesus Christ.

2. Eccellen. 2. *The rain that descends upon the earth: doth first ascend from the earth.* A cloud which is the womb of the raine, is a cold and moist vapour exhaled by the heat of the Sun out of the earth or waters, into the middle of the Region of the air, where it is by the cold condensed, & there hangeth, till by the heat it be dissolved into a shower. So that the showers which do drop upon the earth, are first drawn out of the earth, *Psalm* 135. 7. But now all the drops which distill from Christ, are generated in heaven. Jesus Christ is not beholding to the earth to furnish him. What ever he distils, either in his Word, or by his Spirit, is originally in and from himself. *Out of his fullnesse have we all received and grace for grace*, John 1 16. Christ doth not exhale vapours from the earth, but sends down vapours from himself to the earth. All his materials are in himself, and from himself; if Jesus Christ could not rain upon us till we did furnish him with materials, we should be out of hopes of receiving one drop from him to the day of our death. We can furnish him with materials for fire and brimstone, but the ingredients of his comfortable rain are from himself alone.

3 Eccellen 3. *The rain is not necessary at all times.* There are seasons when the husbandman craves no rain. He is sometimes afraid of showers, and wishes for Sun shine rather then showers. *As snow in summer and rain in harvest, so honour is not seemly for a fool*, Prov. 26. 1. But now Jesus Christ is never unnecessary. This rain can never fall unseasonably. Theres no time but the drops of Christs doctrine

doctrine come welcom to the soul. There's no moment wherein the influences of Christs Spirit are not gratefull to the soul. That day that is not a rainy day, is a mournfull day. The earth may be too full of rain, but the soul can never be too full of this heavenly moisture. *Si dixisti sufficit, periisti.*

4. *The rain is sometimes hurtful to the earth.* Immoderate rain is as prejudicial as immoderate drought. *A poor man that oppresseth the poor, is like a sweeping rain that leaveth no food,* Prov. 28. 3. As parching heat doth sometimes dry up the fruits of the earth So excessive rain doth often drown the fruits of the earth. Sometimes men and cattel are drowned sometimes houses with their inhabitants are swept away by overflowing showers. But now Jesus Christ is never prejudicial to the soul: If ever this rain do any annoyance to men, it is by accident, because it is not received or improved. The distillation of Christs Doctrin is sometimes the savour of death, 2 *Cor.* 2. 15. but this is only because men are not bettered by it. The Scepter of Christ doth break many in peices, *Ps.* 2. 9. but this is because men do not submit to it. The influences and strivings of Christ by his Spirit, are sometimes the occasion of the hardning of mens hearts, and so consequently of their destruction: but this is because they do resist and oppose them. This rain hath intrinsecally no hurtfull destructive property in it. If it ever prove destructive, it is because of some evil quality in them upon whom it falls. 4 Excellen. 5 Excellen.

4. *The rain is no distinguishing Argument between good and bad* It falls promiscuously upon the righteous and unrighteous. This our Saviour tells us, *Matth.* 5. 45. The rain indeed sometimes falls in one place, when it doth not fall on another, *Amos* 4. 7. but on whatsoever City or Village it falls, it comes down equally on all. As fat drops fall upon the sluggards field, as upon the field of the most diligent man. But now this spiritual rain is more distinguishing. Though all, where the Gospel is preached have the same common Doctrine, and all have some common influences of Christs spirit, yet there are special drops distilled upon the Elect, which others never partake of. Some are hardened, others are softned; some are rained upon to conversion, others are rained upon for obduration; some are melted and dissolved, others are stiffned and enraged. The peculiar drops of special grace are not communicated to all alike from Jesus Christ. Arminians may talk of Universal grace, that Christ doth no more for *Peter* than for *Judas*; but the Scripture speaks of peculiar grace which is not com-

communicated to all. *Why is it that thou wilt reveal thy ſelf to us, and not unto the World*, John 14.22. There is hidden Manna which Chriſt never intended to beſtow on all. There are ſecret drops which Chriſt lets fall on one ſoul in a Congregation, and doth
Rev. 2.17. not not diſtil upon others. This rain falls with a moſt exact diſtinction. *He hath mercy on whom he will have mercy*, (ſaith the Apoſtle) *and whom he will he hardeneth*, Rom. 9. 18. Chriſt hath excluded ſome from the benefit of his prayers, *John* 17. 19. And they that are ſhut out of the benefit of his prayers, are excluded from the ſaving merit of his blood. His propitiation is not extended further then his mediation, 1 *John* 2. 1, 2. The peculiarity of the deſcending of this rain is cleerly ſhowed by our Saviour in the anſwer he gives to that queſtion of his Diſciples, concerning his preaching to the people in parables. *Mat.* 13. 10, 11, 12, 13, 14. 15, Though the rain of Chriſts Doctrine fall down indifferently upon all, yet the ſpecial grace of underſtanding, applying and improving that Doctrine, is not given unto all.

6. Eccellen 6. *The rain can make nothing ſpring where nothing hath rooted.* The ſhowers are able to make both graſſe and corn, and other plants grow up; but if either the earth be barren. or if there be no foundation of roots, the ſhowers can do nothing; the rain can make nothing grow up out of rocks. *It* cannot make wheat grow where none was ſowen. But now Jeſus Chriſt doth not only make ſeed grow where ſeed is ſowen, but he makes ſeed grow where none was ſowen. Chriſt by the drops of his Doctrine, and by the influences of his Spirit, makes the rocks bring forth fruit; He doth not only cauſe plants to ſpring in good ſoyle, but by the dropping of his grace, turns a barren ſoyle into a fruitfull ſoyle; one good ſhower from Chriſt will make the barren heath as good ground as the fruitfull valley. The Word of Chriſt is called ſeed, 1 *Pet.* 1. 23. it doth not only make ſeed grow, but it is ſeed it ſelf. Chriſt by raining down, turns the Thorn-tree into an Apple-tree He changes the thiſtle into wheat. Other rain brings up ſomething where ſomething was. but this rain brings up ſomething where nothing was. Other ſhowers bring forth figs from Fig-trees, but theſe ſhowers bring forth figs from thiſtles. Other rain brings up a Crop where a crop was ſown, but this rain brings forth a crop where none was ſown. Thoſe three thouſand you read of *Act.* 2. 37. had not one root in them when *Peter* began to preach; but before he had done raining upon them, their hearts were a nurſe-

ry

ry of all living plants.

The uſes of this point. *Uſes.*

1. *How juſtly may Chriſt expect fruitfulneſſe from his people. My beloved* (ſaith the Prophet) *had a vineyard planted in a very fruitfull hill. And he fenced it, and gathered out the ſtones, &c. and he looked that it ſhould bring forth grapes* Eſay 5. 1, 2, 3. It is but equal that they that live under Chriſts Doctrine and Scepter, and under the influences of of his Spirit, ſhould bring forth both good fruit, and plenty of fruit; the people of God are compared *to a tree planted by the rivers of water which bringeth forth his fruit in his ſeaſon*, Pſal. 1. 3. Chriſt is ſpiritual rain, he is both cleanſing rain and fatning rain. They that live under ſuch droppings, will be one day found inexcuſable, if they be not very fruitfull; thoſe paſtures that are manur'd every year, if they have ſeaſonable Sunſhine and ſhowers, are laid open to the wilde champain if they be not fruitfull. Remember ſeriouſly that of the Apoſtle, and lay it well to heart, *Heb.* 6. 7, 8. No Argument can be uſed to plead for thoſe that live under theſe fat ſhowers without abundance of fruit. 1 *Leſſon.*

2. *Behold the neceſſity of Chriſt.* Is not rain neceſſary for the ground? are not ſeaſonable ſhowers neceſſary for the fields and paſtures? can any plants live long if they be not watered? No more can any plants that are in the ſoul live without continual ſupply from Chriſt. The Doctrine of Chriſt is not unneceſſary, the Scepter of Chriſt is not unuſefull, the influences of Chriſts Spirit are not in vain. Chriſt in all theſe reſpects is as neceſſary to the ſoul, as the rain and dew are to the earth. He is either blind, or proud, that doth not ſee an abſolute neceſſity of Chriſt. *Egypt* is fruitfull though it have no rain; the yearly overflowings of the River *NILUS* is inſtead of ſhowers; Jeſus Chriſt is as the river *NILUS* to our *EGYPT*: did not he by the overflowing ſtreams of his grace water our hearts, they would neither bud nor bloſſom, nor bring forth; He is both the Husbandman that plants our fruits, he is the ſoyle that bears them, and he alone is the rain that waters them. Never think of the need the earth hath of the rain, but meditate of the need your ſouls have of the droppings of Jeſus Chriſt. 2 *Leſſon.*

3. *How blind and wicked are they that are offended at the Do-*

Several things that men stumble at in the Doctrine of Christ.

ctrine of Jesus Christ! When Christ was on earth, many were scandalized at his Doctrine. And there are many still even amongst Christians, that are offended at it. He is to this day *a stone of stumbling, and a rock of offence, to them that stumble at his Word.* Rom. 9. 33. Men find out many waies of stumbling at the Doctrine of Christ. To instance in a few.

1 (1) *Some are offended at the strictnesse of his Doctrine.* Christ by his Doctrine doth condemn, not only the outward acts, but the inward motions of sin in the heart, *Mat.* 5. 28. He commands the plucking out of the right eye, &c. *Duri Sermones durioris magistri,* have some said of these Precepts which are indeed the commendation of Christs Doctrin.

2 (2) *Some are offended at the simplicity of his Doctrin.* Thus the wise Greeks were offended at him. The Apostle mentions this, 1 *Cor.* 1. 17, 18. They were of opinion that *Tully* and *Demosthenes* did far excel the Doctrin of Christ for eloquence.

3. (3) *Others are offended at the spirituality of his Doctrine.* They think his Doctriu is too mystical aud sublime. This was that which made many takk offence at him, *John* 6. 51, 52. 60, 61. They thought it was a strange kind of Doctrin, that Christ should give them his flesh to eat.

4. (4) *Others are offended at the Divisions which follow upon his Doctrin.* Though the Doctrine of Christ be in it self a Doctrine of peace, yet accidentally meeting with the corruptions of wicked hearts, its an occasion of division. *Luke* 12, 49. *I am come to send fire on the earth*, and *Math.* 10. 34, 35. *Think not* (saith our Saviour) *that I am come to send peace on earth. I am not come to send peace, but a sword, &c.* These accidental divisions which follow upon Christs Doctrine, cause many to be offended at him; And if any can receive his Doctrine, yet they are offended at his Government. This is a general offence, *Psal.* 2. 2, 3. *Let us break their bonds asunder, &c.* His Scepter is too strict, too severe, &c. Let all that are offended with Christ any way, know that these are groundlesse offences. They are *Scandala accepta* not *scandala data.* For Christ comes down not as poison to destroy men, but as the rain to preserve and nourish men. Take heeed therefore of being offended at Christs remember he come down, both in his Doctrin and Government, not for the ruine, but for the salvation of men. Christ hath all the good properties of the rain, but none of the bad properties. Whosoever is offended at him is offended at his own mercy.

4. *Lay*

4. *Lay your hearts open to receive the distillations of Christ.* When any of this rain descends, let the vessels of your souls be set wide open to receive it. When Christ drops in his Doctrine, when Christ distils upon you by his Spirit, let your hearts be in a readinesse to drink it in. The rain doth no good unless it be taken in. All the drops of Christ will do you no good, if you do not take them in. When men are beleagured in a City and want water, they set out all their vessels when a shower comes, that no drop may be lost. Gods children are in this world as in a besieged City; you want rain, O let not one drop of Christ fall besides you. Open your mouths wide, that you may take in, yea take down all the pleasant drops of Christ. Two things are necessary for those that would have this rain. First, *They must get under the cloud.* The publick Ministery is the cloud by which the rain droppeth, *Esay* 5. 6. Abide where you see these clouds gathering thickest. And when Christ drops down thorough these clouds, be sure your vessels be set out uncovered to receive what-ever falls. 4. Lesson.

5. *What a miserable condition is it to be without Christ!* It's made the top of all misery, *Eph.* 2. 12. He that is without Christ is as parched Land without rain. The Scripture threatens withholding of rain as a sore judgement, *Amos* 4. 7. *I have withholden rain from you, when there were yet three moneths to the harvest.* 'Tis threatned as a judgement against them that came not up to keep the feast of Tabernacles, that *on them there shall be no rain, Zech.* 14. 17. If it be so sore a judgement to want the natural rain; what is it to want this spiritual rain? Pity such as want Christ, more than you pity those that want other rain. 5. Lesson.

6. *When ever you see a shower fall down upon the Earth, meditate on Jesus Christ.* For this reason doth Christ resemble himself to all these things, that we might have remembrancers every where to put us in mind of him. Let every drop of rain be a natural Preacher, to put some serious thought of Christ into your hearts. 6. Lesson.

1 PET. 2. 6.

XVIII. SERMON

Behold, I lay in Sion a chief corner stone, elect and precious.

THE Apostle at the second verse of this Chapter, doth earnestly intreat the scattered Jews, to whom he writes this Epistle, that they would as new born babes receive the sincere milk of the Doctrine of the Gospel. He presseth this by many Arguments; As,

1. God had appointed this to be the souls nourishment. The milk
Ver. 2. of the mothers breast was not more nourishing to the new-born Infant, then the doctrine of the Gospel is to the souls of regenerated Christians.

2. God had sanctified these to be the means of their spiritual growth. As the child growes by sucking the milk of the
Ibid. breast, so do Christians grow by drinking in the Doctrine of the Gospel.

3. The Doctrine of the Gospel contains in it the sweetnesse of the love of God and of Jesus Christ towards them that beleeve,
Ver. 3. he that hath tasted of this sweetnesse cannot but thirst after it.

4. By receiving into their heart this Doctrine, they should have the closer communion with Jesus Christ. *To whom coming as to a living stone, ye as lively stones are built up, &c.* This he confirms by an argument taken out of the Old Testament, which is here cited and improved to illustrate the thing in hand. This is in the Text, *Wherefore it is contained in the Scripture; Behold I lay in Sion, &c.*

Two things are considerable in the Text.

1. The denomination or Title given to Christ. *A chief corner stone.*

2. The Explication of this Title by the properties of it. These are two.

1. He

1. He is an Elect or choſen ſtone.
2. He is a precious ſtone.

I ſhall firſt begin with the denomination, *A chief corner ſtone.* The ſum is this.

The Church of God is here compared to a ſpiritual edifice, or building; Every true beleever is compared to a myſtical ſtone in this building; And Chriſt is here reſembled to the corner ſtone. The Note from that firſt particular will be this, *viz.*

Doct. *That the Lord Jeſus Chriſt is the chief corner ſtone of the ſpiritual ſtructure of Gods Church.* Both Prophets, and Apoſtles, and Chriſt himſelf give ample Teſtimony to this truth. *Doct.*

1. The Prophets which were before Chriſt do bear witneſs to this. See *Eſay* 28.16. From this Teſtimony my Text is borrowed. *Behold, I lay in Sion for a foundation, a ſtone, a tryed ſtone, a precious corner ſtone, a ſure foundation* And the Prophet *David* long before him, *Pſalm* 118.22. ſpeaking of Chriſt hath theſe words, *The ſtone which the builders refuſed, is become the Head ſtone of the corner.*

2. The Apoſtles which ſucceeded Chriſt, they concur with the Prophets. See that famous Teſtimony which is given before the greateſt of Chriſts adverſaries, by *Peter* and *John* two of his Apoſtles. Though *Peter* was the onely ſpokesman, yet doth *John* alſo agree with him, *Acts* 4. 10, 11. *Be it known to you all, and to all the people of Iſrael, that by the Name of Jeſus of Nazareth, doth this man ſtand here before you whole. This is the ſtone which was ſet at nought by you builders, which is become the head of the corner.* Hear alſo the Teſtimony of *Paul*, which is both full and clear to this purpoſe, *Epheſ.* 2.20. *Ye are built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone.*

3. We may add to theſe the Teſtimony of Chriſt himſelf, hear it from his own mouth, as it is recorded by three of the Evangeliſts, *Matth.* 21.42. *Mark* 12. 10. *Luke* 20. 17. *Jeſus ſaid unto them, did you never read in the Scriptures, the ſtone which the builders refuſed is become the head of the corner?* In the mouth of all theſe witneſſes is this truth fully eſtabliſhed. Two things I ſhall here open.

1. In what reſpects Chriſt is compared to the corner ſtone.
2. How he excels all other corner ſtones.

1. For

1. For the First, Christ is called the corner stone in four respects.

In what respects Christ is compared to a corner stone.

1. *Respect.* 1. *In regard of sustentation.* The corner stone doth uphold the whole building: if the corner of the house fall, the whole structure comes to the ground. The Holy Ghost speaking of the slaughter of *Jobs* children, saith, *There came a wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead,* Job 1.19. Some stones may drop out of the middle of the building, and yet the building may stand: but if the corners or foundation shrink, the whole fabrick is dissolved. Jesus Christ is the susteiner aud upholder of his Church. Therefore he is called the *foundation stone*, as well as the *corner stone*, Esay 28. 16. He is the great pillar that bears up his Elect. The Churches peace, the Churches grace, the Churches comfort, the Churches salvation, are all upheld and maintained by him. *Solomon* reared up two pillars of brass in the Porch of the Temple, the one he called *Jachin*, that is, *he shall establish*; the other *Boaz*, that is, *strength*, 1 Kings 7.21. These two pillars amongst other things did typifie the invincible stability and strength of the Church, whereof the Temple was a sign and figure. The Lord Jesus Christ is to his Church, both *Jachin* and *Boaz*; he is both the establishment, and the strength of his Elect; he is that golden pillar that bears up all. The Poets have a fictitious conceit of *Atlas* a great Astronomer, that he bears up the Heaven upon his shoulders; That's but a fable, the great body of the Heaven is a burden insupportable to any creature. Jesus Christ is really the great *Atlas*, that bears the whole burden of the Church with all its concernments upon his shoulders. *Eliakim* was in this a type of Christ, the Prophet saith of him, *Esay* 22.21,22,23,24. *That he shall be fastned as a nail in a sure place, and he shall be for a glorious throne to his Fathers house, And they shall hang upon him all the glory of his Fathers house, the off-spring and the issue, all vessels of small quantity, from vessels of cups to all vessels of flagons.* This *Eliakim* was a figure of Christ, for *Rev.* 3.7. That which is here promised to him, is attributed to Christ; *These things saith he that hath the Key of David, he that openeth and no man shutteth, and he that shutteth and no man openeth. He is that golden nail, upon whom all the concernments of the Church both small and great do depend.* From vessels of cups to vessels of flagons, all hang upon him. The Prophet *Esay* foretelling his birth, doth attribute this to him, *Chap.*9.6. When he saith, that the *government shall be upon his shoulder.*

shoulder. God hath devolved the whole care and weight of his Church upon him, and upon him must we roll it.

2. *In regard of Union.* The corner stone is that medium by which the walls of the house are united into one building. Pull out the corner stones, and the two sides of the house are seperated one from the other. Jesus Christ is he and he alone that doth unite the several stones of the spiritual building one to another. This may be considered two wayes. 2. Respect.

Christ an uniting stone in a two fold reference.

(1.) *In reference to the uniting of the Jewes and Gentiles.* Before Christ, the Jew & Gentile were divided and seperated one from another. This separation did commence and begin after the return of the *Israelites* out of *Egypt* into *Canaan*, which place was assigned unto them by lot, as we read in the book of *Joshuah*. Then were the Jewes in a more conspicuous manner formed into one Polity or Common-wealth, and from that time the separation began. That which made this seperation was the ceremonial worship which God established in that Church or Nation, according to which they and their posterity were to worship God. This separation continued from that time, until the death and resurrection of Christ. During all this long tract of time, there was a manifest seperation between the Jew and Gentile, but now Christ hath as a corner stone made a firm union between these two, so that the Jew and Gentile are brought together under the same worship. This is done by the abolition of the Ceremonial Law. Christ hath taken down this wall of separation, and so made both one Church. The Apostle treats largely of this in *Eph.* 2. 13, 14, 15, 16. *He is our peace who hath made both one, and broken down the middle wall of partition between us, &c.* The Jew and the Gentile are now made one house by the death of Christ. 1. Refer.

(2.) *In reference to the spiritual union of beleevers one with another.* We read often in Scripture of spiritual fellowship and communion between beleevers. The Apostle, *Phil.* 2 1. speaks of *the fellowship of the Spirit*, and *Phil.* 1. 5. He makes mention of their *fellowship in the Gospel.* So 1 *John* 1, 7. saith the Apostle, *If we walk in the light as he is in the light, we have fellowship one with another.* This spiritual communion or fellowship doth consist, 2. Refer.

Wherein the spiritual communion of beleevers consists.

First, *In mutual affection one to another.* One Saint loves another, though they have never seen the faces one of another.

Secondly, (1)

(2) Secondly, *In participation of the same graces and priviledges.* They are all like one another: They partake of the same gifts, of the same Graces; the same Reconciliation, the same Adoption, the same Sanctification, the same salvation that belongs to one, belongs to them all. This is that which the Apostle mentions, *Eph.*4.4,5,6. From hence it is that the Scripture calls the salvation of the Elect, *Common-salvation*, *Jude* 3. because it's common to all the Elect. The same graces which are wrought in one Saint, are wrought in another, though perhaps different in degrees.

(3) Thirdly, *In the performing of mutual offices one to another.* They pray one for another, they give thanks for the good of one another, they grieve for one anothers evils, they bear one anothers burthens, they rejoyce in one anothers comforts, they supply one anothers wants, both outward and inward as far as they are able. The Apostle speaks of these mutual offices, which beleevers by virtue of that fellowship which is between them owe one to another, in that, 1 *Cor.*12.26. Now it is in and through Christ, that union and communion of Saints one with another is made. Our communion with Christ is the foundation of our mutual communion which we have one with another, *Joh.*17.23. *I in them and thou in me, that they may be made perfect in one.* 'Tis this uniting corner stone that brings every particular stone to the building into one. For our mutual union one with another, is in him who is the head of the union. The Apostle speaks fully of this, in *Ephes.* 1.10. *That he might gather together in him all things, both which are in Heaven, and which are in Earth.* The Greek word is very significant, Ἀνακεφαλαιώσασθαι, *to gather to a head* All the Saints of God that are, were, or shall be, both those that are gloriously triumphing in Heaven, and those that are yet militant upon earth, are gathered together to a head in Jesus Christ. Membership with him is the foundation of mutual membership which we have one with another. This is the second.

3. *Respect.* 3. *In regard of Direction.* The corner stone is that which gives the builders direction, how to lay and place all the other stones. If the several stones of the wall be not laid level to the corner stone, the whole building is spoyled. He that would build right, must have his eye to the corner stone. Jesus Christ is a beleevers Direction and Rule in all spiritual things, that which is not done by Christs Command, or Example, or by some direction from him,

him, is not well done. *Learn of me* (saith our Saviour) *for I am lowly and meek-hearted, and ye shall find rest to your souls*, Matth. 11. 29. Jesus Christ is the beleevers pattern. His Word and his example we must have an eye continually upon, if we would not miscarry. *He that saith he abideth in Christ, he ought so to walk as he walked*, 1 John 2. 6. Lay all things level to Christ, and then act vigorously. *I have given you an example, that ye should do as I have done to you*, John 13. 15. Nothing will either be lasting or comfortable, which doth not run parrallel with the line of Christ.

4. *Respect.*

4 *In regard of Beauty.* Skilful builders place the strongest stones in the corner, because of bearing; and the fairest stones, because of beauty. If the corner stones be graceful, the whole building is more comely, *Psalm* 144. 12. More Art is bestowed on the corner stone, then on any other part of the building. Jesus Christ is the beauty of the spiritual building. If this one stone were taken away, the whole building would be an uncomly heap. One Christ hath more beauty in him than ten thousand Saints, *Psalm* 45. 2. *Thou art fairer then the children of men.* The fairest Saint is but an Ethiopian, if compared with Christ. He is in respect of his beauty compared to the Lilly and Rose, which are the most beautiful of all flowers, *Cant.* 2. 1. The blinde world looked upon him as deformed, *Esay* 53. 2. There is no form nor comlinesse in him, but those that know him, admire his beauty. Look upon him in his Divine Nature, and so he is more beautiful then the Sun. Look upon him as man; and so he is exceeding beautiful. No doubt but his body, for the outward feature of it was very comely. 'Tis a Rule which Divines have, That which God doth *immediately*, he doth most *exactly*. And for his soul, that had more grace in it then is in all the Sons of men laid together. His soul was unsoyl'd by sin, and it was richly furnished with all grace. God shewed more of his Art and Skill in Jesus Christ, then upon all the stones of the building besides. The Beautiful Angels are black, if compared with Christ. This is the first particular.

2. The Excellencies of Christ above all other corner stones.

2. For the second. Christ differs from all other corner stones in five respects.

1. *He is a living stone.* The corner stones of all material buildings are inanimate. But Christ hath life in him, 1 *Pet.* 1. 4. *He hath life in himself*, and he communicates life unto the whole

2 Excellen.

building. From him all the stones of the spiritual house are called *lively stones*, verse 5. Ye also as lively stones are built up a spiritual house.

2 Excellen. 2. *He is a stone of Gods immediate laying.* God himself did both polish and place this stone. Other corner stones are fashioned and laid by men, but this is fashioned by God himself. This is in the Text, *Behold, I lay in Sion a chief corner stone.* He is therefore called by the Prophet, *Dan.* 2. 34. *A stone cut out of the Mountain without hands*; that is, without the hands of men. There was no humane help for the polishing of this stone, God himself is the chief and onely Architect.

3. Excellen. 3. *He is a corner stone that can never drop out of the building.* Other corner stones will in time loosen and fall: the corner stones of that Temple did at last fall, but this corner stone can neither fall, nor be weakned. Christ sticks as fast now, as he did the first day he was placed.

4. Excellen. 4. *He receives no strength from the other stones.* All material corner stones, as they strengthen the building, so they receive strength from the building. The other stones are some defence to the corner stone: but Christ receives no strengthening from any stone of the building. What need hath Christ of support? If he had, what can weak Saints do to support him? The Saints help to strengthen one another, they contribute no strengthening at all to him.

5. Excellen. 5. *Christ is a corner stone that reaches from the bottom to the top.* In other buildings there are many corner stones, because no one is large enough to serve for all: But Christ is so large that there is no need of any other. The building is a carrying on every day, and will be, till the number of the Elect be brought in: but let it rise never so high, there will not need one corner stone more. If there were but one corner stone in other buildings, the whole structure would be spoiled. This spiritual structure would be spoiled, if there should be one corner stone more. One Christ supplies the need of the whole Church.

1 PET. 2. 6.

XIX. SERMON

A chief corner stone, elect, precious.

I Proceed to the Application.

which is for { Information. / Exhortation, / Consolation.

1 Use of Infer. in 7. Inferences.

1. For information. It teacheth seven Lessons. *1. Inferen.*

1. *The perpetuity of the Church.* The Church of Christ is a stable building; it may shake, and totter, and be ready to fall, but it cannot utterly fall. The Church of God may erre both in Doctrine and manners. The best of men are but enlightned and sanctified in part, there is a remainder of blindnesse and ignorance in their mind, and of rebellion and stubbornnesse in their wills & affections, therefore they may erre both in Doctrine and manners. The Church of *Ephesus* is charged by our Saviour, that she had *left her first love*, Rev. 2. 4. *The Church of Galatia is* said to be *removed to another Gospel*; And that which befalls one or two Churches, may befall an hundred Churches. Our Divines prove against the the Papists, that general Councels have erred. The Church of God may sometimes be hid under persecution, it may want the publick preaching of the Word, with the publick Administration of the Sacraments. Our Divines prove against the Papists that the Church of God is not alwaies so apparently visible as they would have it. In the dayes of the Prophet *Elijah*, the Church of God was under a great eclipse. See what he saith, 1 *King* 19. 10. *The Children of Israel have forsaken thy Covenant, &c.* The Church was very low, when so intelligent a Prophet could not find one besides himself that cleaved to God, yet what answer doth God give him *v.* 18. *Yet have I left me seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth which hath not kissed him.* Hear what the Prophet *Azariah* saith to King *Asa* to this very purpose, 2 *Chron.* 15. 3. For a long season *Chap. 1. 6.*

Israel hath been without the true God, and without a teaching Priest and without Law. As the Sun and Moon do not alwayes visibly shine out to the World, but sometimes suffer an eclipse, so doth the Church of God; yet nevertheless the Church of God can never be utterly exterminated. If we consider the *nature of the thing*, the Church may be abolished, and cease to have a being in the earth; but if we consider the *Decree of God*, so the Church can never cease: God ever had since the promise made to *Adam* in Paradise, a Church in the world, and he ever will have a Church in the earth, till all the members thereof be made triumphant in heaven. *The gates of hell shall never prevail against it*, Mat. 16.18. It may be brought low but it cannot be thrown down. These material fabricks, where the Church of God meet for holy worship, may thorough the fury and covetousnesse of men be taken down, that one stone shall not be left upon another. See how the Church complains of the havock made by those Sacrilegious invaders, *Ps.* 74. 7, 8. The Church was not destroyed, though the Temple and Synagogues were destroyed. This spiritual building of the Church shall stand though all other structures fall. The great reason is, because Christ is the foundation and corner stone. Other buildings may fall though the foundation stand, but this building cannot fall unlesse the foundation be destroyed.

Illustrem. 2. *That the Church of God is a very glorious building.* Amongst many other titles which are given to the Church, this is one, it's called *a glorious Church* Eph. 5 27. It shall be glorious when it comes to heaven, of which that Text is properly to be understood. And it is glorious even here on earth. *I am black, but comely O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon* Cant. 1, 5 *A glorious and high throne from the beginning is the place of our Sanctuary* Jer. 17. 12. All the edifices and Palaces on earth, are but ugly cottages, if they be compared with this spiritual building, the Church. The Temple of *Solomon* was the most excellent fabrick that ever the earth carried. *Its called a glorious and beautiful house*, Isa. 64 11. and yet that was but a type of this building: See how it is described in the *Revelations*, chap. 21. 10, 11, &c. It must needs be glorious, because all the stones are *living stones*. Every stone hath the glory of God on it, & then besides, which makes it beautifull indeed, Christ himself is the corner stone. How glorious must that building be, where Christ himself lies as the foundation stone? To be the least stone in this building is far better than to be the greatest pillar of any material building.

3. *The*

3. *The Beleevers union with Jesus Christ.* The Scripture doth frequently tell us the mystery of the spiritual union of Christ and Beleevers. They are not only one by participation of gifts and graces; they are not onely one in will and affection, as the members of the Primitive Church are said to be, *Acts* 4. 32. but there is a real spiritual union between them. *I in them and thou in me*, John 17. 23. This Priviledge is proved, as by other expresse Scriptures, so by this Metaphor; as the corner stone, and the superstructories are united in one building; so Christ the corner stone, and all the living stones built upon him are made one mystical house. The Apostle mentioneth this from this very similitude *Eph.* 2. 20, 21. Christ and beleevers are made one holy Temple; only there is this difference between that union, which is between Christ the corner stone and the living stones & the corner stone & superstructory stones of material buildings. Every beleever is as neerly united to Christ as any beleever. In other buildings some stones are more neerly united to the foundation than others are; but in this building every Beleever is equally united to Christ the corner stone. 3 *Inference*

4. *The horrible pride of the Papists.* They are so intollerably proud, as to apply this Title to the Pope, making him the corner stone of the Church. They apply that in *Esay* 28. 16. to the person of the Pope, as if he were the foundation of the Universal visible Church. They say that the Pope is in the Church as the Sun is in the firmament, and that the ruining and shaking of the Pope, would be the shaking & ruining of the whole Church. The Scripture teaches us a better foundation. Both Prophets and Apostles were igorant of this Romish foundation; they built not on the Pope, but on Christ, *Eph.* 2. 20. The Pope is the corner stone of the *Apostatical* Church, not of the *Apostolical* Church; He is the foundation stone of the *adulterate* Church, not of the *chast* Church he is the foundation of the *Synagogue of Satan*, not of the *Spouse of Christ*. The Church would be sure to fall, if it had so weak and so wicked a foundation as that *man of sin is*. Christ did not say upon thee *Peter, but upon this Rock will I build my Church*, Mat. 16. 18. *Peter* whose successor the Pope boasts himself to be, did publickly preach Christ, not himself the corner stone, *Acts* 4. 11. It is no honour, but a great disgrace to be a stone of that building whose foundation stone is the son of perdition. 4 *Inference*

5. *Behold from this Text the truth of the two natures of Christ.* The Scriptures teach that Jesus Christ is both God and man. Both these 5 *Inferen.*

natures

natures are asserted in this Text. The Divinity is confirmed from the close of the verse, *He that beleiveth on him shall not be confounded.* If Christ were not God, it were a Idolatry to believe on him. No meer creature is without sin nor to be relied upon without sin. And then the truth of his humanity appears from hence, that he is the corner stone of the spiritual building. He could not be a part of the spiritual house, if he were not of the same nature with the other stones of the building; so often as you read faith in Christ required, beleeve his God-head, and as often as ye hear him called the corner stone of the Church; beleeve the truth of his manhood.

6 Inference 6 *The greatnesse of Christs strength.* The Scripture doth attribute Almighty power to Christ as wel as to the Father. His name *shall be called the mighty God*, Esay 9. 6. The strength of Christ appears by the great works he hath done and doth do. He set up the world by his power, *Without him was not made any thing that was made*, 1. Joh 3. He doth by his powerful providence govern the world; Providence belongs to Christ as well as to the Father; *my father worketh hitherto and I work*, Joh 5. 17. And then his power appears in this, that he is the chief corner stone that upholds the Church; if there were not Almighty power in him, such a burden would break him to pieces. Next to the bearing of his Fathers wrath; no such heavy burden as the sustaining of all the concernments of the Church. Consider what a vast fabrick the Church is, it's a very huge building. And then consider what potent enemies it hath, a world of wicked men, legions of powerfull Spirits; and then consider how weak every stone is in it self. And then consider the multitude of its concernments, and it will appear, that he that bears up this building, must needs be a person of vast and infinite strength. *Thou hast laid strength* (saith the Prophet) *on one that is mighty.* Ps. 89. 17.

7 Inference 7. *The nearness of Christ to his Church.* The Name of the Lord is called *Jehovah Shammah*, Ezek. *ult. ult.* Christ hath promised to be with it for ever, *Mat.* 28. *ult.* He seemes sometimes to be far off, to try how his people will carry themselves in his absence; the nature and ingenuity of the childe is best seen in his fathers absence. But though he seem to be at a distance, yet he is neere; he may be out of their sight, but he is never out of their call; *The Lord is neer to all them that call upon him.* This Metaphor showeth this, the corner stone is not far off from the roof, and yet Christ is neerer to his people, then the corner stone is to the next

stone

stone of the building. He is not only with them, but in them. *John* 17. 23. Thus much for Information.

2. For Exhortation. It commends these four things to all us Christians. 2 *Use of Exhortat.*

1. *Take heed of building upon any other foundation.* The Evangelist makes mention of a double foundation, which our Saviour speaks of at the close of his Sermon on the Mount, *Matth.* 7. 24, 26. *The rocky foundation* is only one, namely Jesus Christ, or which is all one, faith in Christ. *The sandy foundation is* manifold. 1 *Duty.* several sandy foundations built upon.

Some build their hopes of salvation on their good works. This is the foundation of the Papists. They hope to be saved by their doing. They may do well to consider what the Scripture saith of this foundation, *Luk.* 17. 10. And *Rom.* 9. 30, 31, 32, 33. building on works is not a divine, but a humane foundation. 1

Some build upon outward profession. This is the foundation of carnal professors. They may do well to consider what our Saviour saith, *Luke* 13. 26, 27. 2

Some build upon their good meanings. They have as good a heart to God as the best. This is the foundation of ignorant Protestants. Whatsoever foundation of salvation, grace or comfort besides Christ, is laid, is a sandy foundation, and will appear to be so at the day of Judgment. The Apostle cuts off all other foundations besides this, 1 *Cor.* 3. 11. He did not speak ignorantly, for he saith, *v.* 10. that he was a wise Master-builder. They are not wise Master-builders, but ignorant bunglers that build, or teach others to build, either hope of comfort or of salvation, upon any other foundation. In one word, all foundations of salvation besides Christ, how specious soever they be, will prove at last foundations of damnation. Arminian, Socinian, Popish corner-stones will moulder. 3.

2. *Acknowledge upon whom all your spiritual good doth depend.* 2 *Duty.* All your graces, all your comforts, all your priviledges are bottom'd on Christ. Christ lies as the foundation of all. The Scripture affirms all our good to be bottom'd on Christ.

Our Election, *Eph.* 1. 4.
Our Justification, *Eph* 5. 1.
Our Adoption, *Eph.* 1. 5.
Our Salvation.

He

He is called not only a Saviour, but salvation in the abstract, *Esay* 62. 11. say ye to the daughter of *Zion*, behold thy salvation cometh. What ever good we have, or hope for, it is for Christ and from Christ. *He is made to us of God wisdom, righteousnesse, sanctification, redemption*, as the Apostle saith, 1 *Corinth.* 1. 30. that you sink not; it is from Christ alone.

3 *Duty.* *Cast the care and burthen of all your concernments by faith on Christ.* There are two Texts of Scripture enjoyning this duty the one is in the Old Testament, the other in the New. That in the Old Testament is in *Psalm* 55. 22. *Cast thy burden on the Lord and he will sustain thee.* That in the New Testament, is in 1 *Pet.* 5. 7. *Casting all your care on him.* Those two words, burthen, Care, take in all our concernments whatsoever. There are many burthens, as, a burthen of *sin*, a burthen of *duty*, a burthen of *suffering*, a burthen of *loss*, a burthen of *success*, issues and events are a heavy burthen sometimes. Lay all this on Christ. And then how many cares is a beleever liable unto? a crowd of cares comes in daily. Cast these by an act of faith on Christ. He is the corner stone, he hath undertaken to bear the burthen of all. You honour him, as well as ease your selves by casting all on him, the stress of all.

4 *Duty.* 4. *Be stable.* Stedfastnes is often commended to Christians, as 1 *Corinth* 15. *ult. Be stedfast, unmoveable*, and 2 *Pet.* 3. 17. Let those stones totter and shake, that have a shaking foundation. The instability of beleevers is some disparagement to Christ, the corner stone on which they are built.

2 *Use of Consol.*

3. For consolation. This may comfort beleevers.

1 *Case* 1. *Against their own weakness.* Who that knows his own heart but findes his graces weak? Every temptation shakes him, as if it would shake him to pieces. Remember to thy comfort Christ is the corner stone of thy grace, as well as of thy salvation. He hath strength though you be weak.

2 *Case* 2. *In case of the tottenings of the Church.* Such blasts arise sometime to threaten its ruine. Remember the corner stone; yea he is the corner as well as the corner stone.

1 PET. 2. 6.

Christ the chief corner stone, elect, and precious.

SERM. XX.

I Proceed to the properties of this corner-stone. First, it is an *Elect* stone. Secondly, 'tis a *precious* stone.

The Properties of this Corner stone.

For the first, *Elect*. This word hath a double signification. It signifies *choice*, *excellent*. And it signifies *elected* or *chosen*. *Gerhard* thinks ἐκλεκτὸς, in this place is not used participially for *elect* or *chosen*, but nominally for excellent and precious. But I rather conceive that it is here used participially, for elected or chosen. This signification have our Translators given it. I am induced to think it is so used here for two reasons.

1. Otherwise this and the next word ἔντιμος would signifie one and the same thing. And it's not probable that the Holy Ghost in such short speeches should use two words to signifie the same thing.

2. Because *verse* 4. of this Chapter, where the same words are used, this word signifies not *choice*, but elected or chosen, for so its said, παρὰ Θεῷ ἐκλεκτὸν καὶ ἔντιμον, Now this Text is but a recapitulation of what is there said. It refers to the act of God in chusing Christ for the corner stone of the Church. The point is this.

Doct. *That Jesus Christ is chosen by God for the Corner stone or foundation of the Church.* God the Father hath elected him for this service.

Here are two things to be opened.

1. What this election hath reference to.
2. Why Christ was thus elected.

Acts of God.

1 What this Election relates to.

1. For the former. This election refers to four acts of God concerning Christ.

1. *To his eternal designation* of Christ to this work. The everlasting determination of God was that Christ should perform this office in and for his Church. Of this our Apostle speaks, in 1 *Pet.* 1. 20. προεγνωσμένου.

1 Act.

2. *To his publick mission.* As he was foreordeined before all time, so he was publickly sent in the fulness of time, *Gal.* 4. 4, 5. The Scripture often mentions the mission of Christ, *Esay* 61. 1. *he hath sent me, &c.*

2 Act.

3. *To the divine Unction.* God hath anointed the humane nature and filled it with all graces and with abundance of grace for this work. The Prophet speaks of this unction, *Esay* 61. 1. and more fully, *Esay* 11. 2, 3, 4. This is that which our Saviour calls Gods *sealing of him*, John 6. 27. This sealing refers to two things.

3 Act.

First, *the solemn appointment of God.* God hath authorized him publickly under his broad seal for this work.

Secondly, *God hath furnished him for the work, by communicating to him the fulnesse, the unmeasurable fulness of his Spirit.* For the Spirit is not given to him by *measure*, John 3. 34.

4. To the publick testimony given by God to Christ. God hath given very solemn Testimony and approbation to Christ.

4 Act.

(1) By audible voices from heaven, once at his baptisme, *Mat.* 3. 17. A second time at his transfiguration, *Mat* 17. 5.

(2) By serious recommendation of him in the Gospel to men, that they should rely upon him. The Evangelist makes mention of this 1 *John* 5. 10, 11.

2 The Reasons why Christ was thus elected.

2. For the latter. The great moving cause is, his meer mercy to his Elect. No other was able, Christ was sufficient to discharge this great work. Out of his rich love did God chuse him, upon this hinge all turns, *John* 3. 16.

But if the reasons be demanded why Christ should have such solemn election, &c. These may be considered.

1. *The offices which Christ undertook*, did call for this divine Election; he was to be Prophet, Priest, King, fit therefore it was that he should be thus solemnly set out. Prophets must be sent, else they are none of Gods. *Ier.* 23. 21. Christ was a Prophet, therefore he would have a formal Authorization from him whose Prophet he was, *Deut.* 18. 18. Christ was a King, *Psalm* 2. 6. Therefore fit he should be sufficiently authorized, hence is that, *Psalm* 110. 1. Christ was a Priest, therefore he must be lawfuly

lawfully consecrated, *Heb.* 5. 4, 5, 6. *no man taketh this honour, &c.*

2. Else that which Christ did would not have been accepted of God, nor would it have been meritorious for his Church. It would have been sacrilege for Christ have made himself a corner stone if God had not chosen him for the work. *This is my beloved Son in whom I am well pleased*, Math. 3. 17. God would not have been well pleased with Christ, if he had not elected him for the work he undertook. And then 2 *Reason*

3. For the comforting of Christ, in undergoing that which he was to suffer for the carrying on of this work. He must endure the wrath of God, the contradiction of sinners, before he could be the corner stone. Divine appointment comforts a man in the hardest sorrows, *Gen.* 31. 9. Thou saidst, Return to thy country. The consideration of this, strengthened and comforted Christ in all he suffered, *John* 18. 11. 3. *Reason*

Uses.

The uses of this.

1. Lesson.

1. *The Father and holy Ghost have a hand in the work* of mans salvation, as well as Christ, we scarce take notice of the Father in the work of redemption, as if he only did look on and approve what Christ did, he acts in it as well as Christ, he chose Christ, he sent out Christ, he fitted Christ for this great work. Though the second person was he that was incarnate. yet both the first and third person concur and contribute to the work. The divine election is the first wheele that moves in this work. 2. Lesson

2. *That the work of our salvation by Christ, is not a rash work.* 'Tis not a work of inconsideration, or precipitancy, but a serious work. There was much deliberation, and consultation about it. Here is mention of electing Christ, It's a work of infinite and unsearchable wisdom. The mystery of godliness the Apostle calls it, 1 *Tim.* 3. 16. *The manifold wisdom of God*, Ephes. 3. 10. here is depth of wisdome in this work.

3. *That the Elects salvation by Christ is a work well pleasing to God.* It's called the *pleasure of the Lord*, Esay 53. 10. It is a great contentment to God to see it carried on, it cannot be otherwise, when he himself hath elected Christ to it, That which a man chuseth and contrives, he is pleased when it is carried on. God that hath chosen Christ for the foundation, will carry on the work in his hand. 3. Lesson.

4 Lesson. 4. *Learn why Christ is called Gods Elect and gods Servant*, Esay 42.1,2. not as if he were inferior to God in regard of his divine nature, *Zech.* 13. 13. *Phil* 2.6. but because he is *chosen of God* to be the foundation; He is chosen to be the head of the Election; all the Elect are chosen.

5. Lesson 5. Let us with confidence cast our selves on Christ Can we chuse better then God hath chosen? 'Tis an undervaluing, not only of Gods love. but of his wisdom to chuse another foundation. God will take it ill if we reject his choice. Adventure on him you may believe and trust in him without doubting. He that hath elected Christ, will not reject those that accept and relie on Christ. The Election of God will mightily aggravate the refusal of Christ Encourage faith by this, *He that beleeveth in him shall not be ashamed.*

6. Very great comfort to them that have built on Christ. God
6. Lesson. doth not chuse mouldring stones, but firm stones. If God have any wisdom to chuse, Christ is sufficient to bear all their weight. *He hath laid help on one that is mighty*, Psalm 89. 19. Let what blasts will come, this Elect stone will hold.

1 PET. 2. 6.

SERM. XXI.

Ἔντιμον Precious.

2 Property of this Corner stone. I Go on to this second property of this corner stone, as it is laid down in this word ἔντιμον, precious. The word here used ἔντιμον signifies that which is of great worth or value in it self, and that which is much prized and esteemed by another. A thing and a person may be valuable in it self, and not valued by others. And then a thing may be highly in it self esteemed, which is of no great worth; but this word signifies both, That it denotes the worth of things or persons, you may see, *Luke* 14. 8. *When thou art bidden to a wedding, sit not down in the highest room, lest a more honourable man then thou be bidden of him,* ἐντιμότερός. That it signifies the

valua-

valuation, or high esteem of things or persons apears from *Phil.* 2.29. The Apostle writes to the Church about *Epaphroditus* that they would receive him, and (saith he) *hold such in reputation*, τὸς τοιέτους ἐντίμους ἔχετε; make much of such, let them be dear to you. Tis opposed to ἄτιμος, which signifies one of no esteem or account amongst men. The Observation is this.

Doct. *That Jesus Christ the chief corner stone of the Church is exceeding precious.* As he is a stone of Gods chusing, so he is a choise stone. He is therefore precious because he is of Gods choice. Christ is a corner stone precious in himself, and it is our great sin, if he be not precious unto us. Christ is not only ἔντιμος, precious, but he is πολύτιμος, of very great price, *Matth.* 13. 46. What is that pearl of great price, but Jesus Christ himself, for the obtaining of whom a wise Merchant will readily part with all that he hath. Nothing is worth a mans All, but Jesus Christ. But in comparison of him, all things (even the best) are nothing worth. Jesus Christ is a precious stone, as well as an elect stone.

In the handling of this Doctrine, I shall open two things for Explication.

1. In what respects Christ is precious.

2. Why he is so meanly esteemed by the greatest part of men.

1. In what Respects Christ is precious.

1. For the first. Christ is precious in four respects.

1. *He is precious in the account of God*, Jesus Christ is the delight both of the Father and of the holy Ghost, God values him as a pearl of great price.

2 *Respect* Evidences of the high esteem Christ is in with God.

(1) He is in Scripture called the Son of his bosom. The only begotten Son who is in the *bosome of his Father*, John 1. 18. As men and women shew their esteem of jewels and pearls by wearing them at their bosome, so doth God testifie his high esteem of Christ by laying him in his bosome. The Son of God never was, never will be out of the bosome of the Father.

(2) The publick testimony which God gave from heaven to Jesus Christ at his baptism, is an evidence of the high esteem he hath of him, *Matt.* 3. 17. *This is my well beloved Son in whom I am well pleased.*

(3) *He is so precious in Gods account*, that the Father will accept of none but through him, nor will he reject any, whom he recommends to him.

I (4) The

(4) *The great design of God in the Gospel is to put honour upon*
4. *Christ.* He commands all men *to honour the Son as they honour the Father.* All the good he bestows upon men is in Christ and through
5. Christ alone.

(5) *The Father would never have put such a trust into his hands, as the redeeming and saving of the elect if he had not been of precious account in his sight.*

6. (6 *His present session at Gods right hand in heaven*, is a full and manifest proof how dear he is to him. God hath set him there as a testimony of the highest account of him, 1 *Pet.* 3 22.

2. *He is precious in the esteem of the Angels.* The Angelical host did him honour at his birth, *Luke* 2. 13, 14. They tuned their
2 *Respect* instruments and sang with a loud voice, *Glory be to God in the name of the highest.* As God hath commanded them to worship him, *Heb.* 1. 6. so they do continually worship him. They are ready at his beck to do his will. They *do ascend and descend upon the Son of man*, John 1. 51. Not as if they ministred to Christ alone, but because out of respect to Christ, and to do him honour, they do at his command go forth to serve his Church as he gives them charge. The Angels worship the Son with the very same adoration wherewith they worship the Father. Christ is very high in their books.

3. *Resp* 3. *He is pretious in the esteem of the Saints.* Whether ye take it of the Saints *triumphant*, or of the Saints *militant*; for the Saints triumphant, see how they adore him, *Rev.* 5. 8, 9. And the Saints militant, they have an high esteem of him. They glory and triumph in him. They venture their whole salvation upon him. They disesteem all other things in respect of him. (*I account all things* (saith the Apostle) *but losse for the excellency of the knowledge of Christ Jesus my Lord*, Phil. 3. 7, 8. They are joyfull when they can have communion with him. See what follows in the verse after the Text, *unto you that believe he is pretious*; he is but a nominal beleever that doth not account Christ precious. See how the Church speaks of him, *Canticles* 5. 10. *He is white*
4 *Respect* *and ruddy, the chiefest of ten thousands.*

Christ precious in himself in 3 Particulars.

4. *He is precious in himself.* This I shall shew you in these three particulars.

1 *Partic.* 1. *In the glory of his person.* Never did such a person appear in the world as is Jesus Christ. He is truly God, and truly and properly man. The Divine and humane Nature never hypostatical-

ly

ly met in any person, besides the person of Christ. The Apostle saith of him, that he is *the brightness of his Fathers glory*, and the express Image of his person, *Heb.* 1. 3. *He is the head of principalities and powers*, Col. 2. 10. The highest and most glorious of the Angels being compared to Christ, is but a dark and a sullied creature. He excels the Angels in the glory of his person far more then they do the meanest of men. All the Divine attributes are appropriated to Christ as he is the Son of God, as well as to the Father. He is eternal, *Micah.* 5. 2. *His goings forth are from everlasting.* He is immutable as the Father is, *Heb.* 1. 12 He is omniscient, *Heb.* 4. 13. He is omnipotent, *Esay* 9. 6. In one word, he is as God every way equal to the Father, *Phil.* 2. 6. There are such mysteries in in the person of Christ, as shall be matter of admiration both to men and Angels to all eternity. There is in Christ ἄλλο καὶ ἄλλο though not ἄλλος καὶ ἄλλος identity of person, and diversity of natures, and these united without composition and confusion, both natures reteining their distinct properties, and yet both making but one person. This is the first

2. *In the glory of his qualifications and endowments.* Jesus Christ is endued with such rare gifts and graces as never any before. See how the Scripture expresseth it, *Psalm* 45. 7. *God even thy God hath anointed thee with oyl of gladnesse above thy fellows.* Col. 2. 3. *In him are hid all the treasures of wisdom and knowledge*, Col. 1. 19. *It pleased the Father, that in him all fulnesse should dwell.* The fulnes of grace in Christ excels the fulnes of all other persons in these three respects. 2 *Partic.* The Excellencies of Christs fulness above the fulness of all others

1. *In him are all kinds of fulnes.* He hath not only the fulnes of parts, but the fulnes of degrees also. The best of the Saints have only the fulnes of parts. There may be additions made to their fulnes. But in Christ is fulnesse of degrees. There can be no additions made to his fulnesse. The Spirit which is given to others in measure, is given to Christ without measure, *John* 3. 34. And then 1 *Excellen.*

2. *In Christ there is the fulnesse of redundancy as well as the fulnesse of sufficiency.* All other persons have only a fulnesse of sufficiency. The Angels albeit they want nothing which is agreeable to their estate, yet they have no overplus to redound to others But now in Christ is the fulnesse of redundance; he hath not only the fulnesse of the vessel as others have, but he hath the fulnes 2. *Excellen.*

of

of the fountain, whereby he is able to communicate unto others, *Zech* 13. 1. *A fountain shall be set open for sin and for uncleanness.* He hath the fulness of the root, the fulnesse of the heap, the fulnesse of the Sun. Hence it is that men are invited to him, to be made partakers of his fulnesse, *Esay* 55. 1. All the fulnesse that is in the Saints, is communicated from him to them, according to that of the Evangelist, *John* 1. 16. *Of his fulnesse have we all received and grace for grace.*

3. *All this fulnesse which is in Christ, is in him after a peculiar and special manner.* The Apostle sets this out by that phrase of dwelling, *Col.* 1. 19. That expression notes a threefold difference in fulnesse, as it is in Christ, from fulnesse as it in the Saint.

3. Excell.

(1) *'Tis in him originally.* That fulnesse which is in the Saints is in them derivatively. They have it from another, Christ hath his fulnesse from himself. The Divinity doth fill and repleniſh the humanity with all kinds of grace.

(2) *'Tis in Christ essentially.* As he is God, his fulnesse is his essence. Therefore doth the Apostle say; that *the fulness of the God-head dwells in him* σωματικῶς *bodily*, Col. 2. 9. that is personally and essentially.

(3) *'Tis in him unchangeably.* It is maintained constantly at the same height. It doth not abate, nor is there any potentiality of abatement. It's alwaies high tyde with Jesus Christ. That fulnesse which is in the Saints, is the fulnesse of a dish, which is abated, if one drop be taken away; but the fulness of Christ is as the fulnesse of the fire, which though it kindle hundreds of sticks yet is not abated; or as the fulnesse of the Sun, which though it send down its beams continually upon the world, yet the light of it is not darkned. Never any person endowed with so many excellencies, in such a measure, after such a manner as Jesus Christ. No perfection can be named or imagined, which is not to be found transcendently in Jesus Christ; wisdom, beauty, meekness, patience, heavenliness, &c. All Christian vertues are called the vertues of Christ, 1 *Pet.* 2. 9. τὰς ἀρετὰς both because they were all eminently in Christ, and because as they are in the Saints, they are communicated from Christ. This is the second.

4. Respect.

3. *In the worth of his sufferings.* The Scripture calls the blood of Christ, τίμιον αἷμα, 1 Pet. 1. 19. 'Tis precious, not only because of the dignity of the person who shed it, called therefore the blood

blood of God, *Acts* 20.28. but because of the great value and merit of it, and because of the precious effects of it. By the vertue of this blood which Christ shed, remission of sin is purchased, the redemption of the elect is perfected, *Rom.* 3.25. *Heb.* 9.12. *By his own blood he entred once into the holy place, having obtained eternal redemption for us.* By the preciousnesse of this blood is God and man reconciled, *Col.* 1.20.21, 22. By this blood is the conscience sanctified, *Heb.* 9.14. By this blood is the way to heaven opened for all the Elect, *Heb.* 10.19. The sufferings of Christ are so precious, that if ten thousand worlds were, there would be redundancy of merit in Christ to save them all. This is the third.

2. For the second. Christ is so meanly esteemed of by men, by the greatest part of men, because of three things, *viz.* Ignorance, Pride, Prejudice. 2. Why Christ is so disesteemed by most men.

1. *They are ignorant of him.* The greatest part of the world is quite blind in spiritual things, 1 *Cor.* 2.14. As in other spiritual things, so in this of the worth of Christ. A blind man can see no more excellency in a precious stone then in a common stone. A blind Christian can see no more worth in Christ than in another person. This you may see from that question, which is propounded by the daughters of *Jerusalem*, Cant. 5.9. *What is thy beloved more then another beloved, O thou fairest among women? &c.* Their very question bewrays their ignorance; had they known any thing of him, they would not have said, *What is thy beloved?* The wisdome of the Gospel, whereby Jesus Christ is made known, is hidden wisdom, *'Tis wisdom in a mystery*, 1 Cor. 2.7, 8. which none can understand but those that are savingly enlightened. This ignorance of Christ under which the greatest part of men are held, ariseth. 1. *Reason* From whence mens ignorance of Christ ariseth.

(1) Partly, *from the negligence and slothfulnesse that is in men.* They are Idle and will not take pains to study the Word of God which sets out Christ. They cast the Scriptures from them. Our Saviour saith, *John* 5.39. *That the Scriptures testifie of him*; men do not search this blessed book as they should; either they read not at all, or else they read superficially; they do not pray that God would discover Christ to them in and by the Word. Hence they are ignorant of him. 1.

2. (2) Partly, *from their Atheistical unbelief of what they heare reported by others.* Though they cannot but hear sometimes the reports of Christ in the publick Ministry, yet they will give no assent of faith to them, but oppose and reject them as the fancies of men. This is that which the Prophet alledgeth, *Esay* 53. 1. *Who hath beleeved our report, and to whom is the arm of the Lord revealed? Ex iis qui Evangelium audiunt vix centesimum quemque fidelem fore*, saith *Calvin* upon the place. Scarce the hundredth part of those that hear the Gospel do yeild a cordial assent to the Gospel.

3. (3) Partly, *from a judiciary hand of God upon them.* God usually punisheth voluntary blinpness with a penal & judiciary blindnesse. This is that which the Prophet is taught of God, *Esay* 6. *ult.* Go and preach to this people, saying, *Seeing, ye shall see, and not perceive; and hearing, ye shall hear, and not understand, &c.* The Apostle makes application of this Text, to the unbeleeving Jewes, who would not receive what he had with so much clearnesse proved concerning Jesus Christ, both out of *Moses*, and out of the Prophets, *Acts* 28. 23, 24, 25, 26. When men that live under the Gospel shut their own eyes, God doth ratifie it by an act of his justice, and saith Be thou blinded for ever. When a man hardens his own heart, God is pleased to ratifie it in heaven, and saith, Let that heart never be softned. See that of our Saviour to this purpose, *John* 12: 37, &c. Now because men neglect the study of the Gospel which shewes what Christ is, because they refuse to assent to, and close with what the Ministers of God report out of the Gospel concerning Christ, because God punisheth the voluntary blinding their eyes with a judicial blinding, therefore do they remain ignorant of the preciousnes of Christ. And because they are ignorant of him, therefore they diesteem him.

2. Reason 2. *Their Pride*, The greatest part of men, even those that live under the Gospel, are puft up with arrogancy and self conceit. They dream that they are in so good a condition already, that Christ cannot make them better. They are full of vain confidences; some fleshly boasting or other they have in their hearts, some carnal City of refuge they erect for themselves besides Christ, and this makes Christ lesse precious to them then he would otherwise be. We are the circumcision saith the Apostle, which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh. *Phil.* 3. 3. He that creates any fleshly

fleshly ground of confidence to himself (and all confidences are fleshly which are not bottomed on Christ;) such a man will not much rejoice in Christ Jesus. Now there are in the minds of men abundance of false confidences and carnal imaginations; The Apostle hints at them, though he do not expressly name them, 2 *Corinth.* 10. 4, 5. There are many significant words used by the Apostle, ὀχυρώματα, munitions, fortifications, strong holds, λογισμὸς, reasonings: Abundance of fond reasonings are in the mindes of men; they reason themselves into heaven upon very poor and slender premisses. ὑψώματα, strange heightnings of themselves have men in which they rejoice, which will be found groundlesse another day; νοήματα Swarmes of fooliſh thoughts have men by nature, which they bandy up and down in their souls. One man makes wealth his strong hold; Another reasons himself into heaven because of some Church Priviledge; A third is mightily heightned upon his civil righteousnesse; A fourth thinks all is well with him; because others have a good opinion of him. Every man by nature abounds with some or all of these. Therefore is Christ so mean and inconsiderable in their esteeme.

3. *They are prejudiced against Christ.* Though no man hath any reason or good Argument against Christ, yet have they many prejudices which they take up against him. And these prejudices lay him low in their hearts. What those prejudices are, I shall name when I come to handle that in the eighth Verse, where Christ is said to be *a Stone of stumbling, and a rock of offence.* I shall shew what prejudices men have against his Doctrine, worship, followers &c. And while prejudices lye against Christ, he will never find that esteem which is meet. A man can never think highly of any person or thing against which he hath taken up a prejudice, though they be never so deserving. *Ahabs* prejudice against the Prophets of the Lord, would not suffer him to hear them, 1 *Kings* 22.8. 3. *Reason*

1 PET. 2. 6.

SERM. XXII.

Ἔντιμον Precious.

I Proceed to the Uses which are
1. Information.
2. Examination.
3. Exhortation.

1. For information. This teacheth a twofold Lesson.

1 Use of Infor in 2 Lessons

1. Lesson. 1. *The exceeding great glory of the Church of Christ.* The Scripture tells us that the Church of God is a glorious body. Though the Church taken in its more large acception, as it contains all visible professors be in many respects less glorious, because of the mixture that is in it, it being a field, wherein is both *wheat* and *tares*, a barn floore, wherein is both *good corn and chaff*; a net, in which are *fishes good and bad*; yet the Church of God, more strictly taken for the number of them that are effectually called the invisible Church, is a very glorious society; The Apostle call it a glorious Church, *Eph.* 5. 27. ἔνδοξον ἐκκλησίαν It's glorious as in regard of the holinesse of the members, so chiefly in regard of Christ the glorious foundation. A house whose corners are laid with precious stones, and whose superstructory stones are all lively stones, must needs be glorious. Never such a building in the world as the Church of God is. See how the Evangelical Prophet describes it, *Esay* 54. 11. *O thou afflicted, tossed with tempests, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundation with Saphires, &c.* 'Tis much like that description which is made of it, *Rev.* 21. 10, 11, 12, &c. Every thing which is in the Church makes for the glory of it. Glorious in its members who are cloathed with the glory of God; glorious in regard of the worship which is there used, and of the Ordinances there dispensed, in regard of the Doctrine there maintained. *Calvin*, I remember, understands by those pretious stones mentioned, *Esay* 54. 11, 12. The variety of the gifts and graces of God to his people. *Paul* understands by the same pre-

Mat. 13. 24, 25.
Mar. 3. 13.
Mat. 13. 48.

cious

dous stones, the Doctrine taught in the Church, 1 *Cor.* 3. 11. The Church is glorious, both in respect of the doctrine, and of the various gifts and graces of God dispensed amongst the members of it. But the great glory of all lies in the foundation stone, Jesus Christ. That must needs be a precious building, which hath its foundation on such a precious stone as Christ is, who is as far above all precious stones, and a great deal more, then they are above common stones. For the setting out of this, consider how Christ excels all other precious stones. In what respects Christ excels all other precious stones

1. *He excels them in largeness.* Other precious stones are but of a small dimension, and of a very little weight. You may put many of the largest, that ever were seen, into a small Cabinet, but Jesus Christ is very great. As God, he is infinite without dimension, filling heaven and earth with his presence. See how the Prophet speaks of the infiniteness and incomprehensibleness of Christ in regard of his divine nature, *Esay* 40. 12, 13. *who hath measured the waters in the hollow of his hand? and meted out the heaven with a span? and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a ballance.* That all this is spoken of Christ, appears from *verse* 11. where he is prophecied of, as the Shepherd of his flock. 1 *Respect*

2. *He excels them in duration.* Other pearls and precious stones are of a perishing nature, they may be defaced, broken, dissolved, they may lose their beauty. Ther's a day coming when they shall be melted away into nothing. *Cleopatra* dissolved a pearle of very great worth, by the Art of Chymistry, and drank it at one draught to her *Antonius.* But Jesus Christ is a durable precious stone. Neither time nor eternity will be able to dissolve this stone; His beauty cannot be lost or diminished; He never will have any flaw, or crack, or spot in him, in the eyes of those that are able to judge aright of him. His brightnesse is an unfading brightness. *The heavens and the earth fade, and wax old like a garment,* but Jesus Christ is still the *same, and his years have no end,* Heb. 1. 11, 12. And. 2 *Respect*

3. *He excels them in the multiplicity and perfection of his properties.* There is not any precious stone that hath all excellencies and vertues in it. Some excel in one property, some are excellent for another vertue. Whether their medicinal vertues be considered, or their other excellencies, as their colour, their form, 3 *Respect*

form, their roundnesse, &c. One excels most in this kind, another in that. But the vertues and excellencies of all pearls and precious stones meet in Christ. Whatsoever perfection is to be found in any created stone, the same is to be found in Christ. The properties of the Saphire, the Diamond, the Crysolite, the Sardonix, the Amethist, & of all other stones meet in Christ alone. And then they are all in him in a far more transcendent manner then they are in any of these. His brightnesse is above the brightnes of the Diamond, his whitenesse far exceeds the whitenesse of the Pearl. The medicinal and physical properties that are in Christ, are far more excellent than those that are in other precious stones Some Pearls, they say, do strengthen the heart; others clear the sight; others remove the *vertigo or dizzinesse* of the head, and many other usefull properties are recorded by learned men; but none of them are so excellent in any of these kindes as Christ is, for he removes and heals the distempers of the soul and mind, as well as of the body; he cures the spiritual eye-sight, *Rev.* 3. 18. He cures the troubles of the conscience, which no other precious stone can do, being never so artificially used. He being rightly applyed and taken, cures the soul of sin, removes guilt, which none other pretious stone can do. The necklace of pearle cannot cure the wounds of conscience, the girdle of diamonds cannot remove tremblings from the spirit; the costly jewel in the bosom cannot quiet the heart throbbing for sin or Gods departure; all this Christ can do. And

4 *Respect* 4. *He excels them in this, that he hath no hurtfull qualities.* Other precious stones have a killing quality, powder of diamonds they say is poysonfull, put in the bowels or throat, takes away life presently. But Jesus Christ hath no destructive quality. He is occasion of hurt to none, but to him that refuseth him. Put all these together, and it will appear, that the Church of God which is erected upon, and united unto such a precious foundation, must needs be a glorious Church.

2. Lesson 2. *The great riches of true beleevers.* A member of Christ, how poor soever he is in regard of outward riches, yet he is the richest man in the world, for he doth possess Christ, who is a stone of invaluable worth. If you knew a man had an estate worth all the precious stones in the world, you would account him a very rich man. A believer hath one precious stone in his possession, which is of greater worth than all the precious stones, which

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now are, or ever were in the world. When other men boast of their jewels, do you boast of your Christ. When others tell you what rich sparkling diamonds they have, do you bring out this precious stone and lay it before them. When you hear other men speaking of the costly foundation of their houses, do you think what a glorious foundation your souls are built upon. He that wants Christ is the truly poor man, whatever he enjoys. He is rich we say, whom God loves, he is rich that inherits Christ; if thou haddest thy house full of diamonds, thou wouldest judge thy self a wealthy man. If Christ be thine, thou hast much more *I counsel thee to buy Gold of me that thou mayest be rich*, Rev. 3. 18. 'Tis not the gold of the earth, but Christs gold that makes men rich. Though thou hast no house to put thy head in, nor a foot bredth of Land to tread upon, though thou hast not one penny in thy purse, yet if thou art a true beleever, thou art more wealthy then the greatest Emperor or Monarch in the world, that hath not Christ for his portion. Thou hast a precious stone which will serve to spend upon to eternity, and never wast nor diminish. Thus much for Information.

2. *For Examination. Let us try whether Jesus Christ be precious to us.* Many are deceived in their thoughts about Christ. Abundance think they esteem him to be a precious stone, who do indeed account him but an ordinary stone. It will be necessary therefore to lay down some notes to distinguish a true esteem of Christ from a false esteem. I shall name these four, *viz.*

2 *Use of Examinati.* Marks whereby men may try themselves, whether Christ be truly precious to them, or no.

1. *Whether you are willing to part with every thing you have, that you may enjoy Christ?* Our Saviour layes this down as an evidence of a real prizing of Christ. *Mat.* 13. 46. he went and sold all that he had and bought it. Not as if Christ were our purchase, for he is the Fathers free gift, *John* 3. 16 but the meaning is, that he that esteems Christ as a pearl of price; will let nothing stand in the way between him and Christ; he will part with every thing, rather then go without him. By this the Apostle *Paul* evidences his esteem of Christ, *Phil.* 3. 7, 8. *What things were gain to me, those I counted losse for Christ, &c,* He that esteems Christ aright, will leave all his sins for Christ. He will leave his honours and preferments in the world, when he cannot keep them and Christ together: as that noble Marquess *Galeacius* did, he will part with all his morality, civil righteousness, rather then

1. Mark.

not

not enjoy Christ. No terms are hard, no conditions difficult, so that Christ may be possessed. He that wil not let every thing go that hinders him from Christ, doth not esteem Christ truly precious. That young man in the Gospel did declare that Christ was not precious to him. because he would not part with his riches to enjoy him, *Luke* 18. 23. *He went away sorrowfull, for he was very rich.*

2. Mark. 2. *What desire have you of fellowship with Christ?* He that esteems Christ precious indeed, thinks he hath never enough of Christ. The Church testifies her dear esteem of him, by her passionate desire of communion with him, *Cant.* 1. 13. *A bundle of myrrh is my well beloved to me, he shall lodge all night between my breasts.* The breast is the place of affections. There the heart is, that shall be Christs chamber; precious stones that are valued are laid up in the safest cabinet. Where Christ is valued aright, he is laid up in the best cabinet, the very heart. The soul that values him aright, is never weary of his presence. He will neglect no opportunity, he will miss willingly no meeting, where he thinks Christ may be found. *Tell me, O thou whom my soul loveth, where thou feedest* ! *Cant.* 1: 7. Jesus Christ is much in the thoughts of him that truely esteems him; he is never at ease, but when Christ lies with him; he likes no discourse so well as that that hath Christ in it. He is a man even swallowed up with the meditations of Christ,

3. Mark. 3. *Is every thing of Christ precious to you?* He that hath right appreciations of Christ doth account him every way precious. His precepts are as precious as his promises; his life is as precious as his death; his holy steps are as precious as his blood. Many men think they account very highly of Christ, who do indeed account meanly of him. They cry him up in his sufferings and satisfaction and cry him down as much in his obedience. The promises of Christ are sweet, but the precepts of Christ are bitter. His meritorious death is highly extold; but his exemplary life is but meanly accounted of: his priestly office is glorious to them, but his Kingly and Prophetical offices are contemptible. They would have Christ to save them, but they desire not Christ to sanctifie them. They do indeed cry up Jesus, but they cry down Christ. They prize his blood, but they despise his graces. They like Christs intercession, but they do not like his Soveraignty; they would have him glorifie them in heaven, but they will not allow him

him to command them on earth. All such partial prizing of Christ is no prizing of Christ. As the right receiving of Christ is to receive him wholly, so the right prizing of Christ is to prize him wholly. He is not prized at all, if he be any way despised. The Apostle tells us, that *Christ is made unto us of God, wisdom, righteousness, sanctification redemption*, in 1 Cor. 1. 30. He that doth esteem him aright, must esteem him in this latitude; he is to be honoured as much as he is a Sanctifyer, as he is to be honoured as a Redeemer. The Church values Christ wholly, *Cant.* 5. 11, 12. &c. *His head, his locks, his eyes, his hands, his lips, &c.* Many do much value the hands of Christ by which he gives rewards, but they do not value the lips of Christ, by which he gives commands. A true prizer of Christ esteems his mouth as much as his hands, yea he esteems the precepts of his mouth as well as the promises of his mouth.

4. *What opinion have you of those that are like Christ?* It is an eternal truth, that whosoever hath a right esteem of Christ cannot but value those that are like him, & that meerly because they have his Image. Hear what the Apostle saith expressly to this purpose, 1 *John* 5. 1. *Every one that loveth him that begat, loveth him also that is begotten of him.* He that saith he looks upon Christ as precious, and hates them that are like him, is a lyar, and the truth is not in him. God will set such men down not for the prizers, but for the despisers of Christ. Thus much for Examination. 4 *Mark.*

3. For Exhortation. This may commend several duties to us all. 3 *Use of Exhortat.*

1. *Bless God for this precious stone.* The more excellent Christ is, the more should our hearts be enlarged to blesse God for him. How exceeding great is his love to his Church, that hath laid for their foundation such a precious stone as Christ is, had he not greatly and dearly loved you, he would not have parted with this precious stone out of his bosome. He had given you nothing if he had not given you Christ, and now you have Christ he will not deny you any thing. The Apostle argues strongly, *Rom.* 8. 32. *He that spared not his own Son, &c. How shall he not together with him also freely give us all things?* God hath taken away all ground of questioning other things, from them to whom he hath given Christ. He that gives a man freely his best jewel, will not stick with him for a 1. *Duty.*

few common ſtones. Let not a day go over your heads without praiſes to God for Jeſus Chriſt.

2. *Duty.* 2. *Let this encourage every one to build on him.* We have encouragement enough to build on him, becauſe he is elected of God, and encouragement alſo, becauſe he is ſo precious. Build not your ſalvation on thoſe rotten ſtones of merit, or free will, &c. but upon this precious ſtone Jeſus Chriſt. He undoes himſelf, who leaves this precious corner-ſtone for any mean corner-ſtone which God hath never deſigned, He is an unwiſe Chriſtian that refuſeth a foundation of precious ſtones to build on a ſandy foundation.

Duty. 3. *Whatever hath reference to Chriſt, let it be precious.* The Apoſtle ſpeaks of precious faith, 2 *Pet.* 1. 1. Faith is precious becauſe it layes hold on ſo precious a Chriſt, and on ſo precious promiſes, becauſe it workes ſuch precious effects, &c. We ſhould have a care that that faith which hath to do with Chriſt be actively precious. 'Tis precious when its right bred, and when its active, when it's of the beſt ſort. So love Chriſt with a precious love, not with ordinary, but with choice affection. Fear Chriſt with a precious fear. Obey Chriſt with a precious obedience, that is, obedience of the beſt kind. Worſhip Chriſt with precious worſhip. It will be another character that Chriſt is precious to us, when we have a care that every thing that reſers to him be choice and precious. *Curſed is the deceiver*, ſaith the Prophet, *Mal.* 1. 14. *that hath a male in his flock, and ſacrificeth to God a corrupt thing: for I am a great King*; thats the reaſon rendred. Gods greatneſſe ſhould make men offer of the beſt they have. Chriſt is a very precious ſtone. Whatever relates to him, its fit ſhould be precious as he is precious.

4. *Duty.* 4. *Eſteem more highly of him then you have done.* Let your thoughts of him be raiſed & ſublimated. Conſider three things. (1) The more you prize him the faſter you will ſtick to him. He is eaſily ſeduced from Chriſt, that hath low thoughts of Chriſt. High appreciations will help us much againſt ſeduction. (2.) The more you prize him, the better you will obey him. The eſteem of a perſon maketh ſervice done with more freedome of Spirit and readineſſe of minde (3) The more you prize him, the more cheerfully will you ſuffer for him, reſpect of the perſon for whom we ſuffer, makes hard and heavy burthens light, *Amor meus crucifixus* No reproaches will damp that ſoul to whom Chriſt is precious.

1 PET. 2. 8.

A ſtone of ſtumbling, and a rock of offence.

SERM. XXIII.

THe Apoſtle having in the former Verſe declared what Chriſt is to beleevers, doth in this verſe proceed to ſhew what he is to unbeleevers; he is to them a corner-ſtone, ſanctified and appointed of God, to ſupport and bear them up againſt all ſhakings from within, and aſſaults from without; he is to theſe, through their diſobedience and incredulity, a ſtone of ſtumbling, and rock of offence, upon which they daſh themſelves to pieces without recovery. Here are two words uſed, but they denote one and the ſame thing, only they are doubled, to ſhew the certainty and reality of the thing threatned.

λίθος & πέτρα do not much differ in this place. λίθος may denote a ſingle ſtone, πέτρα a multitude of ſtones. And then for the other words,

πρόσκομμα σκάνδαλον, Though they do ſomthing differ in their Etymologies, yet as to the ſenſe and meaning in this place they do not differ, as is well obſerved by *Eſtius* and other learned men.

πρόσκομμα is from προσκόπτω; to daſh againſt a thing; it ſignifieth a ſtone, or any other impediment caſt in a mans way, againſt which he daſheth his foot, and ſo ſtumbleth and falleth. And then for the other word,

σκάνδαλον, it comes from σκάζω, to halt, and is uſed for any thing which is an occaſion of ruine. *Stephanus* obſerves, that it is a word peculiar to Scripture, never uſed in any prophane Author. It ſignifies properly, as learned men obſerve, the bridge in the trap, which by its falling down, catches the creature in the ſnare, and ſo ruines it; and from thence is uſed to denote any thing which is occaſion to others of ſtumbling or falling in the wayes of God.

Now, offence or ſcandal is twofold. It is either

	Datum,	*Activè*,	
Scandalum	or	or	Offence
	Acceptum.	*Paſſivè.*	

given, or offence taken.

1. Offence given, or Active ſcandal, is, when the error or fault is on his part which layes the ſcandal. This is twofold, *Scandalum*,

	Contriſtationis,
	Or
	Lapſus.

Scandalum Contriſtationis. An offence or ſcandal of grief, when any thing is done or ſaid which gives juſt occaſion of ſorrow unto our brethren. Of this the Apoſtle ſpeaks, *Rom.* 14. 21. and *v.* 15.

Scandalum lapſus. An offence or ſcandal of falling is, when any thing is ſpoken or done whereby an occaſion of ſinning is given to our brethren. Of this the Apoſtle ſpeaks, 1 *Cor.* 8,9,10, 11. This is done either by evil counſel, *Mat* 16.23. *Rom* 16.18. *Rev.* 2.14. By evil example, *Eſay* 9. 16. *Mat.* 15. 14. Or by abuſe of Chriſtian liberty, in the uſe of things indifferent, *Rom.* 14. and 1 *Cor.* 8.

2. Offence taken, or paſſive ſcandal, is, when things, or words which are both good and ſeaſonable, are by ſiniſter and perverſe malignity of mind made an occaſion of offense. Thus the Doctrine of Chriſts crucifying was an offence & ſcandal to the *Jews*, 1 *Cor.* 1.23. It was fooliſhneſſe to the wiſe ſelf-conceited Greeks, and it was a ſtumbling block to the malignant Jewes.

Now when the Apoſtle ſaith, Chriſt is a ſtone of ſtumbling and rock of offence, we are to underſtand it Paſſively, not Actively. Chriſt Jeſus, nor any thing of Chriſts, is no juſt occaſion of offence to any; he lived and died without giving juſt offence to any. His counſel was good, his example was holy, his whole converſation was ſo ordered, that none could juſtly be offended at him. And yet through the wickedneſs of their hearts, many did then, and do ſtill, to their own ruine, take offence at him. The Obſervation is this, *viz.*

Doct; Doct *The Lord Jeſus Chriſt is to wicked men a ſtone of ſtumbling and a rock of offence.* Though Chriſt be in himſelf a precious corner-ſtone of Gods own appointment and chuſing, yet

do

do wicked men make him to be unto themſelves a ſtone of ſtumbling, and a rock of offence. It's very common and ordinary for wicked men to be offended, and to ſtumble at Jeſus Chriſt. Many places of Scripture do make mention of the offence which the wicked ſhould take at Chriſt. See *Eſay* 8. 14, 15. Though theſe words be not ſpoken directly, yet they are ſpoken typically of Chriſt. *Adumbratus fuit Chriſtus, qui non inſtar arcis, ſed offendiculi potius Iſraelitis futurus erat*, ſaith *Calvin* upon the place. Though Chriſt be in himſelf a Sanctuary, and be ſo to the Elect, yet to the ungodly and carnal, he is both a ſtone of ſtumbling, and a rock of offence. As, many are gathered and ſaved by him, ſo ſhall many be broken, and ſnared, and taken becauſe of him. To this agrees that old Prophecy of *Simeon* concerning Chriſt, *Luke* 2.34. *Behold*, ſaith he, *this child is ſet for the fall and riſing again of many in Iſrael*, and for a ſign which ſhall be ſpoken againſt. And as it was foretold of him, ſo we read in the Goſpel, that it was fulfilled concerning him; many were cauſeleſly offended at him. In the handling of this point, I ſhall open theſe two things.

1. What it is in Chriſt at which men ſtumble and take offence.

2. Whence it is that they do take offence.

We ſhall ſhew firſt the matter of the offence. Secondly, the cauſes of this cauſeleſs offence.

1. For the firſt. There are many occaſions of offence which men take at Chriſt, I reduce all to theſe three heads. 1. What occaſions of offence men take at Chriſt.

First, *Some ſtumble and take offence at his perſon.* I mean the meanneſſe of his perſon. This was the great ſtumbling block of the *Jewes*. They looked for a Meſſiah of noble Birth and Parentage, that ſhould ſway the Scepter of *David* with much outward pomp and glory. They expected that all thoſe Propheſies which ſpeak of the glory of Chriſts perſon, ſhould have been literally fulfilled, therefore they took offence at him. His birth was mean, his parentage low and ordinary, his attendance ſmall, his education and breeding contemptible, this made them ſtumble. The Prophet foretels this of the Jewes, *Eſay* 53. *init. He ſhall grow up before him as a tender plant*, &c. *There is no form nor comelineſſe in him that we ſhould deſire him.* They looked for outward ſplendor, and becauſe they did not find it, they were offended. The Evangeliſt ſpeaks fully of this, *Mat.* 13.54, 55, 56, 57. 1 Occaſion of offence

Is not this, say they, *the Carpenters son, &c?* They did not consider that the Son of man *came not to be ministred unto, but to minister*, that he came to be a servant, that he was made under the law; and therefore they were scandalized at his meanness. We may add to this his shameful and ignominious death which he suffered, this was a great offence to the Jewes. They do to this day upbraid Christians with that curse, *Jer.* 17.5. *Cursed is the man that trusteth in man, and maketh flesh his arm.* Christ crucified is to this day a stumbling block to the Jewes.

Occasion of offence. Secondly, *Some stumble at his Doctrine.* The Doctrine which Christ preached, and which by his appointment is published, is very glorious, yet it is an occasion of offence to the world. The *Arrians* are offended at the Doctrine of his *Divine nature.* The *Manichees* at the Doctrine of his *Humanity.* The *Socinians* are offended at the Doctrine of his *Satisfaction.* The *Papists* at his Doctrine of *Justification* by faith alone. The *Pelagians* and *Arminians* are offended at his Doctrine of nullifying the power of nature in things supernatural. The *Antinomians* stumble at his Doctrine of the ratification of the moral Law, *&c.* The Pharisees were offended at his Doctrine against tradition, *Mat.* 15.11, 12. But to come to particulars.

1. *The strictnesse of his doctrine is a stumbling block to many.* The doctrine of Jesus Christ is very strict, it condemns not onely actual sin, but the very sinful risings of corruption in the heart. *He that looks upon a woman*, saith our Saviour, *to lust after her, hath committed adultery with her in his heart*, Mat. 5.28. So v. 29. *If thy right eye offend thee, pluck it out, and cast it from thee, &c. Duri sermones durioris Magistri*, have some said of these words. They are hard sayings of a hard Master. If we consider the duties of the Gospel, they are not only barely to be performed, but they are to be performed cordially, sincerely, else they are not accepted. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde, and with all thy strength.* Corrupt nature would have full swinge and liberty, the Doctrine of Christ will not allow it, therefore is offence taken at it.

2. *The spirituality of his Doctrine offends others.* The Doctrine of Jesus Christ in the Gospel is a very spiritual doctrine, *John* 6.63. *The words which I speak to you*, saith Christ, *they are Spirit, and they are life.* 'Tis the honour of Christs Doctrine, that it

it is not fleſhly, but ſpiritual, and they that are ſpiritual, love it, becauſe of its ſpirituality. You may ſee the ſpiritualneſs and efficacy of the Word, *Heb.* 4. 12. It's quick, and powerful, and mighty in operation, ſharper then a two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, *&c.* Now becauſe men are carnal, they are offended at a ſpiritual word. The Apoſtle calls it λόγον ἔμφυτον, *James* 1. 21. A carnal heart doth not love the word ſhould be an *ingraffed word.* They are contented it ſhould come into their ears, but they do not love it ſhould ſink into their heart, therefore are they offended at it.

3. *The myſticalneſſe of his doctrine is a ſtumbling ſtone to others.* 3. The doctrine of Chriſt in his Goſpel, is a doctrine very myſterious, 1 *Tim.* 3.16. 'Tis in many things above reaſon. The Doctrine of the Trinity of perſons in the unity of eſſence, is above reaſon that God ſhould be one, and yet three. The Doctrine of the two Natures in the perſon of Chriſt. Theſe and many others are above reaſon. The doctrine of ſelf-denial. The doctrine of loſing a mans life to ſave it, the doctrine of regeneration, of the reſurrection of the body, theſe are very myſterious. And becauſe they are ſo, offence is taken at them. Read *John* 6. 51, 52. how were the Jews offended becauſe he had preached that, *Except men did eat his fleſh and blood, they had no life in them?* They ſtrove among themſelves, ſaying, *How can this man give us his fleſh to eat?* Nay, not only the Jews, but many of the Diſciples alſo were offended at this doctrine, *v.* 60, 61. The myſticalneſs and height of the Goſpel, and doctrines of it, do offend now to this day.

4. *The ſimplicity of his Doctrine is an offence to others.* The Doctrine of Chriſt in the Goſpel is laid down with great plainneſſe, Though the Goſpel be ſufficiently Rhetorical, yet it is written with much plainneſſe The pen-men of Scripture did purpoſely avoid the enticing words of mens wiſdome, leſt they ſhould corrupt the hearts of men from the ſimplicity that is in Chriſt. 'Tis the excellency of the Goſpel, that it is ſet down in plainneſſe and ſimplicity. Painting is fitter for harlots than for chaſt women. Naked truth is beſt; if other dreſſes be put upon it, it is corrupted. The wiſe Greeks ſtumbled at this ſtumbling ſtone. They thought *Tully* and *Demoſthenes* were more eloquent then the Apoſtles and Prophets. The Apoſtle ſpeaks fully to this, 1 *Cor.* 1. 17, 18, 22, 23. Many are to this day offended at this very thing, they think there are not thoſe ſtrains of wit in the writings of the 4.

Apoſtles

Apostles as are in other writings, when as the truth is, the highest eloquence, is the eloquence of God in the Scriptures.

5. 5. *The severity of his Doctrine is a stumbling stone to others.* The Law and Gospel do both threaten damnation for disobedience and impenitence. The axe is laid to the root of the tree, saith *John*, Mat. 3. 10. *Every tree that bringeth not forth good fruit is hewen down and cast into the fire. He that believeth not is condemned already*, Mark 16. 16. Many are greatly offended at this. They would have *smooth things*, but they love not this severity. They do not consider that as the Gospel is severe against sin, so is it exceeding full of comfort to all penitent sinners. And then,

6. *The consequences of his Doctrine are an offence to others.* I shall only mention two things which do ordinarily follow the doctrine of the Gospel, they are these.

Two Consequences of the doctrine of the Gospel

1. First, *reproaches and persecutions.* Seldom do men receive the Doctrine of Christ in power; but the devil and his instruments raise persecution lesse or more against them. You may trace the Gospel by the blood of those that have professed it. *They gnashed upon Stephen with their teeth*, saith the story, *Acts* 7. 52, 54. and at last stoned him with stones, that he dyed. *Quid est predicare* (saith *Luther*) *nisi furorem populi in se derivare?* To preach the Gospel, is to draw the fury of the world upon a mans self. And to professe the gospel in sincerity and zeal, is to make a mans self a prey to the wicked. This offends many. Our Saviour foretels this. See two texts, *Mat.* 13. 21. and *Mat.* 24. 9, 10. The persecution which hath followed upon Christs Doctrine hath made thousands scandalized at Christ.

2. Secondly, *Divisions and contentions.* Though Christ be *the Prince of peace*, and his Gospel the Gospel of peace, yet accidentally, by reason of mens corruptions it causes great divisions, *Luke* 12. 40. *I am come*, saith our Saviour, *to send fire on the earth, and what will I, if it be already kindled?* so *Mat.* 10. 34, 35. these are not the effects, but the consequence of the Gospel, it meets with mens corruptions, which because they will not have destroyed, they are enraged. This offends many. Hence some have profanely wished that the Bible were burnt, they have looked upon it as the great make-bate, and incendiary of the world. Thus is the Doctrine of Christ made a stone of stumbling and a rock of offence.

Third-

Thirdly, *Some stumble and take offence at his Kingdome.* I mean not only at his internal Administration of his Kingdom by his Spirit in the heart, but also at the external administration of it. I shall reduce all I have to say to these two heads. 3 Occasions of offence.

1. The government of his Kingdom.
2. The subjects of his Kingdom.

Two things in Christ's Kingdome that men are offended at.

1. *For the government of his Kingdom.* Multitudes are offended at this. The Officers by whom he hath appointed to administer this kingdom. Men do take much offence, though causlesly at these, decrying, reviling them as if they were not of God. *Ye take too much upon you, ye sons of Levi? all the Lords people are holy, Numb.* 16. 3. All men are Ministers, all may preach; ther's no such office as Minister in the Scripture. Ther's no such thing as ruler in the Church. The censures they also give offence to many; Admonition, Suspension, Excommunication, men are greatly offended at all these. The government is too strict, too severe, 'tis tyrannical, these are the bitter words of men. The holy Ghost foretold how men should stumble at the government of Christs Kingdom, *Ps.* 2. 2, 3. *Let us break their bonds asunder, and cast away their cords from us.* Christs government is a general offence. 1.

2. *For the subjects of his Kingdom.* Men are offended at Christ because of his subjects many ways. Consider these four things. 2. Christ's subjects an occasion of offence in many respects

1. *Many are offended at their paucity.* Though Christs subjects be many simply considered, yet comparatively they are but few. *Narrow is the way that leadeth into everlasting life, and there are very few that find it,* Mat. 7. 14. Satan hath a hundred servants to Christs one. *Caleb* and *Joshuah* only entred into *Canaan* of all the men that came out of *Egypt.* This causes many to stumble at Christ. Shall we be wiser then others? *This one man came in to sojourn, and he will needs be a judge, say those sons of Belial concerning Lot,* Genesis 19. 9. It's a great scandal that so few come in. 1.

2. *Many are offended because of their meanness and poverty.* Few of the great men of the world submit truly to Christ. *Not many wise, not many noble, not many mighty hath God chosen,* saith the Apostle, but *the foolish things of the world, &c.* 1 Cor. 1. 26, 27. Our Saviour did foresee that this would be an occasion of stum- 2.

bling to men, therefore he layes in a caveat againſt it, *Matth.* 11. 4, 5, 6. *Go and tell John*, ſaith he, *what you have ſeen and heard. The blind receive their ſight, &c. and bleſſed is he that ſhall not be offended in me.* The rich and wealthy oppoſe and reject Chriſt. Silk and Scarlet, Gold and Silver do very rarely follow Chriſt. This offends many, *John* 7. 48. ſay the Phariſees, *have any of the Rulers beleeved in him*, but this people that knoweth not the Law is accurſed.

3. *The miſcarriages of which they are guilty* The beſt of Chriſts ſubjects being but ſanctified in part; and having ſuch a ſubtile devil to aſſault, do too frequently miſcarry and fall into ſin. This cauſes many to be offended. Wicked men though they never obſerve the holy actions of the godly, yet they will obſerve their infirmities. One ſin is more talked on, then an hundred acts of holineſs: this is a ſtumbling block to the wicked. See what God ſaith of *Davids* ſins 2 *Sam.* 12. 14. They that would learn nothing by *Davids* piety, did take offence at his ſin. Though it be unreaſonable that men ſhould be offended at Chriſt for the failings of his ſervants, yet it is ordinary.

4. *The ſad Apoſtaſie of thoſe that have profeſſed ſubjection to him* There are in Chriſts family many rotten hearted profeſſors. The falling of theſe is an occaſion why many are offended at Chriſt. Our Saviour ſpeaks of this, *Matthew* 26. 56. The fall of ſuch, hardens the hearts of many againſt Chriſt and his Religion, *John* 6. 66.

Thus much for the firſt particular, the occaſion of this offence.

1 PET. 2. 8.

SERM. XXIV.

A ſtone of ſtumbling, &c.

3. The Reaſons why ſo many are offended at Chriſt.

SEcondly, *Quæ cauſa?* How it comes to paſs that ſo many are offended at Chriſt? The reaſons are ſuch as theſe, *viz.*

1. *Reaſon* 1. *Ignorance of Chriſt.* Blindneſs is one great cauſe of natu-

ral

ral stumbling, *Joh.* 11. 9, 10. *If any man walk in the night he stumbleth, because there is no light in him.* The spiritual blindness of the mind is one principal reason why the world stumbleth at Christ They know not the glory of his person, they know not the excellency of his Doctrine, they know not the nature of his Kingdom, therefore they take offence at him. This is that which the Apostle mentions, 1 *Cor.* 2.8. This ignorance of Christ ariseth partly *from want of studying his Word.* They do not search the record which is given to Christ in the Scriptures; partly, *from their infidelity*, they will not believe the report given of him, by such as have the knowledge of him. The Prophet speaks of this, *Esay* 53. *init.* The worlds blindness is the cause of the worlds offence. Consult those two texts, and the truth of this will appeare. The one is, *Prov.* 3. 21, 22, 23. The other is *Mat* 15, 14. The blindnesse of the Pharisees did arise from the gross ignorance of the Pharisees.

2. *Precipitancy and rashness.* Though a man have eyes to see yet if he be heedlesse and rash, his foot may stumble in a plain way. A *careless eye* occasions a *stumbling foot.* The greatest part of men are heedlesse in spiritual matters. *They rush on as the horse rushes into the battel*, Jer. 8. 6. The Scripture speaks of pondering the steps of our feet. 'Tis the wise mans counsel, *Prov.* 4.25, 26. Most men neglect this counsel in the things of Christ. They walk at all adventure, turning their eyes now this way, now that way, and through their carelesnesse and indiscretion in not examining things, they take offence and fall. The Apostles advice is, *to try and prove all things*, 1 Thes. 5, Advisednesse and deliberation in the matters of God is a special vertue. Most men are of a hurrying spirit, and this makes them stumble. 2. *Reason*

3. *Heart distemperednesse.* A man that hath either an intoxicated, or a diseased body soon stumbles. Wicked men have hearts full of distempers. There are many unmortified lusts in their hearts, which they are not willing to part with, pride, passion uncleanness, &c. These are indulged. These they will not part with. They love some sin better than Christ, and because they cannot have Christ and their sins, they are offended, This is hinted to us in the text. Such as stumble at the word, are said to be disobedient. He that allows any sin unrepented of in his heart will sooner or later stumble at Christ. See *Luke* 16. 14. *The Pharisees who were covetous derided Christ.* Our Saviour tels them they could not serve God and Mammon, and they being given to 3. *Reason*

covetousnes were scandalized & derided him, ἐξεμυκτήριζον αὐτὸν they snuffed at him as the word signifies. Walking in uprightnesse, and being without offence are joyned together, *Phil*, 1.10. An hypocritical and profane heart will be a stumbling heart. He that walks up to the knees in mire may easily stumble. Wicked men walk up to the very loynes in the mire of sinfull distempers, and this causeth them to be offended at Christ. *The way of the righteous* (saith *Solomon*) *is made plain*, Prov. 15. 19. Its raised up as a Causey. Godly men walk in plain even wayes, wicked men walk in rough, uneven, myry wayes, therefore they stumble at Christ. They are burthened with the load of sinne, therefore they stumble.

4. *Reason* 4. *Hatred of Christ.* Hatred will take offence at every thing done or said by the person hated. As love doth interpret all to the best, so hatred interprers all to the worst. *Ahab* hated *Micaiah*, and therefore took offence at every thing he said. You may read the story, 1 *Kings* 22. 8. Now wicked men hate Christ with a perfect hatred. There is dissimilitude between Christ and them, and because of that, cruel hatred. They are impure, Christ is pure, they are unholy, Christ is holy. As similitude breeds love, so dissimilitude creates hatred You read, *Luke* 19, 14 that *Christs own Citizens hated him.* Christ is hated not only by foreigners, but by them of his own household. Where there is hatred, there will be offence, *Mat.* 24. 10. *Many shall be offended and they shall hate one another.* Till the soul lay aside its hatred it will not cease to stumble at every thing of, &c.

5. *Reason* 5. *Unbelief.* Infidelity is the cause of stumbling. This may be gathered clearly from the text compared with the foregoing *ver. unto you that believe he is precious, but unto them that are unbelievers he is a stone of stumbling.* Most men walk by sense, and not by faith; they see the outside of Christ in his Gospel, but they do not see the beautifull inside of Christ, they see that in Religion which appears unpleasing and bitter, but they want faith to see that which is swee: and lovely, therefore they are scandalized.

6. *Reason* 6. *The bad example of others.* Examples have a very great efficacy and operation, whether they be good or bad, good examples are great strengthnings to them that are good, and bad examples are great provocations to them that are bad, the Apostle speaks of this 1 *Cor.* 8. 10. *Asahels lying dead in the way occasioned a stop in the march of others*, 2 Sam. 2. 23. One wicked man eyes the example.

ample of another, and because he sees that such and such were offended at Christ, especially if they be learned, wise, &c. he upon that very example takes offence likewise. Thus much for the explication.

The uses are for { Information. / Exhortation.

1. *Use of Inform.* in 4 Lessons.

For Information. It teacheth us these four lessons.

This may fortifie us against being dejected because of the offence which wicked men take at us causlesly. It is too frequent to see wicked men scandalized at the people of God even for their holy actions. They are offended with you for your prayers, for your non compliance with them in their sinfull wayes, for your strict observing of the Sabbath, &c. The Apostle mentions this, 1 *Pet.* 4 4. *The best actions of the Godly are occasions of stumbling to the wicked* Well; this Text may greatly help the people of God against being offended, so as to despond because of such causlesse offence. If Christ was a stone of stumbling, is it any great matter if we be stones of stumbling? If they were offended at Christ, will they not be offended at us? It is enough for the Disciple that he be as his master. Gods people should take care that they give no occasion of stumbling to the worst of men; but if they will take offence at their holy practises, Gods people should set but very little by such offences, *Mat.* 15. 14. especially considering the close of the text; *whereunto they were appointed.*

1. Lesson.

2 Lesson.

2. *How unfit and incompetent Counsellors are wicked men in the matters of Religion?* They may be Oracles in and about civil and worldly things, but for the things of Christ they are of no judgment or understanding. Christ is to them a stone of stumbling, they dash themselves in peices upon him. They reject him, they despise him both in his person and doctrine, and therefore are not to be consulted much lesse followed in their advice about these matters. *Artificem in suâ arte consulendum.* 'Tis a vain thing to ask advice from men about those things wherein they have no skill. Wicked men have no spiritual true skill in the matters of Christ. They are more like to seduce us, then to direct us in these matters. 'Tis unsafe to make them our Counsellors who are so prejudiced against the things of God. Who would put himself under conduct of a blind man, especially in a way which he had never travelled?

3. *There*

3 Lesson. 3. *There is nothing so good but a wicked heart will turn it to its own detriment.* As there is nothing so bad but a gracious heart will suck some out good out of it, so there is nothing so good, but an ungracious heart will suck hurt out of it. A wicked heart is like a spider, it will contract poison out of the sweetest rose. Nothing better than Christ, and yet a wretched sinfull heart will make him a stumbling stone; Word, Ordinances, Promises, Mercies of all sorts are made pitfals and snares by a naughty heart. A wicked heart undoes it self more by the mercies it receives, then by all its evils. Its a fearful imprecation of *David* against the wicked, *Psal.* 69. 22. *Let their table become a snare, &c.* A wicked heart is sinfully ingenious and witty to undo it self by the best things.

4 Lesson. 4. *This may be some relieſe to the poor Ministers when they see men scandalized and enraged against their persons or doctrines.* Its a great grief to their spirits to think how the truths they preach fall under contempt, the admininistrations of Ordinances divine quarreld at, well, it was so with Christ, his person that was better than ours, his doctrine that was purer then ours, his administrations that were more glorious then ours were. If God will have his Ministers lye as stumbling blocks upon which sinfull men shall fall so as to destroy themselves, they must be content if God will have them preach men judicially into impenitency and hardnesse of heart, as *Esay* did Ch. 6. 10. They must bear it. Christ hardly preached a Sermon or made a prayer or dispensed any Ordinance, but the greatest part of them that were present, were scandalized at him. *He was set for the fall of many in Israel, as well as for their rising*, Luke 2. 37. If God will have his Ministers to be so to any, it is not strange, especially becaus they are, and shall be a *sweet savour to God, both in them that perish, and in them that are saved*, 2 Cor. 2. 15.

2. *Use of Exhortat.* 2 For Exhortation. First, to the godly; and Secondly, to the wicked and ungodly.

1. To the Godly. 1. For the godly.

1. *Duty.* First, *Blesse God that Christ is not a stumbling stone to you.* That neither his person, nor his doctrine, nor his Kingdom do offend you. The time was when you were offended with Christ as much as any; and if God should leave you to your selves, you would stumble upon him again. That you are enabled to close with his person, to embrace his doctrine, to submit to his government without

out offence, is a mighty mercy, especially now, when so many are scandalized, *Mat.* 11. 6.

2 Duty. Secondly, *Labour so to carry your selves, that ye may not occasion others to be offended at Christ*, 1 Cor. 10. 32. *Paul* was very carefull of it himself, *Acts* 24. 16. The sinfulness of professors will make men take offence at Christ. The doctrine of Christ, the government of Christ will be stumbled at, if you have not care of your wayes more then ordinary. If you take not heed to your selves, both in matter of opinion and practice, you will pave a way to make many fall upon Christ himself. Your miscarriages reflect dishonour both upon Christs person and doctrine. *Give no offence saith Paul* to the *Corinthians*, 2 Cor. 6. 3. *That the Ministry be not blamed.* Christianity will be blamed, yea, Christ himself will be blamed, if you be not carefull to avoyd miscarriages And besides, you will be instrumental to damne the souls of your brethren for whom Christ dyed. Remember that of our Saviour, *Mat.* 18. 7. *Wo unto that man by whom the offence cometh.*

2. To the wicked. Sad to stumble at Christ. 1. The sinfulness of it in 2 Particulars

2. For the wicked. Take heed of making Christ any longer a stumbling stone Its a very sad thing to stumble at Christ. Let me shew it you in these two particulars.

1. *It's a very sinfull thing.* The sinfulnesse of it appears in this.

(1) *Its a charging of wickednesse upon Christ.* He that takes offence at Christ, what doth he but say, that there is something in Christ which is matter of exception? To make Christ a stumbling stone, is either to professe that Christ is blame worthy, or that thy self art fooliſh. What a high sin is it to asperse Christ the Holy one with any miscarriage? he was holy, harmless, undefiled, separate from sinners, *Heb.* 7. 26. And

2. *Its the inlet to other sins.* It hinders the soul, (1.) From loving Christ with that love that is meet. (2) From obeying Christ (3) From beleeving in Christ. (4) From recommending him to others. (5) From being thankfull for Christ. (6) It turns the soul upon the sin of blaspheming and reviling Christ. (7) It hinders the soul from suffering for Christ. He that stumbles at Christ is in the high-way to all kinde of sin against Christ; he may easily be perswaded to set up another Christ. 2. The Danger of it in 2 respects.

2. *It's a very dangerous thing.* It's dangerous in these two respects.

For

1. For first, *It makes all that Christ hath done or suffered to be of no effect to us.* He that stumbles at Christ, cuts himself off from all the merits and benefits of Christs death, Resurrection, Ascension Intercession. We may say of such a one as *Paul* doth of Circumcision, *Gal.* 5. 4.

2. Nay, secondly, *It makes Christ damnation to a person.* That of our Saviour is a dreadfull Text, *Mat.* 21. 44. To turn salvation into damnation will be a double damnation; better to have been damned without a Christ, then to be damned with a Christ; better a thousand times to have been destroyed without a Redeemer, then to be destroyed by a Redeemer; better to dye without a Saviour, then to dy by a Saviour.

Directions to prevent stumbling at Christ the future

What should be done that we may stumble no more? (1) Get a clear knowledge of Christ. (2) Be acquainted with those that embrace him. (3) Be truly offended at sin. (4) Pray that God would root out of your hearts all occasions of offence. (5) Remember what Christ hath done for you; and what he is still a doing for you; his doctrines, his offices, his government; all that at which offence is taken, is for your benefit and salvation. (6) Consider that to take offence at Christ, is to stumble at Gods wisdom, mercy, goodness in giving Christ, and in fitting Christ.

MAL. 4. 2.

The Sun of righteousness shall arise with healing in his wings.

SERM. XXV.

THe Prophet *Malachy* hath in this book many contests with the Jewes for several impieties which raged amongst them. At the thirteenth verse of the former Chapter he contends with them for their Atheisme and blaspheming of the providence of God. *Your words have been stout against the Lord, and ye have said, it is in vain to serve the Lord. They that work wickednesse are set up, and they that tempt God are delivered.* Amongst other answers which the Prophet gives to this blasphemous charge; he tells

tells them there was a day coming, when Gods dealings ſhall be manifeſt, that they themſelves ſhould diſcern a clear difference between them that *ſerved God, and them that ſerved him not*, ver. 18. This difference which ſhould be made between the godly and the wicked, is amplified in the firſt verſes of this Chapter; for, *Behold the day cometh, &c.* His dealing with the wicked and diſobedient, is ſet down fully, *ver.* 1. *The day of the Lord cometh, that ſhall burn as an oven.* This day, though it be particularly meant of the day of Chriſts firſt coming, as is cleare by the context, *ver.* 5. which is by our Saviour himſelf interpreted of *Iohn Baptiſt* his forerunner, *Matth.* 11. 14. yet as ſome good interpreters think, it may have a further reference, namely to the day of his ſecond coming, when all this ſhall be fully accompliſhed. His dealing with the godly is ſet down, *verſe* 2, 3. In which are two things.

1. The great happineſſe which the godly ſhould enjoy in their own perſons, *verſe* 2.

2. The conqueſt they ſhall obtain over the wicked, *verſ* 3. *Ye ſhall tread down the wicked, &c.*

In the happineſſe which is promiſed to the perſons of the godly, as it is ſet down, in this verſe we have theſe three things obſervable.

1. A deſcription of their perſons, *unto them that fear my name.* This is an ordinary and uſual deſcription whereby the people of God are diſtinguiſhed from all others, *Mal.* 3. 16. *Eccl.* 8.12. *Iſa.* 50. 10.

2. The authour of their happineſſe. *The Sun of righteouſneſs.*

3. The nature of their happineſs. This is ſet down two ways 1. Generally, *he ſhall riſe upon you.* 2. Particularly, This is ſet down three ways. There are three great bleſſings which they ſhould enjoy by the riſing of this Sun upon them.

(1.) Spiritual healing.

(2.) Spiritual freedome. *Ye ſhall go forth.*

(3.) Spiritual increaſe. *Ye ſhall grow up as calves of the ſtall,*

I ſhall wave the deſcription which is here made of the perſons of godly men. And proceed to the Author of their happineſſe, which is ſaid to be, *The Sun of righteouſneſs*, for it is to open this expreſſion that I have now choſen this text; in the handling of

which I shall have occasion to open the particular benefits which should acrew to the godly, healing, freedome, growth, *The Sun of righteousnesse.* The Sun is used in Scripture in a double sense.

1. Properly. For that creature which God hath set in the heavens and called by that name, *Psal.* 136. 8.

2. Metaphorically, or improperly; and so its used for several things, which carry some similitude to the natural Sun. And thus it is used several wayes.

1. For Gods special favour, *Psal.* 84. 11. *The Lord God is a Sun and Shield.*

Secondly, for comfort, *Job* 30. 28. *I went mourning without the Sun,* that is, without comfort.

Thirdly, for prosperity and setled peace. *Esay* 60. 20. *Thy Sun shall no more go down, neither shall thy Moon withdraw it self.*

Fourthly, for eminency and height of condition and state, *Rev.* 16 8. *The fourth Angel powred out his vial upon the Sun,* which Mr. *Mede* makes to be the *German* Empire, the Papal Sun of the heaven.

Fifthly, for Christ himself. So 'tis used in this text, he that is called the *Messenger of the Covenant*, Chap. 3. 1. is here called the Sun of Righteousnesse. The Observation is this.

Doct. *That the Lord Jesus Christ is the Sun of righteousnesse.* Zacharias the father of *John Baptist* gives him a name parallel to this, *Luke* 1. 78. ἀνατολὴ ἐξ ὕψους *The day-spring from on high* hath visited us. In the handling of this Doctrine, I shall by way of Explication open these three things.

1. In what respects Christ is called the Sun
2. Why he is called the Sun of righteousnesse.
3. How he doth excel the natural Sun.

1 In what respects Christ is called the Sun.

1. For the first, Christ may be compared to the natural Sun in three respects.

1. *In respect of his own person.* The natural Sun hath a shadow of two excellencies which are in the person of Christ.

1. *Respect.* As,

(1) *His glory and Majesty.* Of all the visible works which God hath made, there is not any so glorious as the Sun; it's full of splendor and glory: The Sun is *Anima mundi,* the very soul of the world. The brightnesse of the Sun is so transcendent that the

the weak eye of man is dazled with the beholding of it. See how *David* deſcribes this creature, *Pſal.* 19. 5. *He is as a Bridegroom coming out of his Chamber.* Never was any bridegroom, no not the greateſt Prince in the world, in ſuch attire on his wedding day as the Sun is every morning at his comming out of his Chamber. So glorious is the Sun, that he draws all the eyes of men to look upon him at his appearing. The Lord Jeſus Chriſt is a glorious perſon. The Sun is but blackneſſe if it be compared with Jeſus Chriſt. His face is ten thouſand times brighter then the Sun when it is clothed in its beſt apparel. He is *the bright ſhining of his Fathers glory*, and *the expreſſe image of his perſon*, Heb 1. 3. When he was transfigured upon the mountain in the ſight of his Diſciples, the text ſaith, *His face did ſhine as the Sun, and his rayment as white as the light*, Matth. 17. 2. Could we but ſee the face of Chriſt as it is now ſhining at the right hand of God, we ſhould ſay the Sun were but like ſackcloth in compariſon of it; how much more bright is he in his Godhead? this is ſo glorious, that *no man can ſee it and live*. The face of Jeſus Chriſt is that which makes and conſtitutes the very glory of heaven. And then,

(2) *His omniſcience.* The Sun in the firmament travels up and down, and beholds every part of the world. *David* ſaith *there is nothing hid from the heat of it*, Pſalm, 19. 6. Jeſus Chriſt as he is the Son of God is perfectly omniſcient. The Apoſtle ſpeaks of his omniſcience, *Heb.* 4. 13. There is no creature that is not manifeſt in his ſight, &c. Yea, he ſees every thing not by moving up and down as the Sun doth, but by one fixed and conſtant view There can be no fence made to keep out the ſight of his eye, he doth *ſimul & ſemel*, together and at once behold all creatures with all their motions, thoughts and imaginations. This is the firſt.

II. *In reſpect of his effects and workings upon his people.* There is a great reſemblance between the Suns effects upon the creatures, and Chriſts effects upon his people. I ſhall inſtance in eight particulars.

2. *Reſpect* Eight vertues of the Sun to which paralels are found in Chriſt

1.) *The Sun hath an enlightning vertue.* The Sun is the great luminary which God hath appointed and made to carry the light abroad to the inhabitants of the earth. The preſence of the Sun makes day. The Sun is the great torch of heaven, by which men and other creatures ſee what to do, and where to go, *Gen* 1. 14, 16. By his light we ſee it and all other things: Jeſus Chriſt hath an en-

enlightning power, and doth actually enlighten the hearts of men The ſoul is by nature in darkneſſe, and never ſees till Chriſt beam down his light upon it. All men by nature in regard of ſpiritual light, are as that blind man was, *John* 9. 1. without any ſpiritual ſight They ſee neither ſins, blackneſs, nor their own miſery by reaſon of ſin. They ſee not Chriſts beauty, nor graces excellency till their eyes are opened. They have thick skales upon their eyes, as *Paul* had before his converſion, *Act.* 9. 18. Therefore they are called darkneſſe and their ſtate a ſtate of darkneſſe, *Eph.* 5. 8. Now Chriſt gives them light. When he riſeth upon them ſavingly, then, and not till then do they ſee their condition and the way out of it, *Eph.* 5. 14. As the Sun is *ſpeculum mundi*, the worlds looking glaſſe; ſo is Chriſt *ſpeculum Animæ* the ſouls looking glaſſe. All ſpiritual light which is given to the ſoul, is in and through Jeſus Chriſt. So the Apoſtle tells us, 2 *Cor.* 5. 6. The Goſpel is the *vehiculum Lucis*, the great Chariot that carries this light abroad, but the fountain of it is this bright Sun of righteouſneſſe Jeſus Chriſt. Spiritual illumination is Chriſts work This is that which the Evangeliſts ſaith, *John* 1, 9. *John Baptiſt* carried the torch, but Chriſt himſelf was the light. Till this Sun, be up the ſoul lies in groſſe darkneſſe, but when it appears then light comes preſently, *Eſay.* 60 1. When the glory of the Lord is riſen upon the ſoul, then is darkneſſe expeld, and the ſoul ſhines forth. The heart that is as dark as any dungeon; when the beams of this Sun are darted down into it, is as light as a Paradiſe. Chriſt turns *Egypt* into *Goſhen*. And then,

2 vertue 2. *The Sun hath a warming vertue.* Though it be not formally hot, yet it is hot in its effect. *Pſal.* 19 6. The beams of the Sun warm the earth and the ayr, the bodies of the rational and irrational creatures. Experience teacheth that the Sun hath a heating power; the light and motion of it cauſes heat. The Lord Jeſus Chriſt hath a warming vertue in him. The heart that is as cold as yce is heated and warmed by the influences of his Spirit into a good temper. The luke-warm heart, when Chriſt ſhines upon it is ſet into a burning heat. The beams which are caſt from Chriſt in his Ordinances, put the cold ſoul into a ſpiritual ſweat: We have an inſtance of this in the two Diſciples, *Luke* 24. 32. They were in a freezing temper till Chriſt overtook them, but when they had continued a while in that ſpiritual ſun ſhine, their hearts were put into a violent flame. *Did not our hearts burn within us*

while

while he talked with us by the way? The fore-runner of Chriſt tels the Jews that he that came after him, did baptize men with the holy Ghoſt and with fire, *Matth.* 3. 11. Chriſt can kindle the ſparks of Grace which ſeem to be as dead, and put them into a burning flame. Many a Saint hath come to the Ordinances with his heart like the cold earth, and before he hath departed, Chriſt hath ſent him away like a burning lamp; the cold water hath been put into a vehement boyling that the heart hath run over again, *erectavit cor meum Peter* grew cold at the high Prieſts fire when the beames of Chriſt were withdrawn, but when Chriſt ſhone upon him his cold heart was heated, when *Eliſha* had lien a while upon the *Shunamites* dead childe, his *fleſh waxed warm*, 2 King 4. 34. Though a ſoul be as cold as death, if Jeſus Chriſt do but once ſtretch himſelf upon it, it waxes warm And then, Pſal. 21. 1.

3. *The Sun hath a comforting vertue.* The Sun is in Scripture put for com ort, *Job.* 30. 28. To walk without the Sun is to walk without comfort; and *Solomon* tells us that its *a pleaſant thing for the eyes to behold the Sun*, *Eccleſ.* 11. 7. weak and ſickly perſons, when they are brought into the Sunſhine, find their ſpirits cheered by it The Lord Jeſus Chriſt hath a heartcomforting vertue. He is the firſt inlet of comfort into the ſoul; He is the preſerver of joy in the ſoul; and he it is that reſtores joy unto the ſoul after dejections and droopings of heart. *Noah was herein a figure of Chriſt*; ſee what his father prophecies of him, *Gen.* 5. 29. Jeſus Chriſt is the true *Noah*, the great comforter of his people in all the griefs and ſorrows of this world. Chriſt is the foundation of all true comfort to thy ſoul. *Tolle Chriſtum, tolle ſolatium*, that reconciliation which he hath made between God and man, is the very baſis of all conſolation Whatſoever in God, in the Scriptures yields any comfort to the ſoul, is ſo only in and through Chriſt: that comfor. which is not built upon Chriſt, is baſtard comfort, which will end in terrour. The Spirit of God is called the com forter, *John* 15. 26. his office is immediately to chear the ſoul. How doth he comfort but even by making application to the ſoul of a ſinner of that which is merited for him all the arguments whereby the ſpirit comforts the heart are drawn from Chriſt, he ſeals up to the ſoul that Chriſt is his, and ſo fills it with comfort. and then, 3 vertue

4. *The Sun hath a healing vertue*, this is in the text. There would be no health amongſt men or any other living creature, if there 4 vertue

there were no Sun. The world would be an Hospital if the Sun were not.

First, the Sun dries up cold moistures, exhales vapours which would infect the bodies of men and other creatures.

Secondly the Sun helps on the growth and vegetation of all healing plants, and in both these respects hath healing in his wings. The Lord Jesus Christ hath a healing vertue; he heals both as a medicine and Physician. His blood is the Physick that heals, and he himself is the Physician that applies it to the soul. The Scripture speaks of Christ as a healer, *Esay.* 61. 1. He heals the soul of the guilt of sin by the grace of justification, and he heales it of the filthinesse of sin by the grace of sanctification. The Prophet *Esay* speaks of this, chap. 53. 5. *By his stripes we are healed.* If Christ do but lay his hands upon the diseased soul, it is cured whatsoever infirmity be upon it. The very border of his garment, if it be but touched with a hand of faith, cures all the bloody issues of the soul. You have a rare cure done by the touch of Christs garment, *Math.* 9.20. There are thousands of souls in Heaven that have found perfect cure of strange diseases under the wings of Christ. And then,

5 vertue

5. *The Sun hath a melting and softning virtue.* Though it parch and harden the clay, yet it softens the wax; the hot beams of the Sun melt the yce, and mollifie the ground when its frozen into hardnesse. The Sun when it was up, melted the Manna, *Exod.* 16 21. The Lord Jesus Christ hath a melting and softning vertue; if he do but send down one hot gleam upon the soul, its dissolved and melted like wax. We have an example of Christs softning vertue in *Peter* Luke 22. 61, 62. his heart was grown as hard as yce by his threefold denial of Christ, and yet one beam from the eye of Christ thawed this yce into tears. The Lord turned and looked upon *Peter*, *and he went out and wept bitterly.* Christs eyes are like a flame of fire, *Rev.* 1. 14. These heavenly beams of Christ are able to turn the flint stone into springs of water. Those three thousand mentioned, *Acts* 2. 37. were as hard as marbles for they had their hands in the blood of Christ, *v.* 36. yet when Christ did shine upon them in the ministery of *Peter*, they are so soft that any frame may be put upon them, *Men and brethren what shall we do?* The Jaylor a rough hardened sinner that drew blood from the backs of the Apostles; yet when Jesus Christ did but spread his hot wings upon him even at midnight, how is he softned?

ned? *Acts* 16. 29, 30. he that was lately like a ſtone, is now like wax, any impreſſion may be put upon him. There is not the moſt ſtiff-necked ſinner in this or any other Congregation, but if Chriſt put out his power, he can diſtil him into tears of repentance. And then,

6. *The Sun hatha vegetative vertue*, It doth bring on the growth of plants, and flowers, and all vegetables. The Sun draws the ſap from the root into the branches, and makes it thruſt out into buds, bloſſomes, and fruit, and when the fruit is knit, it ripens it and brings it on to perfection. This is mentioned, *Deut.* 33. 14. To this *Bildad* alludes, *Job* 8. 16. *He is green before the Sun, and his branch ſhooteth forth in his garden.* Though the ſoyl be never ſo good, and the husbandry never ſo exact, yet without the Sun nothing comes to perfection; the fruitfulneſſe of the earth is to be aſcribed to the Sun more then to the Earth or Tillage. Jeſus Chriſt hath a vegetating vertue, he brings on the ſpiritual growth of every grace in the ſoul; did not this Sun ſend down his beams, the ſpiritual plantation would come to nothing: The Scripture attributes all Chriſtian growth to Chriſt; he is the root which feeds grace; All ſupply comes from him. God hath ſtor'd all our nouriſhment in Chriſt, from him to be communicated as we ſtand in need. The Apoſtle ſets this out in two texts, *Col.* 2. 19. *Epheſ.* 4. 16. And the Prophet in the text makes it one effect of Chriſts riſing upon the Saints. They ſhall grow up as the calves of the ſtall. You may thank Jeſus Chriſt for the thriving of your graces as well as for the planting of your graces, *John* 15. 5. And then, 6 vertue

7. *The Sun hath a purifying vertue.* When your garments are mouldy, you hang them out in the Sun; when your rooms are muſty, you ſet open the windows to let in the Sun that they may be ſweeten'd. Jeſus Chriſt hath a purifying vertue, he makes the heart ſweet, and he keeps it ſweet. See how this Prophet deſcribes him, *Chap.* 3. 2, 3. he is like a refiners fire, and like fullers ſoap &c. When the heart hath gathered any defilement, when it growes mouldy and muſty, there's no way to get the ill ſavour out; but to bring it under the Sun-ſhine of Jeſus Chriſt. And then, 7 vertue

8. *The Sun hath an elevating vertue.* By the heat and power of the Sun are many things exhaled and lifted up from the earth, which otherwiſe would lie there; many meteors and impreſſions there are in the air, which are exhaled from the earth by the pow- 8 vertue

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er of the Sun: Jeſus Chriſt hath an elevating vertue, he it is that doth exhale and lift up the earthly hearts of men to heavenly things and heavenly meditations. The heart of man naturally is ſo deep buried in the earth, that if Chriſt did not by his heat which he ſends down in his ordinances lift it up, it would never have one thought of heaven: he hath an attractive power to draw up the hearts of men to himſelf, *John* 12. 32. It is from Jeſus Chriſt that ever you had one ſerious thought of heaven or heavenly things. The Apoſtle applies our ſpiritual raiſedneſſe to Chriſt, *Col.* 3. 1, 2. It is from Chriſt as the merit of it, and it is from him as the worker of it in us; the power of our ſpiritual reſurrection at firſt is from Chriſt, & the power of Chriſt is that that helps us to raiſe our ſelves higher from day to day; did not Chriſt ſend down his exhaling power, we ſhould lie like ſtones and never aſcend, he deſcends and then we aſcend.

3. *Reſpect* III. *Chriſt is called the Sun, to ſhew the clearneſſe of the Goſpel worſhip, in reſpect of the legal diſpenſation God uſed towards the Fathers.* This is *Calvins* Note upon the text; God did never ſhine ſo clearly to the ſons of men as in the perſon of Chriſt. The Ceremonial Law with all the appendixes thereof, was but dark; Goſpel worſhip is clear. The Apoſtle compares the Law to a ſhadow, *Heb.* 10 1. that was but Moon light or ſtar light, Goſpel worſhip is Sun-light, 2 *Cor.* 3. 10. The Patriarchs ſaw Chriſt and hoped in him and were ſaved by him as well as we, but it was more darkly: In the Goſpel the heavens were opened wider then ever. God did never manifeſt himſelf ſo fully and clearly to the world as he hath done by Jeſus Chriſt. The Apoſtle ſpeaks of this *Heb.* 1. 1. πολυμερῶς πολυτρόπως, Hence is that of the Prophet to the Goſpel-Church, *Iſa.* 60. 1, 2. 19. 20. All former light was but like the dawning light of the morning in reſpect of this mid-day light of the Goſpel. The Goſpel Revelation is full, and perfect, *John* 1. 18. God was declared before, but never ſo fully as by Chriſt. The fathers looked for additions, but Chriſt brought to light the whole will of God: No further Revelation is to be expected till we come to heaven, 2 *Pet.* 1. 19.

MAL. 4. 2.

SERM. XXVI.

The Sun of righteouſneſs ſhall ariſe with healing in his wings.

2 In what reſpects Chriſt is called the Sun of righteouſneſſe.

SEcondly, for the ſecond. Chriſt is called the Sun of righteouſneſs in two reſpects;

1. *Reſpect*

1. *In regard of himſelf.* He is the holy and juſt one. He hath not nor ever ſhall have the leaſt ſpot of unrighteouſneſſe in his own perſon; he was born righteous and innocent: That *holy thing that ſhall be born of thee, ſhall be called the Son of God*, ſo ſaith the Angel to the Mother Virgin; *Luke* 1. 35. τὸ ἅγιον is more then ἅγιος. It hath the force of the abſtract. And he lived and dyed righteous. The Apoſtle ſpeaks of him, *Heb.* 7. 26. *As of one holy, harmleſſe, undefiled, ſeparate from ſinners.* He was without ſpot and without guile, made like unto us in all things ſin only excepted. Satan himſelf, though he be the father of lies, and full of bitter enmity againſt Jeſus Chriſt, is forced to give this teſtimony to him, that he is the holy one of God, *Mark* 1. 24. He could neither have redeemed himſelf from death, nor have ſaved us from the wrath of God, if he had not been perfectly righteous.

2. *Reſpect*

2. *In regard of his Elect*; He is their righteouſneſſe: ſo the Prophet cals him, *Jer.* 23. 6. Jeſus Chriſt is the beleevers righteouſneſſe two wayes.

1 How Chriſt a beleevers righteouſneſſe.

1. *He is their righteouſneſſe in regard of juſtification.* It is thorough the imputation of his righteouſneſſe unto them, that they are made righteous in the ſight of God; God looking upon them as inveſted with the righteouſneſſe of Chriſt, accounts them righteous. Of this the Apoſtle ſpeaks, *Rom.* 3. 21, 22, 25, 26. All are unrighteous in themſelves, and it is through him alone that they come to be righteous.

2.

2. *He is their righteouſneſſe in regard of ſanctification.* Of this the Apoſtle ſpeaks, 1 *Cor.* 1. 30. where he tells us, that *Chriſt is made*

made unto us, of God sanctification, as well as righteousnesse; Jesus Christ may be as truly called our righteousnesse of sanctification as well as of justification. He is so in four respects.

How Christ is our Righteousnes of Sanctification.

1. (1) *He is the meritorious cause of it,* Eph. 5. 25, 26. Grace is as truly the purchase of Christ as glory; he hath bought holinesse for us, as well as heaven. sanctification is no lesse the price of Christs blood then salvation. We are 1 *Cor.* 1. 2. sanctified in Christ Jesus, *propter Christum* saith *Piscator* i. e. *propter satisfactionem illius.*

2. (2) *He is the material cause of it.* It is by the blood of Christ that the filthinesse of the soul is done away. Christs blood is the soules laver in which it is washed and made white, *Heb.* 9. 14. And then,

3. (3) *He is the exemplary cause of it.* Our sanctification is according to that copy or pattern of holinesse which is in Christ himself. This is the meaning of that speech of the Apostle, *Joh.* 1. 16. As the print which is made upon the wax answers the engraving or stamp which upon is the seal; so doth the believers holinesse of Christ, not in degree and measure but in kind and quality.

4. (4) *He is the efficient cause of it.* 'Tis Christ that doth by his spirit through the Ordinances work holinesse in his saints. He stubs up the roots of sin and sets the roots of grace in the soul. Of this the Apostle speaks 1 *Cor.* 6. 11. And it is he that doth both preserve it and carry it on from one degree to another till it come to perfection So that both in regard of his own person and in regard of his elect, he is called the Sunne of righteousnes.

3 Wherein Christ excels the natural Sun.

This is the second particular. 3. For the third. Christ excels the natural Sun in these eight particulars, *viz.*

1 *Partic.* 1. *The natural Sun shines but in one hemisphere at once.* Though it circuit about the earth in a little time, yet it doth not shine in all places at once. Yea there are some parts of the world in which the Sun doth not shine for many moneths together. Though it be a great body, yet the wings of it are not large enough to compasse the earth all at once, when it riseth to us it sets to our Antipodes. But now Jesus Christ is able to shine over the whole earth at once. Though there be many parts of the world in which Christ hath never appeared, yet his wings are large enough to over-spread the whole earth. This Sun of righteousnesse shines

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in *England* and in *America* and all the Chriſtian world over at the ſame moment of time. That which is ſaid of the Land of *Judea* concerning the King of *Aſſyria*, Eſa. 8. 8. *That the ſtretching out of his wings ſhould fill the bredth of the land*, is true of Chriſt in reference to the whole world; The ſtretchings out of his wings are able to cover the bredth of the whole world at one moment.

2. *The natural Sun gives light but not ſight.* If a man want the benefit of ſeeing, he hath no more benefit by the Sun in reſpect of ſeeing; then if there were no Sun at all. Let the Sunbeams deſcend with never ſo much power upon a blind *Bartimeus* his eyes will not thereby be opened. But now this Sun of righteouſneſſe hath a power to give ſight as well as light, he did in the dayes of his fleſh open the eyes of many that were naturally blind, you read of one *Joh.* 9. of two others, *Mat* 20. 30. 34. And he doth ſtill open the eyes of them that are ſpiritually blind. It was he that by *Ananias* opened the eyes of *Saul* Acts 9. 17. The truth is, no man doth ever ſpiritually ſee till the beams of the Sun deſcend upon him, he is the ſpiritual dayſpring that gives them power to ſee who are under the power of the groſſe darkneſſe of ſin and iniquity. 2 *Partic.*

3. *The natural Sun hath endamaging qualities as well as healing qualities.* It is many times offenſive and prejudicial both to men and fruits. 3 *Partic.*

(1) It doth ſully and deface the beautifull countenance of men *Cant.* 1. 6. If the eye of the Sun do but look upon us directly, it changes the colour of the face into a ſwarthy hue.

(2) The hot beams of the Sun do ſometimes by their vehement ſhining make men faint, when the Sun beat upon the *head of Jonah*, he fainted, *Ch.* 4. 8.

(3) The fruits of the earth are many times ſcorched and withered to nothing by the violent heat of of the Sun, *Mat.* 13 6. If God do withhold the rain, and ſend out the burning heat of the Sun, the fruits of the earth mourn and languiſh. But now Jeſus Chriſt the Sun of righteouſneſſe hath no hurtfull quality, his beams neither make the face black, nor the ſpirits faint. He ripens the fruits of grace in the ſoul, but he never withers them, his beams are deſtructive to none but to ſuch as will not ſuffer him to ſhine upon them. Thoſe fruits that have no root, Chriſt withers, but where there is root and ſap, the beams of Chriſt are never

prejudicial. The Sun hath a hardning vertue, but Christ never hardens any, unlesse it be by accident, because they will not suffer his beams to enter into their hearts. 'Tis rather the want of Christs beams, then the presence of them, that occasions hardning in any heart.

4 *Partic.* 4. *The natural Sun is the creature of this Sun of righteousnesse* Jesus Christ as he is God made the Sun that shines in the the firmament, and put into it all the glory which is in it. For the Evangelist tells us, that *all things were made by him, and without him was not any thing made that was made*, Joh. 1. 3. He gave it both the light and heat which it gives to us. He hath set & appointed it the course which it runs, and which it hath run since its creation, and he doth by his providence order its setting and rising for the good of the world. He is the light of all that light which the Sun hath. He is the fountain both of the being and preservation of all that influence which the Sun doth cause to descend upon the world. The dependance of the Sun of righteousnes is upon himself, but the dependance of the natural Sun is upon him.

5 *Partic.* 5. *The natural Sun doth communicate his light and heat equally to all.* He shines as much upon the house and Lands of the wicked as he doth upon the righteous. He doth impart and dispense his influences alike to all, in the same manner and in the same measure. This our Saviour notes as an act of the bounty of God, *Mat.* 5. 45. But now it is not so with Jesus Christ the Sun of righteousnes; He gives light and heat to one and not to another. Though all that live under the shining of the Ordinances do receive so much from Jesus Christ as is sufficient to leave them without excuse, yet doth he cause peculiar beams to fall upon the hearts of some which do not fall upon another.

He shines upon one only to conviction, on another to conversion. He shines only upon the ears of some; He lets down hot gleams into the very hearts of others, 2 *Cor.* 4 6. We have an instance of this in *Paul*, and those that were in company with him, *Act.* 9. 6, 7. They saw the light, and heard a voice too, a confused voice which they did not understand, and therefore *chap* 22. 9. *Paul* saith, *they heard not the voice of him that spake*. they heard an inarticulate sound or a confused voice, but they knew neither who spake nor what was spoken, therefore they heard the voice, and yet heard it not; but now *Paul* both heard the voice and understood it, and was converted by it, which we do not find

find recorded of any of the rest. Some common beams doth Christ cast forth upon all, but his special beams and influences are imparted to none but the elect. Nor is this any derogation to the freeness of the grace of Christ, or to the fulnesse of it. The fulnesse and freeneſſe of grace consists more in the greatnesse of that he bestowes, then in the multitude of them that enjoy what he gives them. we read of hidden *Manna*, of a white stone and a new name which Christ gives to some and not to others, *Rev.* 2. 17. This Sun of righteousnes shines sometimes on one in a house and leaves the rest still in darkneſſe.

6. *The natural Sun is an inanimate thing.* Though it be in some sence, called the fountain of life, yet it is in it self without life. It hath neither the rational, nor the sensitive, nor the vegetative life. And in this respect the least-living creature is more glorious then the Sun; a living dog is better then an inanimate jewel. But now Jesus Christ is a living Sun. This Sun of righteousnesse hath life as well as light and heat, *Joh.* 1. 4. All that spiritual life which is in the soul is communicated from Christ, and preserved by Christ, the soul is dead till it be imbreathened by Jesus Christ. And hence it is that Christ is so often in Scripture called our life, as *Col.* 3. 3, 4. becauſe he gives and maintains both the natural and spiritual life. Yea the brightest beame the soul ever had from Christ here, is but a little glimpse in respect of what shall be in heaven. There he shall shine. 6 *Partic.*

(1.) Perpendicularly.

(2.) In all his streng th.

(3.) Without over casting.

7. *The natural Sun is the servant of men.* It is called *Shemesh* in the Hebrew, from a root that signifieth to minister, becauſe it is the great servant of the world in giving light. But now Jesus Christ is not our servant, but our Lord, whom men and Angels must worship. It is grosse Idolatry to worship the natural Sun. *Job* vindicates himself from it, *chap.* 31. 26. *Josiah* demolished all Sun-worship in his reformation, 2 *King* 23. 5. Its Idolatry to worship the Sun bnt its grosse impiety not to worship Christ, the very Angels of heaven are commanded to worship him, *Heb.* 1. 6. 7. Partic.

8. *The natural Sun is only usefull for the time and state of this life.* Whether the heavens shall be abolished and annihilated at the day of judgment or only renewed, is a great question amongst learned 8 *Partic.*

learned men. If they shall be only renewed (as they probably will be) yet they shall not be usefull to men in that way they now are. The glorified bodies of the Saints have no need in heaven, of the light of the Sun to shine upon them as now they have, *Rev.* 22. 5. The Saints in heaven shall be above the shining of Ordinances and above the shining of the natural Sun? Every glorified body *shall shine as the Sun in the Kingdom of their Father.* They shall be farther above the Sun then the Sun is now above them. But the Sun of righteousnesse is usefull in heaven, the Saints shall have the benefit of Christs shining upon them for ever and ever. This Sun of righteousnesse shall cast his beams upon the soul and body glorified for ever, *Rev.* 7. 17. All the glory of heaven is communicated to the Saints through the Lord Jesus Christ

Uses The uses of these are { 1 Information. 2 Exhortation. 3 Consolation.

1 Use of Informati. 1. For Information. It teacheth us these foure lessons.

1. Lesson. 1. *Behold from hence the glory of the Gospel.* The Apostle calls it τὸ εὐαγγέλιον τῆς δόξης the glorious Gospel, or the Gospel of glory, 1 *Tim.* 1. 11. The Gospel is exceeding full of glory; there's nothing in it but that which is very glorious. This is enough to proclaim the glory of it, because in it the Lord Jesus Christ is discovered; the Gospel is the Orbe in which the Sun of righteousnesse shineth, it is the Chariot in which Christ rides. It is the Golden vessel which carries this glorious light about the world. The Gospel is the true *Bethshemesh* or house of the Sun: it is called the word of Christ, *Col.* 3. 16. Because by this Word Jesus Christ is discovered and manifested to the world. *David* doth admire the heavens for this, that in them God hath let a Tabernacle for the Sun, *Psal.* 19. 4. The Gospel is that glorious Tabernacle which God hath set and established for this great Sun of righteousnes. Where the Gospel is not, Christ is not known, remove the Gospel, and Christ the Sun of righteousnes is totally removed.

2 Lesson. 2. *The exceeding great glory of heaven.* The Scripture makes mention of heaven as of a glorious place. Amongst other things this

this ſhewes the glory of it, that this Sun of righteouſneſſe ſhines in it, *Rev.* 21. 23. and 22. 3. This will further appear if we conſider how far Chriſts ſhining in heaven dazles his ſhining here on earth. I will inſtance in theſe three particulars.

How Chriſt's ſhining in heaven ſurpaſſes his ſhining here on earth.

1. *In heaven Chriſt ſhines upon the ſoul immediately.* There is nothing to interpoſe between Chriſt and the ſoul; his ſhinings in this life are mediate through the Ordinances, We ſee his beames in this life through the thick glaſſe of Ordinances, the Church tells us the manner of his ſhining in this life, *Cant.* 2. 9. We have his beams here only by reflection, but in heaven they are immediately darted down upon the ſoul. There is no Temple in heaven, *Rev.* 21. 21. Chriſt himſelf is the Temple. Now if the mediate beamings of Chriſt upon the ſoul be ſo glorious, What abundant glory will there be in his immediate ſhinings! 1

2. *In heaven he ſhines with his full ſtrength upon the ſoul.* All have here on earth but ſmall beams of this Sun; A beam in one Ordinance, and a beam in another, here a little and there a little, as we are able to bear it; the eye of the ſoul while it is unglorified, is not able without dazling to look upon Jeſus Chriſt ſhining in his full ſtrength, *Thou ſhalt ſee my back parts but my face cannot be ſeen*, Exod. 33. 22, 23. but in heaven the ſoul ſhall be able to take a full view of Chriſts face, 1 *Cor.* 12. 12. All that ever we have ſeen of Chriſt in this world will be but darkneſſe in reſpect of that full ſight of his glory we ſhall have in Heaven. 2.

3. *In Heaven Chriſt ſhines without intermiſſion.* The ſoul here doth often loſe the ſight of Chriſts face, every day is not a Sunſhine day. There are ſome dark and gloomy dayes even to them that have the greateſt intereſt in Chriſt, *Eſay* 50. 10. but in heaven the Sun is alwaies up. There are no clouds to Eclipſe the light of Chriſts face in that region. Theres no night in heaven. *Rev.* 17. 25. That which cauſes the ſoul here to loſe the ſight of Chriſt ſhall not be in heaven. No ſin enters into that holy place; if the immediate, perfect, uninterrupted ſhining of Chriſt can make a place glorious, heaven is a moſt glorious place. 3.

3. Lesſon. 3. *The miſerable condition of thoſe that have no intereſt in Jeſus Chriſt.* The ſcripture makes it the top of all miſery to be without Chriſt, *Eph.* 2. 12. This text bears witneſs to it; How uncomfortable would the world be if there were no Sun? If God had not made

made the Sun, the world would have been but an uncomfortable priſon. What a muſe and aſtoniſhment are men put into when the Sun is eclipſed but for a few hours? How dolefull is their condition upon whom the Sun of righteouſneſſe hath never riſen! They have neither ſpiritual light, nor ſpiritual warmth, nor ſpiritual healing, nor ſpiritual ſoftneſſe that are without Chriſt. They want both the righteouſneſſe of juſtification, and of ſanctification, that have not a ſaving intereſt in this Sun of righteouſneſſe. There are no people upon the earth that ſtand in more need both of your compaſſions and prayers then thoſe that want Jeſus Chriſt And they are ſo much the more miſerable, becauſe they want eyes to ſee their miſery.

4 Leſſon. 4. *That there is no righteouſneſs either of juſtification or ſanctification without Chriſt*, he is called the Sun of righteouſneſſe in both theſe reſpects, and therefore till he ariſe upon the ſoule, it hath no righteouſneſſe in either of theſe reſpects.

1. *For the righteouſneſſe of juſtification.* The Papiſts they teach and maintain that a perſon muſt have in himſelf inherent righteouſneſs to juſtifie him before Gods tribunal. They ſay that Chriſts righteouſneſſe is not the proper cauſe of juſtification, but that whereby God is pleaſed to accept of the habits of righteouſneſſe in us, placing the matter of juſtification either in ſomething habitually inherent in us, or flowing from us. This Doctrine doth deveſt Jeſus Chriſt of this name which God hath here given him. He is called the *Lord our righteouſneſſe*, Jer. 23. 6. If he be our righteouſneſſe, then we are not our own righteouſneſſe. *I would not be found*, ſaith a good Divine, *in the righteouſneſſe of the beſt prayers I ever made, at the day of judgement.* To take off men from this popiſh doctrine, I ſhall lay down theſe Arguments againſt it.

Arguments againſt juſtification by inherent righteouſneſſe.

1 *Arg.* 1. *The righteouſneſſe of God and the righteouſneſſe of men are oppoſed in Scripture as things inconſiſtent in the matter of juſtification*, Phil. 3. 9 To mingle theſe two together, were to wear a garment of linnen and woolen, which God forbade in his Law. He that ſubmits to the one cannot ſubmit to the other. So the Apoſtle teacheth us expreſly, *Rom.* 10. 3. he that truſts to the righteouſneſſe of man cannot truſt to the righteouſneſſe of God. Our righteouſneſſe is that which we do in obedience to the Law, but Chriſts righteouſneſſe is that by which we are reckoned righteous in the ſight of God.

2. *If*

2. *If righteouſneſſe be by works then it is not of free grace but of due debt.* This is the Apoſtles argument, *Rom.* 11. 6. The Papiſts anſwer this, by underſtanding by works there, the works of nature and unregeneracy only, and not of works flowing from faith. But this is a meer falſhood; for the Apoſtle proves, *Rom.* 4, 2. that works flowing from faith, cannot juſtifie before God. *Abraham* was regenerate, *Abrahams* works were works flowing from faith, yet were not thoſe works his righteouſneſſe but Chriſt apprehended by faith 2 *Arg.*

3. *That righteouſneſſe by which and for which a perſon is juſtified, muſt exactly anſwer Gods juſtice.* It muſt be ſo every way perfect that juſtice it ſelf can require no more, but the beſt of our works are imperfect and defective. They are ſo in our own ſight, much more in the ſight of God, *Eſay* 64. 6. Not only our righteouſneſſe, *but our righteouſneſſes are a filthy ragg*, Pſal 130. 4. *David* was a man after Gods own heart, yet doth he acknowledge that if God *ſhould weigh iniquity none ſhould ſtand.* Job had a very high teſtimony from God, *Chap.* 1.1. yet he durſt not ſtand upon ſuch terms, *Chap.* 9. 3. 15. 20. 30, 31. *Nehemiah* did many good works, yet he comes to a *Pſalm* of mercy, *chap.* 13. 22. 3 *Arg.*

4. *This Doctrine makes a man his own juſtifyer*, which is contrary to ſcripture. The ſcripture aſcribes the work of juſtification to God, *Rom.* 3. 26. & *Rom.* 8. 33. To make mans works the cauſe of his juſtification, is to make him a juſtifier, which is the work of God alone. 4 *Arg.*

5. *This Doctrine makes the merit and ſacrifice of Chriſt either needleſſe or inſufficient.* This is the Apoſtles Argument, *Gal.* 2. *ult.* To affirm either of theſe is a great wickedneſs. To ſay it was needleſs, is to make God cruel to his ſon. Why ſhould he poure out his blood if there was no neceſſity of it? To ſay it is inſufficient, is to vilifie his perſon, to contradict Scriptures which ſaith, he is able to ſave to the uttermoſt. 5 *Arg.* 6 *Arg.*

6. *This Doctrine eſtabliſheth boaſting.* Now the great deſigne of God in the juſtification of a ſinner, is to exclude boaſting, *Rom.* 3. 27. The Law of works layes a foundation of boaſting, but the law of faith excludes boaſting.

7. *This Doctrine robs the ſoul of all conſolation, and leaves it unſetled and perplexed.* A man can never be free from troubles that builds the hopes of his juſtification upon himſelf, *Rom.* 10. 6, 7. The ſcope of the Apoſtle in that place is to put a difference be- 7 *Arg.*

tween the righteousnesse of the Law, and the righteousnes of faith Amongst other this is one, the righteousnes of faith settles the heart; it saith not, who shall ascend, &c? It knows Christ hath ascended and descended, that he hath done all and suffered all, and so quiets the conscience: He that trusts to his own righteousnes can never be setled, but will be still disputing, And therefore the Papists who cry up justification by their own works, cry down assurance of salvation. And they cannot do otherwise, for justification by our own righteousnesse and assurance of salvation are inconsistent. Thus I have proved the righteousnesse of justification to be from Christ.

2. *For the righteousnesse of sanctification.* This is also from Christ he that is without Christ, is without sanctification. Till this Sun be risen upon the soul, there is no holiness in the soul. A Christless condition is an unsanctified condition. A man must prove himself interested in Christ, before he can be able to assert his Sanctification; we are said to be sanctified in Christ, 1 *Cor.* 1. 2. you must thank Christ as well for the righteousnes of sanctification, as for that of justification. Till these beams shine upon you, you have no grace in you.

2. For Exhortation. { 1. To all in general. 2. To you that have no interest in Christ. 3. To them that have an interest.

2 *Use of Exhor.*

1 Branch to all in gen.

1. *Duty.*

1. To all men in general; I would recommend two things.

1. *Blesse God for Jesus Christ.* We have great cause to bless God for the light of the Sun, innumerable are those benefits we receive by this creature. Tis our guide, tis our life, by the influences of it nature is revived, the body is cheered and all things usefull for our life are refreshed; the world had been an *Egypt* for *darknesse*, a *Wilderness* for *barrenness*, an *Hospital* of *diseases*; if God had not made the Sun: the beauty of the creation would have been hid, the benefit of the creation would have been lost if this lamp of heaven had not been hung out: much more cause have we to bless God for his mystical Sun, *Eph.* 1. 3. This will be the work of heaven to all eternity, had not this Sun from heaven visited us, our condition had been as miserable as the condition of devils.

2. *Never*

Never see the Sun but meditate on Jesus Christ. A spiritual Christian may learn very much Divinity from the works of Creation. Though the whole book of Creation without that revelation of the Gospel, could not have made Christ known to the world: the Philosophers turn'd over every page of that great book, but they could spell nothing of Christ out of it: Yet now we that have the Gospel may help our knowledge of Christ by the book of creation. Christ is resembled to so many creatures, that we can hardly see any creature but it preacheth something of him: when your eyes behold the light of the Sun, when you feel the warmth of the Sun, when you perceive the influential vertue of the Sun upon the creatures, then think on Christ: the very Sun in the Firmament will rise up in judgment against us that have Christ revealed in the Gospel as a Sun, if we do not fill our hearts with daily thoughts of him. 2. Duty.

2. To them that are without the saving beams of Christ. I have onely one thing to presse upon them. *That they would endeavour that this Sun may shine upon them; yea, that it may shine into them.* Be not contented to live without the Sun. I know it will be said, What shall we do that Christ may arise upon our hearts. 2 Branch to the unregenerate

1. *Be sensible of your want of Christ.* He that sees and bewails his own darkness, will hardly dye without light. One reason why Christ doth not shine upon us, is, because we think we have light in our selves, we think we saw Christ without the Sun, therefore we are suffered to walk in blindnesse without the Sun. This our Saviour declares expresly, *Joh.* 9.39. 1 *Direct.*

2. *Stand in those places where the Sun usually shines.* He that would have the Sun shine on him, must not keep in dark cellars and vaults, but must come into the open aire. The ordinary place of Christs shining, is where his Gospel is preached; the Preaching of the Gospel is the East, where this Sun ariseth, 2 *Cor.* 4.4,6. The Gospel is the Orb of this Sun; he that constantly waits here, will at last feel the warm beams of Christ coming down upon him, especially if he make it his design to enjoy the beams of Christ in his Gospel. 2 *Direct.*

3. *Take heed of shutting your eyes when the Sun begins to appear.* He that shuts his eyes will never see the Sun, though it shine in all its brightnesse. Stand with your eyes open, yea, with your eyes fixed, looking for Christs appearing, and he 3 *Direct.*

will cause his beames at last to fall upon you.

3 Branch to the regenerate.

To you on whom this Sun hath arisen, I have these things to recommend to you.

1 Advice. 1. *Walk as the children of the Light.* Put away darkness, ignorance, blindness, and be full of spiritual light. God may well expect light from those on whom Christ hath shined. Stumbling in a child of God, is worse then falling in another man. If you be ignorant of Gods Will, of your duty, you are inexcusable, because the Sun of light is risen upon you, *Isa.* 6.1. *Eph.* 4. 17,18,19,20.

2 Advice. 2. *Get and keep spiritual warmth in your hearts.* The Sun hath an heating vertue: coldness of spirit is a temper unbefitting a child of God. If a man be cold in Winter, when the Sun is at a great distance, 'tis more excusable; but to be cold when the Summer-Sun shines hot upon him, argues great distemper. To be lukewarm when Christ is risen upon you, is inexcusable. Christ expects heat and fervency from you in all your duties, hot love, hot devotion, fervency of spirit in the service of God is expected from you, *Rom.* 12. 11. You will shame the beams of Christ, if you have not a holy warmth in all your services: *My heart* (saith *David*) *was hot within me*, Psal. 39. 3. *Ex omni parte calu-it igne Dei*, i.e. *amore Cœlestium.* A cold-hearted Christian shames the Sun.

3 Advice. 3. *Be very fruitful.* The Sun hath a fructifying vertue, it ripens every thing. Christians must be careful that their graces be ripened: raw, lean, weak graces shame the beams of Christ; you must be sure to grow in grace to perfect holiness, 2 *Cor.* 7. 1.

4 Advice. 4. *Keep your souls sweet.* The Sun hath a sweetning vertue. A mouldy musty heart disparageth Christ, you must be as the smell of a field which God hath blessed.

5 Advice. 5. *Be raised up in affection to Heavenly things.* The Sun hath an exhaling vertue. Christians must be higher then others, *Rev.* 12. 1.

6 Advice. 6. *Nourish spiritual softness.* The Sun hath a mollifying vertue. A hard frozen heart is a shame to Christ. *Davids* heart was like melting wax, *Psal.* 22. 14. *Josiahs* heart was tender, 2 *Kings* 22. 19. A frown from God, an angry word from God, must melt a Christians heart. If your hearts be hard, Christ may justly draw his beames from you; if the Sun of Righte-

ousness

teouſneſſe doth not melt you, it is becauſe you are clay, not wax.

3. For conſolation. Great comfort ariſeth hence to godly men. 3 *Uſe of Conſol.*

1. *Againſt ſpiritual darkneſſes.* Sometimes Gods people ſee neither Sun nor Stars, *Eſay* 50. 10. Well, be comforted, Chriſt is the Sun of righteouſneſſe, he will ariſe and ſcatter all thoſe black miſts that trouble you; your Sun is not ſet, it is only eclipſed, the light of it will ſhine again.

2. *Againſt all your own unrighteouſneſs.* The ſervants of God find much unrigheouſneſſe and guilt in themſelves: becauſe of it they are caſt down and goe heavily. Well, remember Chriſt is a Sun of righteouſneſs, he is as full of righteouſneſs as the Sun is of light, and his righteouſneſſe is for thy benefit. 'Tis as much thine, as if it were thine own.

3. *Againſt the want of ſublunary comforts.* Gods people have often but little of theſe things. Well, yet the Sun is up, what folly is it to complain for want of Moon-light or Star-light when the Sun ſhines! If God hath cloathed you with the Sun, the want of Moon and Stars may well be endured.

CANT. 1. 3.

Thy Name is as an ointment poured forth.

SERM. XXVII.

THe Scope of the Holy Ghoſt in this Song, is to diſcover the exceeding great love that is between Jeſus Chriſt and his Church. We may ſee here Chriſt and his Church as it were ſtriving who ſhould expreſſe their love to each other moſt. At the ſecond *ver.* in this *Chap.* the Church doth paſſionately deſire to be made partaker of further communion of Chriſt, *Let him kiſs me with the kiſſes of his mouth. Theſe who have once taſted of the ſweetneſs of Chriſts love, are exceedingly carried out after a further degree of his love.* The reaſon of his paſſionate deſire is *ver.* 2, 3. namely,

3. namely, from the sweetness of his love. This is set out by a double comparison.

1. His *love is better then wine*, v. 2.

2. Its more desirable then *precious ointments*. This is mentioned in the beginning of the third *ver. Because of the savour of thy good ointments*, and amplified further in the Text, *Thy name is as ointment poured forth*. The words are a Proposition, in which we have,

1. The subject.
Thy Name.
2. The Prædicate.
Oyntment poured forth.

By the name of Christ, some would understand the Doctrine of the Gospel. So *Ainsworth*, *by his name* (saith he) *is meant the Doctrine of grace, the Law of faith.* His Doctrine is sometimes in Scripture called his Name, as, *The Isles shall wait for his Law*, Esay 42. 4. Which is expounded, *In his Name shall the Gentiles trust* Mat. 12. 21. And it is most certain that his Law is far more sweet then the most precious oyntment. But yet by his Name in this place we are better to understand his person as it is set forth in the Gospel, his person is often called his Name, as *Mat.* 10.22. *Ye shall be hated of all men for my Names sake*, and *Acts* 9. 16. *I will shew him how great things he must suffer for my Names sake*, that is, for my sake.

The Observation is this.

Doct. Doct. *That Jesus Christ is like ointment poured forth.*

Jesus Christ is a spiritual oyntment. His Name both in the Hebrew and Greek signifies anointing, or anointed. He is called in *Dan.* 9.26. Messiah, which the *Septuagint* render χριστα, anointing. The Prophet *Esay*, chap. 10. 27. calls him the anointing. It is reported by Historians, that at the birth of Christ in *Rome*, a sudden fountain of Oyle sprung up and flowed for a day and a night together, our Annotators mention it in their Exposition of this Text. The Oyls or Ointments used in sundry cases under the ceremonial Law, were some way or other typical of Christ the true oyntment.

In

In the handling of this Doctrine I shall open these four things by way of Explication.

1. In what respects Christ is Compared to ointment.
2. Why he is compared to ointment poured forth.
3. How this ointment is poured forth.
4. How Christ excels all other ointments.

1 In what respects Christ compared to oyntments.

1. For the first.

1. *Christ is ointment in regard of that divine unction wherewith he was anointed by God.* The Scripture makes mention of Christs being anointed with the graces of the spirit as our Mediator. This was typified by the anointing of the Priests under the Law, especially of the high-Priest; you may read at large of the holy ointment, and of the anointing of *Aaron* and his sons with it, *Exod.* 30.23,24,25,30. It was also typified by the anointing of Kings & Prophets; ye may read much in scripture of the anointing of these. *Elisha* was anointed to the office of a Prophet, 1 *Kings* 19.16. and Kings were also anointed. We read of *Davids* anointing, 1 *Sam.* 16. 1. of *Solomons* anointing, 1 *King.* 1.32. 39. All these were types of Christ, the great King, Prophet, and Priest of his Church; the anointing Oyl did typifie the graces of the Spirit, the anointing of *Aaron* with that Oyl did typifie Christs anointing with the Holy Ghost. Our Saviour was anointed with the Holy Ghost *Esay* 61. 1. This *Peter* mentioned in his Sermon, *Acts* 10. 38. *God anointed Jesus of Nazareth* with the Holy Ghost and with power. Now this ointment was shed upon the Lord Jesus in such great plenty, that he may well be called by the name of ointment, *Psalm* 45. 7. he had more of this spiritual ointment poured upon his humane nature, then all the Saints put them altogether. The Spirit was not given him by measure, but above measure, *John* 3. 34. He was from his conception filled with the Holy Ghost; He was full of grace and truth, *John* 1. 14. He had not only drops, but whole rivers of Oyl poured upon his head; He may be denominated oyntment from that abundance of spiritual oyntment wherewith he was filled; his God-head anointed the manhood with an unspeakable fulnesse, *Col.* 1. 19. And,

1. *Respect*

2. *Christ is oyntment, in regard of the excellent vertues which* 2 *Respect*

are

are in him. He hath all the good properties of oyntment. I name five, As

1. *Oyntment is very fragrant and odoriferous.* Precious oyntment yields a very sweet smell. When the woman in the Gospel had poured her box of oyntment upon the head of Christ, the text saith, *the whole house was filled with the odour of it*, John 12. 3. The Lord Jesus Christ is very odoriferous, he is sweet in himself and he is exceeding sweet in the nostrils of his Saints; the perfume in the Law was a type of him, *Exod.* 30. 34. He doth perfume all persons and places where ever he comes. If there be but one drop of Christ poured upon the soul, the whole soul is perfumed with the smell of it. When Christ had but put his finger into the hole of the door, how was the hand of the spouse perfumed as with sweet smelling myrrh! *Cant.* 5. 5. That soul wants its spiritual smelling which doth not find a sweetnesse in Jesus Christ. Every thing in Jesus Christ is very fragrant.

In what respects Christ is fragrant.

1. (1) *There is a fragrancy in his person. He is a bundle of precious myrrh*, Cant. 1. 13. His life and holy conversation yeilded a sweet smell in the world, *Psalm* 45. 8. *All thy garments smell of myrrh, aloes, and cassia.* The graces of the Spirit, of which his life was full; His righteousnesse, meeknesse, piety, patience, what a smell do they cast abroad in the Gospel to this very day.

2. (2) There is fragrancy in in his death. His death was a sweet savour unto God, *Eph.* 5. 2. His dead body was enbalmed with sweet spices, *John* 19. 39. not that he had need of any such His body did never see corruption, *Psal.* 16. 10. So fragrant was the death of Christ, that he hath perfumed the grave, and made it as a bed of roses to all the Saints.

3. (3) *There is a sweet fragrancy in his intercession.* The intercession of Christ is so sweet, that it perfumes heaven it self. See how it was typified under the Law, *Lev.* 16. 12, 13. The odours of the sweetest incense are not so fragrant to the nostrils of men, as the odours of Christs intercession are to God. So fragrant is his intercession, that the services of his people, which are unsavory in themselves, come up as a cloud of incense before the Lord. See this *Cant.* 3. 6. It's spoken of the Church because it's the feminine gender, *Quæ ista?* All this sweetnesse which is upon the Church and in her services, is, because they are perfumed with the incense of Christs mediation.

(4) *There*

(4) *There is a fragrancy in the word of Christ.* The breath of Christs mouth is sweeter then any perfume in the world: this is that which the Church mentions, *Cant.* 5. 16. His mouth or palat is ממתקים from מתק *sweetnesses*, so it is in the original; all his promises, all his precepts are very savory. 4. 5.

(5) *There is a fragrancy in all his Ordinances*; Prayer, Sacraments, Preaching, singing of Psalms are in themselves, and to a gracious heart, like a sweet smelling oyntment. The Church mentions this, *Cant.* 2. 3. No such sweet air bloweth umder heaven as doth in the Church of God, where the Ordinances of Christ are dispensed in power and purity. In one word, there is nothing of Christ but is more sweet then the best oyntment that ever was compounded by man. This is the first property of oyntment, it's very sweet.

2. *Oyntment hath an exhilarating vertue.* It cheers the spirits, and makes the heart glad. This is observed by *Solomon*, Prov. 27. 9. *Oyntment and perfume rejoyce the heart.* When *Solomon* exhorts men to a cheerfull life, he makes mention of oyntment, let thy head want no oyntment, alluding to the custom of the ancients, who in their banquetings and feastings used such signes of joy. And the Prophet expressing the joviality of those Epicures, *Amos* 6. 6. saith, *they anoint themselves with the chief oyntments.* The Lord Jesus Christ hath a cheering vertue. The heart of a sinner is never truly merry, till it be anointed with the graces of Christ, and the comforts of Christ; Christ is the only remover of spirituall heavinesse. This oyntment is the only cure for spiritual melancholy, *Mat.* 11. 28. All spiritual refreshing is from Jesus Christ. He was anointed with the oyl of gladnesse, that he might work gladnesse in the hearts of others. This work is committed to him by God the Father, *Esay* 61. 3. There's not one drop of the oyle of joy, but what comes out of this great olive tree, the Lord Jesus; that gladnesse which doth not proceed from Christ; and which is not bottom'd on Christ, is worldly madnesse, not true joy. He is called the consolation of *Israel*, Luke 2. 25. He hath laid the foundation of *Israels* comfort, and he it is that doth convey to them all their comfort. 2 Property

3. *Oyntment hath a mollifying and suppling vertue.* If there be any hard tumour or swelling upon the body, we use oyntment to soften it The holy Ghost alludes to this, *Esay* 1. 6. Where speaking of the state diseases, he saith, *they have been mollified with oyntments.* 3 Property

Jeſus Chriſt hath a mollifying vertue, let a heart of Adamant be but once anointed with this oyntment and it becomes a heart of fleſh. It was by this oyntment that the hard heart of *Manaſſeh* was ſoftned. God by his ſpirit chafed this oyntment into it and it became tender. And it is by the Application of this unction through the warm hands of the ſpirit of God, that the ſtony hearts of ſinners are ſoftened from day to day. Thou that haſt now a tender heart, wouldeſt have carried thy ſtony heart with thee to thy grave, if this precious oyntment had not been ſpread upon it.

4. *Oyntment is of a ſhining nature*, It hath a brightning and
4 *Property* beautifying vertue. Thoſe Virgins that were prepared for the *Perſian* King, did uſe divers oyntments to make themſelves beautiful, *Eſt.* 2. 12. they uſed ſix moneths ſweet odours, and ſix moneths oyl of myrrh. This oyl as thoſe that write of it ſay, had an abſterſive vertue; it did help to get wrinkles out of the skin, and ſo to beautifie the face and make it bright; *Naomi* therefore bids *Ruth*, when ſhe ſends her to *Boaz* to anoint her ſelf, *Ruth* 3. 3. And *David* ſpeaking of oyl, ſaith, it *makes the face to ſhine*, Pſal. 104. 15. Warriors of old, that they might make their armour gliſter, and ſo render themſelves formidable to their enemies, uſed to anoint them with oyl; the Prophet alludes to this, *Eſay* 21. 5. *Ariſe you Princes and anoint the ſhield.* The Lord Jeſus Chriſt hath a brightning vertue. As he is bright and beautifull in his own perſon, *Pſalm* 45. 2. So he makes his people beautifull. Chriſt is very bright in his own perſon. There is no ſcar no ſpot, no deformity in him. That which was ſaid of *Abſolom*, is much more true of Chriſt, 2. *Sam* 14. 25. Though men that are blind ſee no beauty in him, as the Prophet complain'd long ſince, *Eſay* 53. 2. yet in the eyes of God, in the eyes of the Angels, in the eyes of the Saints he is ſingularly beautiful; And as he is bright in himſelf, ſo doth he beautifie others. All the wrinkles of ſin, all the ſpots of the ſoul are done away by means of this oyntment. This oyntment, if it be ſpread upon the ſoul, turns blackamores into *Nazarites*. All the brightneſſe of the ſaints is from hence, *Ezek.* 16. 14. *Thou waſt comly through my comeline ſſe which I put upon thee.* Hereby the old wrinkles of original ſin, which are as ſo many deep furrowes upon the ſoul, hereby the latter ſpots of actual ſin are taken away as if they had not been: you may read much of the brightneſſe and beauty of the Saints, *Cant.* 4. *init.* *Cant.* 7. *init.* All this beauty

beauty is acquired by the application of this beautifying oyntment. Jesus Christ is the Churches Golden anointing-pot; he that would have these spots removed, must daily drop this ointment upon his soul. This oyntment if it be applyed by faith will fetch off the red spots of cruelty, the black spots of discontent, the blew spots of envy, the heat spots of passion; it will put a shining lustre upon the soul.

5 Property

5. *Ointment hath a healing vertue*, the *Samaritan* poured into the wounded man *wine and oyl*, Luk. 10. 34. Wine for cleansing and oyl for healing; your Chirurgions make much use of oyntment. Search the dispensatory for the truth of this; Jesus Christ hath a healing vertue. If the spiritual wounds of the soul, though they have been of long continuance, be anointed with this oyntment, they are in a short time finely healed. Christ himself was that Samaritan, his blood was the wine that cleansed, and the Oil that healed those desperate wounds. There is no other *balm in Gilead* besides this ointment that can cure the least sore upon the inward man, without the application of this oyntment you will certainly dye in your sins.

2 Why Christ compared to ointment poured forth.

1. For the second Christ is compared to ointment poured forth in three respects.

1. *To shew his communicativenesse.* Jesus Christ is ready to make distributions unto his people of all that grace and goodness which is in him, he doth not keep his grace and vertue within himself, but lets it drop down upon his members; the Box of ointment stands continually open that his Elect may take out of it according as they stand in need; the ointment which was poured upon the head of *Aaron* at his Consecration, *ran down to the very skirts of his cloathing*, Psal. 133. 2. This was to typifie the communicativeneſſe of Christ. Jesus Christ hath received the ointment of the Spirit, not for himself, but that he might anoint all his members; and he is very mindfull of the trust reposed in him he received for his members, and he is willing they should receive from him, *John* 1. 6. Many are willing to have the patrimony of others poured into their treasury, but they care not to pour out again; but Christ, as he was willing God should pour out grace iuto him, so is he as willing to pour it out upon us.

1. *Respect*

2. *Respect*

2. *To shew his exceeding fulness.* Christ hath so much that he can spare for others. 'Tis poured out and yet it doth not decay, there is in Christ an undecayable fullnesse; he is like the

widows cruse of oyl. 2 Kings 4. 6. never leaves running, till the Soul want a vessel to receive him.

3. *Respect* 3. *He is compared to ointment poured forth, because the fragrancy and other excellent vertues of ointment are best discovered in the pouring of it forth.* Ointment in the vessel doth neither smell nor shine so as when its poured out; the excellency of Christ lies in the using of him when we come to pour out his graces, then, and not till then do we finde the sweetness of them. *Taste and see that the Lord is gracious,* Psal. 34. 8. the graciousnesse of Christ is not apprehended till it come to be tasted.

3 How Christ is poured forth.

3. For the third, how Christ is poured forth. The great and ordinary way of pouring forth this name of Christ, which is as ointment, *is by the Ordinances which he hath appointed; Preaching, Prayer, Sacraments,* these are the means of pouring forth Christ: the Ordinances are as the *Alablaster Box* wherein this precious oyntment is kept; you read in *Zech.* 4. Of a golden Candlestick with two Olive-trees standing by it, &c. the Olive-tree is Christ, the Candlestick is the Church, the Lamps are the several members of Christ, the pipes which convey the Oyl to the Lamps are the Ordinances of Grace, Christ fills the pipes, and the pipes carry the Oyl to the Lamps. The Ordinances are the golden Cruse in which the Oyl is kept, and by which it is diffused to every particular Saint as he hath need. The preaching of the Gospel is called the bearing of his Name before the Gentiles, *Acts* 9. 15. When the Gospel is preached and the Ordinances dispensed, then is the oyntment poured forth. The Apostle gives testimony to this, 2 *Cor.* 2. 14. *Thanks be unto God which maketh manifest the savour of his knowledge by us in every place.* He that would smell the savour of Christs ointment, must wait conscionably upon the Ordinances. The Ordinances are the consecrated pipes through which the Oyl runs. 'Tis true, the Spirit of Christ fills these pipes, and makes them effectuall to them that are saved; but yet the Ordinances are the instrumental. Every Prayer, every Sermon, every Sacrament conveys a drop of this oyntment to the soul. He that turns away his face from the Ordinances, makes himself uncapable of tasting the ointments of Christ.

CANT

CANT. 1. 3.

Thy Name is as an ointment poured forth.

SERM. XXVII.

FOurthly, for the fourth, how Christ excels other oyntments; I shall open that in these five particulars.

How Christ excels other oyntments.

1. Partic. πολύτιμος

1 *He excels all other oyntments in worth and value.* Some oyntments are of great value, but none are comparable to Christ. That oyntment which *Mary poured* upon the head of Christ, is said to be very costly, *John* 12, 3. and yet it was but valued at three hundred Roman pence, v. 5. but Jesus is ointment of invaluable worth. All the gold and silver on earth, all the pearls and diamonds in the world are not worth the least drop of this oyntment. He that hath it would not part with one drop of it for ten thousand rivers of oyl, he that wants it cannot purchase it for all the riches of the world; one drop of this ointment is worth a sea of other oyntments.

2. Partic.

2. *He excels all other oyntments in duration.* The vertue of other oyntments may be lost. Take the most fragrant oyntment in the world, keep it with never so much care, yet it will corrupt in time. Other casual accidents may fall out which may corrupt it. You know what *Solomon* saith, *Eccles.* 10. 1. *Dead flies cause the oyntment of the Apothecary to send forth a stinking savour.* The best oyntment that was ever compounded by the art of man, may lose its savour, and be offensive, but Jesus Christ is incorruptible oyntment; he can never lose his savour, no time can putrifie him, no accident can corrupt him. This oyntment hath continued ever since the promise made to *Adam*, Gen. 3. 15. yet the vertue of it in every respect, is as precious as it was at the very first day; his Name is as glorious, as fragrant, as beautifull, as shining now, as it was when the Alablaster box was at first poured forth. The *Psalmist* speaks of this very expressely, *Psal.* 72. 17. *His name shall endure for ever, his Name shall be continued as long as*

as the Sun, and dayly shall he be praised, all Nations shall call him blessed.

3. Partic. 3. *He excels all other oyntments in his fulness.* Other oyntment is of a wasting nature, take but one dram of oyntment out of the largest vessel, and there is an abatement; take but one drop out of a river of oyntment, and there is a drop less, but this oyntment doth not grow less by spending. Christ hath anointed thousands of his Elect in all the ages that are past, and yet the vessel is as full, as if one drop had not been taken out of it. This Olive tree hath been emptying it self for many ages into the golden bowl, and yet it continues running with as full a stream as it did the very first day.

4. Partic. 4. *He excels all other oyntments in vertue and operation*, this may be branched out into six particulars.

(1) *He anoints the soul as well as the body.* Other oyntments are poured only upon the outward man, the soul, the conscience is not the better for the multitude of ointments that are poured upon the body, the face of a person may shine with oyntment, and yet his soul be black and filthy; but this oyntment reacheth to the conscience and inward man, Yea, this oyntment is principally for the inward man, the heart is the chief place on which this oyntment is poured, 1 *John* 2. 27. the anointing which ye have received of him, abideth in you. Other oyntments are outward oyntments that abide *upon us*, but this is an inward oyntment which abideth *in us*. 'Tis *unctio spiritualis*.

(2) *This oyntment hath the good properties of all oyntments.* Some oyntments are fragrant to the smell, but they are not healing; others are healing, but they are not sweet: No one kind of oyntment hath all excellencies in it; but now in Jesus Christ all excellencies meet together, the good properties of every oyntment do all center in Christ, he is æqually excellent every way. You cannot say in what respect Christ is best, he is so excellent every way.

(3) *This oyntment doth change the very nature of the person upon whom its poured.* Other oyntments cannot change a person from what he is; They cannot make a sinner a Saint, they cannot alter the nature of a person: But Jesus Christ changeth the nature of persons. If this oyntment be poured upon the head of a sinner, he is presently turned into a Saint, if it fall upon a dead man he becomes a living man; if a drop of this oyntment fall upon a weed

weed, it is preſently turned into a flower. When this oyntment was poured forth on *Saul*, he became a *Paul*, from a perſecutor of the Goſpel, he was changed into a preacher of the Goſpel. This oyntment turns a filthy Sepulchre into a curious garden, an Ethiopian into a Nazarite as white as ſnow.

(4) *This oyntment upon whomſoever it is poured; doth abide upon him for ever.* A perſon may be anointed with material oyntment, and in a ſhort time loſe all the ſent and ſavour of it, as if he had never been anointed; but whoſoever hath been once anointed with this ointment, will ſmell of it as long as he lives. If Jeſus Chriſt do but drop one drop of this oyntment upon the ſoul of an Infant he carries the ſavour of it with him to his grave, 1 *John* 2,27. The unction which ye have received of him abideth in you. The ſent of this oyntment may be very weak in the children of God, but it can never be quite loſt. *David* once by his ſin had brought ſuch an ill ſavour upon his ſoul, that the ſmell of the holy oyntment was almoſt quite loſt. *My wounds ſtink and are corrupt through my fooliſhneſs*, Pſal. 38. 5. yet after a while his old ſavour did return again, the fragrancy of his oyntment did overcome the ill ſavour of his ſin. The ſoul and body may be ſeparated, but Chriſt and the ſoul cannot be ſeparated.

(5) *This oyntment hath a preſent efficacy upon the ſoul.* The effects which are wrought by other oyntments are not ſo ſuddainly done Oyntment heals, but not in a moment; oyntment makes the face ſmooth and clear, but it muſt have ſome convenient time: the Virgins which were to ſtand before the *Perſian* King, muſt be anointed ſix moneths before their beauty was perfect, *Eſt.* 2. 12. hard ſwellings are mollified by oyntment, but not at one dreſſing. Whatever operation the beſt oyntment hath, it requires a convenient time to accompliſh it. But whatever is done upon the ſoul by this oyntment, is done in a moment. No ſooner is this oyntment dropt upon the ſoul, but the ſpots are done away, it cures the moſt feſtred ſore with once dreſſing. Aſſoon as ever the Application is made, the effect follows. One moment is as good as an age for this oyntment.

(6) *The ſmalleſt quantity of this oyntment is as effectual as the greateſt quantity.* A little of other oyntment doth little or no good

good. A drop will not cure a wound. A ſmall quantity will not perfume a great room, a drop or two will not ſupple a hard tumour. But now one drop of this ſpiritual oyntment is as effectual for the main work as a whole Ocean. One drop of Chriſt ſoftens the heart, one grain of this oyntment perfumes the ſoul. There is infinite vertue in every drop of Chriſt. He that is made partaker of any part of Chriſt, hath the merit and vertue of whole Chriſt. As our Savior tells *Peter* in another Caſe, *John* 13. 10. he that is waſhed needeth not to waſh ſave his feet. He that hath the leaſt meaſure of this oyntment, ſhall as certainly find all the effects of it as if he had the whole veſſel poured upon him.

5. Partic. 5. *He excels all other oyntments in the manner of compoſition.* All other oyntments are compounded and made by men; they are called the oyntments of the Apothecary, *Eccleſ.* 10. 1. God created the materials, and he it is that hath given man skil and underſtanding how to make uſe of them, but the compoſition is made by men. But this precious oyntment is not made by men, but by God. It is he that hath compounded this golden box of oyntment. It was God that anointed Chriſt with the holy unction of the ſpirit, *Pſal.* 45. 7. and it is he that hath deſigned him to be oyntment unto others. Yea, the truth is, this oyntment is God himſelf. Though the humanity be a creature, yet the Divinity is the Creator. Chriſt is not only *unguentum Dei*, the oyntment of God, but *unguentum Deus*, that oyntment which is God himſelf.

The Uſes. Theſe I ſhall draw

Uſes from the general doctrine. 1. From the general Doctrine.
2 From the particular reſemblances.

Firſt, In general. We may take notice of,

1. Leſſon. 1. *The excellency of Chriſt.* He is compared in Scripture to all things that are neceſſary, and to all things that are pleaſant and delightfull One great piece of the ſtudy of Chriſtians in this life is to ſearch into the excellency of Chriſt: To know what Chriſt is in himſelf, and what he is to us comprehends a very great part of a Chriſtians ſtudy in this life. *Paul deſired to know nothing but Jeſus Chriſt and him crucified*, 1 Cor. 2. 2. This one reſemblance ſhews him to be a precious one, he is ſo excellent, that all the choice

choice things in nature are made use of to shadow out his glory. *His Name.* saith the Prophet, *shall be called Wonderfull*, Esay 9 6. how wonderfull is that Name which is composed of so many excellent things.

2. *This should draw our hearts exceedingly towards the Lord Jesus.* It should beget in us desire after him, and delight in him. Precious oyntments draw the affections of men towards them. The best oyntment is but a drug to Jesus Christ. If we be not enamoured with him, we do despise him. He that looks on him as oyntment, cannot but be greatly delighted in him. It follows in the text, *Therefore do the virgins love thee, draw me, We will run after thee.* That man doth not value Christ as oyntment, that doth not love him and desire to be drawn after him. 2 Lesson.

3. *This shewes the excellency of grace.* 'Tis the graces of the Spirit in Christ that makes him compared to ointment; his sweet oyntments are his meekness patience, holiness and the rest of those heavenly graces. True grace is a choise thing. The Scripture compares it to the choicest things in all the world, *Cant.* 4. 13, 14. Next to God, and Christ, and the Spirit; there's nothing in heaven or earth comparable to Grace. 3. Lesson.

4. *This shews that the grace of Christ is not a thing common to all* His common graces are communicated to all; his special grace is more confined. His Name is oyntment. The holy oyntment in the Law was poured upon none but upon consecrated things and persons *Exod.* 30. 23, 24, 25, 30. It must not be poured on mans flesh, *v.* 32. Christ is compared here to this oyntment. A select number, the elect of God only, those that are spiritual Priests, these, and these only, are made partakers of Christ and his graces. Thus much for the general doctrine. 4 Lesson.

Secondly, particularly. Uses from the particular resemblance

First, from the fragrancy of Christ, we may learn four thing.

1. *How unsavory they are that want Christ.* Wicked men have *animam pro sale*, their souls keep their bodies sweet, but what have they then to keep their souls sweet? the holy Ghost compares men that are in the state of nature to that which is most unsavory *Psal.* 14. 3. They are unsavory both in their persons and in their services, that want this oyntment. A heart unanointed casts the worst smell of any corrupt thing in the world. 1 From the first Resemblance.

2 Lesson. 2. *acknowledge from whence it is that all your fragrancy proceeds* If there be any good smell upon your souls, it is becaufe this oyntment hath been poured forth upon you. Jesus Christ mentions the sweet smel of his Spouse, *Cant.* 4. 10, 11. and indeed every beleever is a sweet savour unto God. The precious oyntment of the graces of Christ poured upon your head at your conversion, is the only reason of this good savour; 'tis great pride and ingratitude not to own it.

3. Lesson. 3. *This teacheth us all how to make and keep the soul sweet.* Satan labours to make it musty by breathing the ill ayr of sin into it, and if you would have it smell sweetly, you must anoint it with this oyntment every day. Drop but every day a drop of this oyntment upon it by prayer, meditation, or some other holy duty, and it will preserve it sweet notwithstanding the thick fogs of sin and temptation. Carry Christ in your bosome, and you will smell very sweet in every company.

4 Lesson 4. *When ever you smell any sweet savour think on Christ,* The best use which we can make of perfumes and oyntments, is to make them remembrancers to put us in mind of him who perfumes both earth and heaven. And then,

2 From the second Resemblance. Secondly, from the cheering vertue of this oyntment, learn two things.

1 Lesson. 1. *Whither to go for heart reviving.* When you find your spirits dull and melancholy, when your hearts are tyred out, and your souls languish, smell to this precious oyntment, and it will revive you. It's Christs work to revive the spirit of the humble, and to revive the heart of the contrite. The smell of the oyntment, either of Christs satisfaction, or of his promises, or of his intercession, is the spedieſt and sureſt way to be rid from the power of spiritual heavineſſe.

2 Lesson. 2. *Let them that have this oyntment maintain spiritual cheerfulneſs.* God calls for spiritual gladneſſe, as well as spiritual sorrow, *Phil.* 3. 1. A well-grounded cheerfulneſſe honours religion as much as holineſſe. The Scripture was written for consolation, as well as for conversion, *John* 15. 11. *Rom* 15. 4. The Spirit is a comforter as well as a sanctifier, *John* 15. 26. You that have this oyntment, maintain a holy light-hartedneſſe. There is a vain mirth, and there is a sinfull and sensual mirth, avoid theſe, but the holy mirth must be kept up. Its a disparagement to the holy oyntment, to see anointed ones droop in the blackeſt seasons And then,

Thirdly,

Thirdly, from the mollifying vertue of this oyntment, learn twothings. 3 From the third Resemblance.

1. *The Scripture remedy against hardnesse of heart.* It's a disease the best are troubled, with lesse or more; chafe this suppling oyntment to it, and it will grow soft. This oyntment was never used aright, but it did in time remove the spiritual hardnes of the soul. 1 *Lesson.*

2. *Ascribe all heart softnesse to Christ.* Had not this suppling oyntment dropt upon it, it had been stony to this present day. 2 *Lesson.*

Fourthly, from the beautifying vertue of this oyntment, learn two things. 3 From the fourth Resemblance.

1. *What true beauty is.* To be anointed with Christ, to be filled with his graces, to be made partaker of the divine nature, this is beauty, this is true beauty, this is lasting beauty, this is beauty that will commend us to God. 'Tis not he that hath the beautifull face, but he that hath the beautiful soul, that is accepted of God. And then. 1. Lesson.

2. *He that would be beautifull let him anoint himself with Christ* How vain are persons in painting their faces? *Jezabels* daughters abound, 2 *Kings* 9. 30. as if they would mend Gods workmanship, it was formerly whores customs, *Ezek.* 23. 40. Anoint your selves once with this oyntment, and all others will be unpleasant. And then, 2 *Lesson.*

Fifthly, from the healing quality of this oyntment, learn two things. 5 From the fifth Resemblance.

1. *To acknowledge how your sores were healed.* Thou wast one full of wounds, now they are bound up and healed. Thou mayest bless God for this balsome of heaven, Jesus Christ, otherwise thou hadst dyed of thy wounds. 1 *Lesson.*

2. *Get this oyntment into your houses.* Wise men will not be without healing oyntment in their houses, especially where they are far from Chirurgions All our houses by reason of sin are no better then spiritual hospitals. There's no balm in *Gilead* that can heal one sore, but this divine balm, Jesus Christ; get your vessels fill'd with this oyntment, and all will be well; pray that God would poure this oyntment into your wounded children and servants, else they are but dead men. 2 *Lesson.*

LUK. 2. 25.

Waiting for the consolation of Israel.

THere are in this Chapter foure things observable concerning Jesus Christ.

(1) His nativity, *ver.* 1. to *ver.* 21.

(2) His circumcision, *verse* 21.

(3) The presenting of him in the Temple, *verse* 22. to *ver.* 41.

(4) A proof of his prophetical office, *v.* 41. *ad finem.* In that part which speaks of his presentation in the Temple, we have many things observable.

1. The time of it, *v.* 22. which was the fourtieth day after his nativity.

2. The efficient cause of it, his parents, *Joseph* and *Mary.*

3. The final cause of it, this is declared, *v.* 23, 24.

4. The adjuncts accompanying this work. These are principally two.

First, the prophecy of *Simeon*, *v.* 25. to *v.* 36.

Secondly, the prophecy of *Anna* concerning him, *v.* 36. to 39. In this prophecy of *Simeon* we have

1. A description of some things concerning his person, *v.* 25, 26. And then,

2. A declaration of his prophecy, *v.* 27, &c. His person is described two wayes.

First, by his piety, *v.* 25. *init.*

Secondly, by his gift of prophecy, this is expressed generally by the efficient cause of it, *v.* 25. *The holy Ghost was upon him*, particularly by the revelation which he received, *v.* 26.

His piety is set down by three graces.

1. His

1. His juſtice or righteouſneſs, *He was juſt.*
2. His devotion, he was *a devout man.*
3. His faith and hope in expecting the fulfilling of Gods promiſe concerning Chriſt. This is in the text. *He waited for the conſolation of Iſrael.* In which words we have two things.

1. A deſcription of what Chriſt is to his people.
2. A declaration of what *Simeon* did in reference to Chriſt; *He waited for him.* God had revealed to him by the holy Ghoſt, that Jeſus Chriſt ſhould come in the fleſh before his ſoul went out of the fleſh. The holy man beleeved this, and did earneſtly wait for it

From theſe two particulars we have this double Obſervation.

1. That Jeſus Chriſt is the conſolation of *Iſrael.*
2. That godly men do expect and wait for the accompliſhment of divine promiſes, even of ſuch as are moſt unlikely to be fulfilled. I begin with the firſt, *viz.*

Doct. 1. *That Jeſus Chriſt is the conſolation of the Iſrael of God.* *Simeons* expectation was for the coming of Chriſt in the fleſh, as is clear from *v.* 25. He that is there called the Lords is here called παράκλησις τῦ Ισραήλ. *the conſolation of Iſrael.* Chriſt is the only true conſolation of all Gods *Iſrael*, the conſolation of *Iſrael* is a periphraſis of Chriſt the Meſſiah, ſaith *Piſcator.*

(1) See the type, *Noah* was herein a type of Chriſt, *Gen.* 5. 29.

(2) See it in the propheeies. They that foretold Chriſt, propheeied of him as a comforter, *Eſay* 9. 3, 6. *Eſay* 40. 1. *Eſay* 51. 3. *Eſay* 51. 9, 10.

(3) See it in the Angels that proclaimed his birth, *Luk.* 2. 10, 11.

In opening of this doctrine I ſhall handle theſe three particulars.

1. *Who*

1. *Who are meant by Israel.*
2. *In What respects Christ is said to be the consolation of Israel.*
3. *That he is the consolation of Israel only.*

Who meant by Israel.

1. For the first, By *Israel* we are to understand true beleevers the members of the truly invisible Church, so we find them called, *Gal.* 6. 16. They are called Israel. or *the Israel of God* in two respects.

True beleivers called *Israel.*

First, in reference to the people of *Israel,* beleevers are like the people of *Israel* in three respects.

1. For their likeness to the people of Israel in 3. particu.

1. Partic. 1. *In regard of their inward circumcision.* It was the badge of an *Israelite*, and that whereby he was distinguished from all other Nations, that he was circumcised, Other Nations are called *uncircumcision*, the Israelites are called ordinarily *The circumcision.* Beleevers, they and they only are spiritually *circumcised*; the foreskin of their flesh is mortified and cut off, they are circumcised with the *circumcision not made with hands*; Col. 2. 11. The body of sin is truly mortified in them; Hence they are called in Scripture *The circumcision* as the Israelites were, *Phil* 3. 3. *We are the circumcision,* saith the Apostle, speaking of beleevers, *which worship God in the Spirit*, a true beleever is a true circumcised person.

2. Partic. 2. *In regard of the Law written in their hearts.* It was the great priviledge of the people of Israel that they had the Law of God amongst them. The Apostle mentions this, *Rom.* 2. 2. And the Prophet *David* long before him, *Psalm* 147. 19. Beleevers have this priviledge above all people under heaven, that the Law of God is with them, nay the Law of God is in them; not the Law of nature, but the Law of grace; it is not only written amongst them, but it is written in them. The Apostle speaks of this, *Heb.* 8. 10.

3. Partic. 3. *In regard of their neerness to God.* It was the great dignity of the people of Israel, that they were of all people neerest to God, *Deut.* 4. 7. They were Gods heritage, his peculiar people separated from all people under heaven: it is the great priviledge of beleevers, that they are neerer to God then all other people, They are neer to God in affection, they are neer to God in relation. Of this the Apostle speaks, *Eph.* 2. 13. thus they are called

led *the Israel of God*, in regard of the people of Israel.

Secondly, in reference to the person of *Israel*. *Israel* is *Jacob* he had that name given him of God, *Genesis* 32, 28. Now every true beleever doth very much resemble *Jacob*; and that,

3. For their likenesse to the person of Israel in 3 partic.

1. *In regard of their godly simplicity.* It was the commendation of *Jacob*, that he was a plain man, *Gen.* 25. 27. It relates not so much to his outward condition, as to the inward frame of his heart. Beleevers are a single hearted generation, That which our Saviour saith of *Nathaniel* is true of them, at least in desire and affection; they are not only *without gall*, but even *without guile*, Joh. 1. 47. they study to plainness rather then greatness, they put away deceit far from their Tabernacles. 1. *Partic.*

2. *In regard of their holy zeal.* *Jacob* was a man full of the fire of heavenly zeal. How earnest was he in reforming his family? *Gen.* 35. 2, 3. Here is true zeal, it begins reformation at home, all true beleevers have sparks of this cælestial fire in their bosoms, *Tit.* 2. 14. They desire that they and theirs may be reformed, who ever walk disorderly. They resolve as *Joshuah*, *I and my house will serve the Lord*, Josh. 24. 15. 2. *Partic.*

3. *In regard of their wrestlings with God.* *Jacob* had the name of *Israel* given him, because of his violent wrestlings with God by prayer, *Gen* 32. 28. The Prophet doth fully interpret what this wrestling was, *Hosea* 12. 3, 4. his prayers and tears were the two armes by which he wrestled with God. Every true beleever is frequent in this exercise. *I give my self to prayer*, saith *David*, Psal. 109 4. he that hath true grace loves no exercise better then this of holy wrestling with God. *Epaphras* is described by his frequency in these holy wrestlings with God, both for himself and others, *Col.* 4. 12. In all holy vertues, true beleevers are like *Israel*, and therefore may well be called by his name. 3. *Partic.*

2. For the second. Christ is the consolation of *Israel* in two respects. By way of purchase. By way of conveyance.

2 Christ the Consolation of Israel two wayes.

First, *By way of purchase and merit.* Whatsoever is an ingredient or cause of true consolation, is by the purchase and procurement of Jesus Christ. The Scripture makes mention of many grounds of spiritual consolation. To instance some particulars.

1 By way of purchase

1. *Re-*

1 Ground of Consol. 1. *Reconciliation with God.* There can be no true comfort till God and the sinner be made one. Reconciliation, is the first bottom of Consolation, *Rom.* 5. 2. The beginning of the Prodigals joy was the reconciliation of his father to him, *Luke* 15. latter end. Now the Scripture tells us, that reconciliation is the purchase of Christs blood; he is the only atonement of the soul, *Col.* 1. 21, 22. There had never been any pacification between heaven and earth, if Jesus Christ had not interposed himself. He was contented that the Father should make war with him, that his fury towards us might cease. He is our peace-offering, by whom we have peace with God and with our selves.

2 Ground 2. *The work of grace in the heart.* Sanctification is one ground of consolation. *The Kingdom of God is righteousnesse, and peace, and joy in the holy Ghost*, Rom. 14. 17. That comfort which is true, is builded upon righteousnesse. *The effect of righteousnesse shall be peace, and the fruit of righteousnesse, quietnesse, and assurance for ever*, Esay 32. 17. Now all our holinesse and grace is the purchase of Jesus Christ. The shedding of his blood doth not only procure for us glory hereafter, but grace here. The conscience is purified by the streams of his blood, *Heb.* 9. 14. He is as properly our Sanctification as our Salvation.

3 Ground 3. *The pardon of sin.* Remission is an inlet of Consolation, *Esay* 40. 1, 2; *Comfort ye, comfort ye my people, tell them that their iniquity is forgiven.* Sense of pardon is the true ground of spiritual laughter. Our Saviours usual receipt for the working of comfort is this, *Be of good cheer, thy sins are forgiven thee.* So he sayth to the paralitick *Mat.* 9. 2. the heart may be light in heavinesse when sin is once remitted. Now we know Christs blood is the meritorious cause of the remission of sin. Tis he that hath expiated our sins, *Col.* 2. 13, 14. He that will be forgiven any other way, shall never be forgiven; his blood is the only bath for the washing away of sin, *Eph.* 1. 7.

3 Ground 4. *Right to the promises.* The promises of the Gospel are the wells of true comfort. The Apostle makes mention of the comfort of the Scriptures, *Rom.* 15. 4. If there be any *comfort in the Scriptures*, it is in the *promises.* Precepts are written for direction; threatnings for terror; promises chiefly for consolation. The Prophet mentions the *breasts of the Churches consolation*, *Esa.* 66. 11. The promises of the Gospel are the *breasts of the Churches consolation*, by sucking at these breasts the heart is made glad.

Now

Now, who but Chriſt purchaſed the promiſes: The Apoſtle ſaith, that all the promiſes of God are in Chriſt, 2 *Cor.* 1. 20. They are in him as the procuring and meritorious cauſe of them all. The Covenant of grace which is nothing elſe but a bundle of rich promiſes, is the purchaſe of Chriſts blood. The world had never heard of a promiſe of any good, if it had not been for Jeſus Chriſt.

5. *Hope of ſalvation.* Hope is the door of conſolation. We rejoyce in the hope of the glory of God, ſaith the Apoſtle, *Rom.* 5. 2. There's more cauſe of rejoycing in this, then in being able to caſt out devils, *Luke* 10. 20. Now we know that it was none but Jeſus Chriſt that did or could unlock the way to heaven. He is the way to heaven, He is the purchaſer of heaven. God hath given us eternal life, and this life is in his Son, 1 *John* 5. 11. He is called *the ſalvation of God* in this ſong, *v.* 30. There would have been no entrance for any of *Adams* loſt ſeed into glory, if Chriſt had not ſet the door open; it is he that opened the Kingdom of heaven to all beleevers. 5. Ground.

6. *The gift of the ſpirit.* The holy Ghoſt is called the comforter *John* 14. 26. His office is to work conſolation in the hearts of Gods people. Spiritual comfort is therefore called joy in the holy Ghoſt, *Rom* 14. 17. becauſe the holy Ghoſt doth create it in the ſoul. Now we know the indwelling of the holy Ghoſt in us is the purchaſe of Chriſt. *John* 15. 26. *When the comforter is come whom I will ſend unto you from the Father.* The third perſon had never been our comforter, if the ſecond perſon had not been our redeemer. There is nothing can be thought on which hath any cauſality or efficiency in our conſolation, but it is of Chriſts procurement. This is the firſt. 6. Ground.

Secondly, *By way of conveyance.* As all our grace is communicated and conveyed unto us from Chriſt, ſo is alſo our conſolation. Jeſus Chriſt doth by his Spirit in the Ordinances of grace actually convey comfort unto his people as he ſees them ſtand in need of it. The Apoſtle ſpeaks of the beleevers conſolation abounding by Chriſt, 2 *Cor.* 1. 5. All comfort is in Chriſt as a fountain; in him God hath put it for all his members, and from him it is commuicated to them according to their neceſſity, As we receive out of his *fulneſſe grace for grace*, ſo we receive out of his fulneſſe conſolation for conſolation; that is one drop one ſtream after another in a ſweet ſucceſſion. He that hath purchaſed our 2 By way of Conveyance

comfort and doth seasonably administer to us according to the exigencies of our souls.

3 Christ the Consolation of Israel only proved

3 For the third, That he is the consolation of *Israel* only. As he alone is the consolation of his people, so is he the consolation of his people alone. None but beleevers have a ground of actual comfort in Christ. This may be evinced by a threefold Argument,

1 *Arg.* 1. *The Scripture makes consolation to be the privilege only of such* Esay 40. 1. *Comfort ye comfort ye my people*, saith their God. The Ministers of Christ in the holding out of comfort, are confined and determined only to the people of God. The whole current of Scripture runs this way. *Esay* 65. 13, 14. Consolation is proper only to them that are sanctified by grace.

2 *Arg.* 2. *None but they have any actual interest either into Christs merit or intercession, or any of his benefits.* None but the beleever can say, Christ died for me; none but the belee ver can say, Christ intercedes for me; both his satisfaction and intercession are confined to them, *John* 17. 9. 19. 'Tis true, the elect that are unconverted have benefit in Christs Mediatorship, by vertue of which they shall in time be brought in to God; but as to actual application, none but the true *Israelite* hath interest. Christ is actually the portion of none but the beleever.

3 *Arg.* 3. *Jesus Christ is terror to all unbeleevers.* not in himself, but because they reject him. He that is the salvation of the beleever, is accidentally the damnation of the unbeleever, because he refuseth him. *John* 3. 18. It will be the greatest condemnation of the wicked another day, that there was a Christ, and that they would none of him; he is to the unbeleever *a stone of stumbling and rock of offence*, 1 Pet. 2. 8. They stumble upon him to their own ruine. That is a considerable passage which you have in this song, *ver.* 34. This childe is set for the fall and rising again of many in *Israel*. Christ that is set for the rising of the true *Israel* of God, is set also for the falling of the carnal Israelites; the condemnation of the unbeleever would have been more easie if Christ had never been. Thus much for Explication.

The uses of this are { Information. Exhortation. Consolation.

1 Use of Informati. 1. For Information. It teacheth us a fourfold lesson.

1. Lesson 1. *That the state of a beleever is not a disconsolate state.* It is the designe of Satan and his instruments to cast

caſt what odium and infamy they can upon the ways and children of God. Amongſt many other unworthy reports they raiſe this, that they are uncomfortable and ſorrowfull ways The devil bearsmen in hand, that if they once become holy, they muſt for ever bid farewell to all joy and pleaſure, and by this means many are affrighted from the wayes of God. How falſe and ſcandalous this is, the Word of God and the experiences of godly men abundantly ſhew. *Her wayes*, ſaith the holy Ghoſt, *are wayes of pleaſantneſſe, and all her paths are peace*, Prov. 3. 17. And ſaith the text, Chriſt came for the conſolation of Iſrael. Beleevers through their own careleſneſſe do many times droop and go heavily, but they are never without a ground of true comfort. Their conſolation is a hidden conſolation, which the eyes of carnal men cannot ſee, and therefore they think they are without it. God hath made as full and large proviſion for the beleevers comfort as for his duty; and let Satan out of the envy of his heart ſuggeſt what he will to the contrary, if there be any conſolation in Chriſt, the beleever ſhall have his portion of comfort. Their preſent mourning and ſorrow doth but make way for the filling of their hearts with a greater meaſure of comfort, *Matth.* 5. 4. *Pſal.* 97. 11.

2. *That ſpiritual conſolation is not to be tendred promiſcuouſly unto all.* 2 Leſſon.

Precepts belong to all, but promiſes are appropriated only to godly men. Men are apt to quarrel with the Miniſters of Chriſt, becauſe they do not pour out the comforts of the Goſpel upon them. They think that they have as great an intereſt in the conſolations of the Goſpel as the beſt of men. This Text ſhews the contrary. God hath by his poſitive command bound up his Miniſters, and they cannot, without going beyond their commiſſion tender any of the comforts of the Goſpel to ſuch as are unconverted, *Eſay* 40. 1. Chriſt came to be the conſolation of none but beleevers. Penitential mourning muſt go before Evangelical comfort. This order is obſerved by the Father in Chriſts commiſſion, *Eſay* 61. 1, 2, 3. and this method is obſerved in Chriſts Miniſtration, *Matth.* 11. 28. 'Tis as high a breach of duty in a Miniſter to tender conſolation to an unbeleever, as to preach terror to a true beleever. A man muſt be a true Iſraelite before he can look on Chriſt as his conſolation, And then,

3. *Why the beleever is ſo overwhelmed with ſorrow when Chriſt is withdrawn.* 3. Le

That Chriſt doth ſometimes abſent himſelf in his

gracious presence from his people; few people of God but are able to say by their own experience, that upon such withdrawments the soul is exceedingly troubled, Scripture examples do fully prove, *Cant.* 5. 4. the troubling of our bowels notes more then ordinary trouble; it was so great that her soul failed and sunk within her, *ver.* 6. *Egressa est anima mea*, she was without her soul while she was without her Saviour. Thus it was with *David*, Psalm. 30. 7. The world wonders at such dejection, but there is no cause of wondering, for the withdrawment of Christ is the withdrawment of all comfort. He is the comfort of their souls, and of all other comforts which they enjoy. Every thing looks black when Christ is removed. That which *Judah* said to *Joseph* concerning the affection of his Father to *Benjamin*, Gen 44. 33. is much more true of the beleevers affection to Christ, his life, and all the comforts of his life are bound up in the enjoyment of Christ. Their health is turned into sickness, their riches into poverty, their comforts into discomfort: when Christ is withdrawn, no wonder if their faces look pale, and their countenance fall. The Disciples were much oppressed with sorrow when Christ told them of the losse of his bodily presence, *John* 16. 6. *Joseph* and *Mary* had the sorrow of a travailing woman upon them, when they had lost Christ but for a little time, *Luke* 2. 48. How much more cause of sorrow is there when Christs spiritual presence is taken away? how did *Mary* weep when she missed the body of Christ in the Sepulchre? *Joh.* 20. 13. It was a ground of comfort to her, and all beleevers, though she knew it not, that Christ was risen, Had not Christ been alive our comfort had been for ever dead. That speech of the Church in another case is truly applicable to this case, *Lam.* 1. 16. Jesus Christ is he that is the only Reliever of the soul, and therefore if the beleevers eyes run down with water, when he is withdrawn, there is no cause of wondering, unlesse at this; that every tear is not an ocean.

4. *That a Christians consolation is a most rich and dear bought consolation.* What the Apostle saith of our redemption, we may well say of our consolation, 1 *Pet.* 1. 18, 19. You that are beleevers, ye are not comforted with corruptible things but with Jesus Christ himself. Your consolation is not bottom'd upon any outward thing, but upon Jesus Christ himself. Nay consider it Christ became a man of sorrow, that he might be made

4. Lesson.

made to you a God of comfort; He drank up the cup of his Fathers wrath, that he might purchase for you a cup of consolation. Jesus Christ did willingly pour out his own precious blood, that he might mingle a cup of strong consolation for the reviving of thy soul. The God of consolation hath gone the most costly way infinite wisdome could devise to provide comfort for his Elect.

2. For exhortation or Instruction. This commends many duties to the people of God, *vix.* these six. 2 Use of *Exhort.* to several Duties.

1. *Take heed of bottoming your consolation on any worldly thing.* It is not unlawful to take moderate contentment in outward comforts. God hath giuen us these things for delight as well as for necessity, and we are allowed to rejoyce in them, *Eccles.* 5, 18, 19. But great care is to be-taken that we do not place our chief consolation in any worldly enjoyment. Most men build their comfort on riches, honour, pleasure, or some such thing. Gods own children are but too apt to offend in this kind. I might say many things to beat off the heart from seeking comfort in these things. As, 1. *Duty.*

That they are fading consolations. The best of earthly comforts is a dying comfort; riches, honours, pleasures, friends, children are short-lived comforts the soul will live when these are not

That they are insufficient consolations. They comfort but the lowest part of man. What joy can the soul, which is a Spirit, take in any sensual comfort?

That they are common and ordinary consolations. The bad have as great nay many times a greater portion of all these things then the good.

That they are distressing consolations. The bitternesse that is in them is more then the sweet that is in them. *Iobs* bed which he thought should have been a place of comfort, was a *place of terrifying*, Chap. 7. 13, 14. There is no comfort in this life, but it may, aud many times doth prove a discomfort. Many other things I might say to this purpose, but I shall only say this, God hath made none of these things a Christians main consolation. Considerations to take men off from bottoming their Consolation upon any worldly thing.

(1) *Its a disparagement to Gods wisdom*: To bottom thy comfort on any worldly thing, 'Tis as if thou shouldest say the infinitely wise God wanted judgement to chuse the fittest consolation. 1.

(2) *It's*

2. (2) *It's an undervaluing of Christ himself.* As if he had not enough of all manner of consolations in himself. *Are the consolations of God small to thee?* Iob 15. 11. To bottome the great comfort of thy heart on any worldly comfort, is to say, the consolation of Christ is small to thee.

3. (3) *Its the way to lose thy worldly comforts.* Jesus Christ cannot but in honour either strip thee of that comfort, or else turn it into a cross which thou placest thy consolation more upon, then upon himself.

2. *Duty.* Motives to presse Gods people to live comfortably.

2. *Let the Israel of God live comfortably.* It is often commanded in Scripture to the children of God, to live as a comforted people, *Psal* 33. 1. *Phil.* 4.4. The same God which bids you mourn for sin, bids you glory and rejoyce in him. Much might be said to presse this duty.

1 1. *It is one end why the Scriptures were written,* Joh. 15.11. As precepts were given for direction, so were promises for consolation.

2. (2) *It tends greatly to the honour of Religion.* A mournful sad life disparageth godlinesse as well as a profane life, it makes men think there is nothing but sowernesse in Gods wayes.

3. (3) *To live dejectedly is a wrong to the spirit of God.* It denies one of his works; He is given for a Comforter as well as for a sanctifier *Ioh.* 15. 26.

4. (4) *A disconsolate spirit doth much indispose the soul for the duties of godlinesse.* An habitual heavinesse of heart makes duties tiresome and unpleasing. A melancholy heart is almost as unfit for the service of God as a frothy heart.

5. (5) *A melancholy heart creates many jealousies and sinful surmisings in the soul against God.* The soul that is so continually clouded with melancholy, cannot so heartily close with God, or commend his service to others as he might do. Much might be said to presse this duty on beleevers, but I shall keep to the text, *Christ is the consolation of Israel*; and it is some kind of disparagement to him to walk uncheerfully. It makes men think there is not enough in Christ to cheer you. You are bound to honour Christ as well in this Name, *The consolation of Israel*, as in his other names. As you have in Christ many foundations of real comfort so let it be your care to preserve and increase actual comfort. As it is a sin to look for comfort more then grace; so it is unpleasing to Christ to be so covetous after grace as to throw aside comfort. Your comfortable life honours Christ as well your life.

3. *Take*

3. *Take heed of slighting the consolations of the Gospel.* We are very apt to look upon the duties of the Gospel as very hard, and very prone are we to judge the comforts of the Gospel very mean It was that which *Eliphaz* charges *Iob* withal, chap. 14. 11. It ariseth from the pride of our hearts. We think we deserve great things from God; hence we reckon our comforts and encouragements as low things. Now amongst many other considerations which do exceedingly greaten Gospel comforts, this is one, That they are bottomed upon Christ himself. To slight the comforts of the Gospel, is to slight Christ our consolation. 3 *Duty.*

Though others perhaps enjoy a greater portion of consolation then thou, yet thou enjoyest more then thou deservest; yea, the comforts which thou accountest small, cost Jesus Christ as much sweat and sorrow as theirs did, who enjoy the greatest measure of comforts. Saith *Moses* to *Korah* and his associates, *Seemeth it a small thing that God hath separated you from the Congregation, &c.* Numb. 16. 9. 'Tis just God should remove all comforts from such as look upon any consolation received from Christ as a small thing.

4. *Acknowledge him the foundation of all your consolation.* When any beam of comfort is let fall upon the soul how apt are we to neglect the true fountain of it? we look perhaps at our own graces and duties, as if our comfort sprung from thence; Or else we look only at the ordinance through which it is conveyed; Seldome are our eyes lifted up so high as Christ. We should labour to be better informed for time to come. Whatever conduit pipe be used, Christ is the fountain and foundation of every drop of comfort; Christ is the God of all true consolation. It is not in the power of all the Angels of heaven to give any soul one drop of comfort. Nor can all the Ministers on earth give you one dram of comfort. They can speak the words of comfort, but they cannot cause the soul to receive comfort. God comforts by them, 2 *Cor.* 6. 6. *Titus* was but an instrument. Comforting is called frequently in Scripture, the speaking to the heart, *Hosea* 2. 14. Who is able to speak to the heart, but he who is the Lord and commander of the heart? God hath put all the oyle of spiritual joy into the hands of Christ, *Esay* 61. 3. and none but he can give it out. He that wants comfort, must go to Christ, he that hath received any true comfort, must ascribe it to Christ. *All my springs*, saith the Church, *are in thee*; Ps. 87. 7. 4 *Duty.*

5. *Let*

5. *Duty.* 5. *Let the Israel of God take heed of being a discomfort to Christ.* We cannot properly be either a comfort or discomfort to Christ by any thing we do. He receives properly no joy from us, nor is he capable of enduring any sorrow from us; yet our sins are said in a figurative sense to be a grief and discomfort to him; If Christ were capable of sorrow nothing would go nerer his heart then this to see his people sin against him. What the Apostle saith of the spirit, we may in the same sense say of Christ, *Ephes.* 4. 30. it is but a disingenuous and unfriendly thing to be a grief to him that is a consolation to thee, if Christ be thy comfort it's an unworthy thing in thee to be his tormentor. The Apostle speaks of some who crucifie to themselves a fresh the Son of God, *Heb.* 6. 6. Every sin is in a sort the crucifying of Christ afresh if there be any dram of thankfulness in our hearts, we shall loath the thoughts of vexing Jesus Christ.

6. *Duty.* 6. *Maintain close communion with Christ.*

3. *Use of Consol.* *Use* 3. Consolation to the people of God. 'Tis better in his hands then in ours: we are cruel to our selves, foolish,

1. Case. 1. *In case of the want of outward comforts.* It's often the lot of Gods people to be cut short of outward things. God sees they are apt to surfeit on this sweet fruit, therefore he with-holds it well, Christ is thy consolation. These things could not comfort thee without Christ, he can comfort thee abundantly without these.

2 Case. 2 *In case of spiritual heaviness and trouble of heart.* Remember Christ is the consolation of Israel.

First, *He can comfort in all cases*, 2 *Corinth.* 1. 4.

Secondly *He can comfort against all difficulties.* He can bring comforts through hell, through an host of temptations to the soul, *Hos.* 2. 14.

Thirdly, *He can give the soul ability to receive comforts*, Esay 66. 13. Wait on him and on his Ordinances, and you shall have comfort as much as is sufficient.

Fourthly he is full of comfort.

Fifthly, he is willing to comfort. He hath undertaken to be thy consolation as well as thy salvation. He's anointed to comfort them that mourn, *Esay* 61. 1, 2, 3. Say not, I have been so long without comfort. Jesus Christ can drop that into thy soul in one moment

ment which ſhall make thee forget all thy diſcomfort. Only wait on him, wait patiently, wait beleevingly; Wait on him, at the pipes of comforts, the Ordinances and deſire grace rather then comfort, and thou ſhalt find heart-revivings before thou die.

Uſe 4. Advice to them that are without Chriſt. Labour to cloſe with him, he is the conſolation of *Iſrael*. What poor comforts are thoſe which you now feed upon? You feed on aſhes, you eat husks, you are jolly and brisk, and full of a frantick joy. If Chriſt be not yours, no comfort in Scripture is yours. Come and taſte of theſe comforts, they are pure; They are ſoul-ſatisfying. They are eternal. All your comforts will be your torments, if Chriſt be be not your comfort.

LUK. 2. 25.

Waiting for the conſolation of Iſrael.

I Proceed to the ſecond doctrine, which is this, *viz.*

Doct 2. *That true beleevers do wait for the accompliſhment of divine promiſes, even thoſe that are moſt unlikely to be fulfilled.* No promiſe which God ever made to man had more improbabilities, and ſeeming impoſſibilities to break its way thorough, then the Promiſe of Chriſt. He is called a root out of a dry ground, *Eſay* 53. 2. He was to be born of a Virgin; *A woman ſhall compaſſe a man*, Jer. 31. 22. and yet this good man having a revelation from God, that he ſhould not depart this life till his eyes had ſeen him, did wait for the fulfilling of this promiſe. If any ſhould wonder why *Simeons* waiting for Chriſt ſhould be noted as an act of ſuch ſingular faith; when as now the generality of the Jewes were big with the ſame expectation, *Chemnitius* gives two good Reaſons of it.

1. *The common bulk of the Jews did expect Chriſt only for external advantages.* They expected him only as one that ſhould re-

store their outward liberties, which were now invaded and taken away; but *Simeon* waited for him as a spiritual Redeemer, that should save their souls from sin and hell.

2. *Simeon expected his coming to be near at hand.* According to the predictions of the Prophets, whereas the generality of the Jews had but only a loose uncertain expectation of him. *Simeon* waited for a speedy coming of Christ, therefore doth the holy Ghost take such strict notice of it. Other examples we have in Scripture of the holy waitings of godly men for the fulfilling of Divine promises. *Abraham* waited for the promise of a Son, when his body was even dead, and his wife unlikely according to the course of nature, to conceive; the Apostle mentions it, *Rom.* 4. *Verse*, 18, 19, 20, 21. *David* waited many years for the promise which God made to him of succeeding *Saul* in the throne: Though upon difficulties and crosse providences which did arise, he was sometimes put to a stand, yet he did expect the accomplishment of the thing promised. He doth often in the book of *Psalms* make mention of his waiting, as *Psalm* 62. 1. 2, 5. *Daniel* waited for the accomplishment of Gods promise, for the restoring of the Church from their captivity, though there were many difficulties in the way, the Church being then as *dry bones*, Ezek. 37 3, 4, 5, 6. yet *Daniel* beleeved and waited for it, as appears by *chap.* 9. *init* He did count the number of the years, and when they drew neer a period, then he stirs up himself to pray with more then ordinary faith. The whole Church waited for the fulfilling of this promise, *Micah* 7, 7. *I will wait for the God of my salvation, my God will hear me.* So in that other sad case, they did wait for deliverance, though God hid his face from them, *Esay* 8. 17. The people were in great distraction because of *Senacheribs* Army, and many waited on *Rezin*, and *Remaliah* Son; yet did the true beleevers wait on God for salvation. This is the duty, this hath been the practice of Godly men in all ages.

In the handling of this Doctrine I shall open two things.

1 What meant by waiting for a promise.

1. What's meant by waiting for a promise

2. Why the people of God do wait on God for the fulfilling of his promises.

It includes 3 things

1. For the first. Waiting on God for the fulfilling of his promises, comprehends these three things.

1. *Faith.* 1 *A firm beleeving that the thing shall come to passe.* Waiting is the acting

acting of hope, and the foundation of hope is faith; *Faith is the ſubſtance of things hoped for*, Heb. 11. 1. Tis impoſſible the ſoul ſhould wait on God for that which it doth not firmly believe ſhall be made good by God. *Abraham* would never have waited for a Son. of promiſe, if he had not firſt beleeved the promiſe of a Son. *Simeon* could not have expected the conſolation of *Iſrael*, if he had not firſt beleeved the promiſe of God for the birth of him who was the *Conſolation of Iſrael*. Take away the belief of the promiſe, and waiting for it ceaſeth. 'Tis not an act either of Grace or Reaſon, but of folly and madneſs to wait for that which is not firſt beleeved. This is the firſt.

2. *A patient tarrying of the Lords leiſure.* Waiting on God for a promiſe, is an act of patience as well as faith. *He that beleeveth makes not haſt*, Eſay 28. 26. and he that waiteth, makes no haſt. He that would have a promiſe fulfilled one day before Gods time, is not a waiter, but a commander. The holy Ghoſt deſcribes waiting on God for a promiſe, by *tarrying till it be made good*, Hab. 2. 3. He was a wicked man who ſaid, *Why ſhould I wait on God any longer?* 2 King 33. True waiting doth not limit the holy one of *Iſrael*, either for manner, or time. *Reſt on the Lord, wait patiently*, that's *Davids* counſel, *Pſal.* 37. 7. *Daniel* waited for the fulfilling of that promiſe of the Churches deliverance out of *Babylon* till the ſet time came, *Pſal.* 102. 13. which was pen'd by *David*. Waiting on God is called by *David* a being *ſilent to God*. Pſal. 62. 1. A quick eye and a ſilent tongue becomes him that waits on God. He that waits on God may pray for the haſtening of the promiſe, but the concluſion of all muſt be, not when I will, but when God will. Our Saviour tels his Apoſtles what it is to wait on God. *Act.* 1. 4. *Tarry at Jeruſalem* ſaith he, *and wait for the promiſe of the Father*. He that lets God a time to fulfil his promiſe, doth not wait for a promiſe, but ſteal a promiſe. The Church expreſſeth well the nature of true waiting upon God, *Pſal.* 123. 2. *Our eyes wait upon the Lord, until that he have mercy upon us.*

3. *An earneſt deſire to have the promiſe made good.* Patient waiting forbids murmuring, but it doth not forbid deſire. Waiting for a promiſe cannot be without hungring after the promiſe. The Church in *Pſal.* 123. 2. was contented to ſtay Gods time, yet in the next verſe ſhe expreſſeth her deſire, *Have mercy upon us O Lord, have mercy upon us.* The Apoſtle expounds Waiting by a

word signifying desire, 2 *Pet.* 3. 12. *Looking for and hastning unto the coming of the day of God.*

There is a twofold hastning of a promised good.

The one arising from impatience.

The other arising from desire; now though waiters must not hasten any good with a hastening of impatience, yet they may, and must hasten it with a hastening of desire. To hasten any good which God hath promised, out of discontent, argues distrust of God; but not to hasten out of ardent desires, argues some sleighting of the good promised. *I have longed for thy salvation, O Lord*, saith the Prophet, *Psal.* 119. 174. Longing is the very height and extremity of desire. A waiter may not be a limiter of God, but he may be a petitioner unto God for the fulfilling of his promise. The Scripture expresseth waiting by a word which signifies heat of desire, *Rom.* 8. 19. *The earnest expectation of the creature waiteth for the manifestation of the Sons of God*, Ἀποκαραδοκία, the word signifies waiting, or looking with a stretched out neck. As a prisoner looks for an expected pardon, or as a man looks for a friend, whom he hath long expected and would gladly see.

This vehement desire for the fulfilling of the promise is to be expressed,

(1) *By frequent musings and meditations.* The soul must have its thoughts much upon the promise. What *David* saith of the Precepts of God, that *they are alwayes before him*, so we must say, and so must we do with the promises of God, they must be ever before us, we must meditate on them all the day long.

(2) *By fervent prayer.* Patience in waiting for a promise, and passionate earnestnesse in praying for the fulfilling of it, are not inconsistent. We must dayly beg of God that he would give being to his promises. We must say with the Church, *Come away my beloved, &c.* Cant. 8. *ult.*

(3) *By a careful use of all lawful means to make good the condition of the promise.* We must be as earnest to do what God hath commanded, as to enjoy the good which God hath promised. This is the first particular.

Reasons why Gods people wait for the thing promised.

2. For the second. Why godly men do thus wait for the good which God hath promised. I shall name a seven-fold Reason.

First. *They know themselves to be servants.* Servants must wait upon

upon their Masters for the good they expect, *Ps.* 123. 2. The people of God know they are but servants, and servants that do depend upon the free will of God for every thing; this makes them willing to wait on God. He that will not wait on God, denies himself to be a servant, and denies God to be his Master, *Luke* 12. 35, 36 And then, 1. *Reason*

Secondly, *They know God hath given them both faith and hope for this purpose, that they may wait on him.* Waiting is nothing else but the acting of hope. A childe of God would not have any grace lie idle in his soul. He knows God hath given every grace for exercise. Not to employ and act grace received, is to abuse grace received. A child of God would not abuse a thing so excellent as hope is. Now he knows that hope is given to enable him to wait for the fulfilling of promises, *Ergo.* And, 2. *Reason*

Thirdly, *They know in some measure what a great sin it is not to wait.* To refuse to wait on God for the fulfilling of his promise is to slight God, to undervalue the promise as if there were nothing in it worth our waiting for. A man cannot lightly disparage either God or his promises more professedly, then by refusing to wait on him for his promises: Now a child of God would not willingly cast any reproach either on God or his promises from which he receives so much good, *Ergo.* And then, 3. *Reason*

Fourthly, *They are not unmindfull how long, and with how much patience God waited on them for their obedience.* They remember God tarried Sermon after Sermon, year after year for their conversion. The Apostle speaks of Gods long-suffering in waiting on the old world, 1 *Pet.* 3. 20. Every one of Gods children are ble of Gods patient waiting on them when they had no minde to know him. When they slighted grace, when they scorned mercy, God waited; this makes them so ready to wait on God, *Esay* 30. 18. And then. 4. *Reason*

Fifthly, *Their own undeserving of the good promised.* The children of God know that all Gods promises are free as to them. *Jacobs* acknowledgment will be readily assented unto by them, *Gen.* 32. 10. They know how well they deserve the heaviest threatning, but how unworthy they are of the least mercy. They do with an unfeigned heart, say as *David* did, when God had promised him to build his house, 2 *Sam.* 7. 18. *Who am I, O Lord God, and what is my house that thou hast brought me hitherto?* A child of Gods Motto is, *Lesse then the least of all mercies of God.* This makes them wait. And, 5. *Reason*

Sixthly,

6. *Reason* Sixthly, *They know how certain the promises of God are.* They have had experience how he hath made good the promises that are past, and they know he will shew the same unchangeableness in those that are to come. They know his Name is Jehovah. God that hath his own being from himself, and that will give being to all his promises. This encourages them to wait. It was the Apostles Logick in their generation, 2 *Cor.* 1. 10. It is ignorance of God that causes the heart to distrust. *They that know thy Name*, saith *David*, *will put their trust in thee*, Psal. 9. 10. Gods children know his Name, therefore they will wait. And,

7. *Reason* Seventhly, *The satisfaction they expect from the enjoyment of what is promised.* They know every promise of God will bring full contentment of heart when it is fulfilled. They cannot now expect so much as they shall then find in the promises of God They know they are, as the Apostle speaks of them in 2 *Pet.* 1. 4 *Exceeding great and precious promises.* They know the harvest will make amends for all their expectation, therefore they wait for it.

The Uses are for,
1. Information.
2. Reprehension.
3. Exhortation.

1 Use of *Informati.*

1. For information. This teacheth us three lessons.

1 *Lesson.* 1. *That Godly men have a very good opinion of God.* They dare take his Word for that which they love with the dearest affection. They are willing to wait the whole time of their life for the accomplishment of that good which he hath promised. As they dare follow God when they know not whether he will carry them, *Heb.* 11. 8. so they dare wait on God, when they see no reason for their waiting; Did they not bear a singular affection to him, they could never with so much satisfaction wait upon him.

2 *Lesson.* 2. *The excellency of grace.* Grace is a choice thing in it self, and it is choice in its effects. his is one excellent effect of grace that it doth enable the soul to wait on God for things that are most difficult to be brought to passe. Corruption teacheth the heart to wrangle with God, but grace teacheth the heart to wait on God. A gracious spirit is a choice spirit.

4. Lesson. 3. *That faith doth not only look to things present, but to future things*

things. Sense only minds things present, but faith minds things that are a great way off, *Heb.* 11. 1. It is as willing to wait on God for a future good, as it is to receive a present good. Faith hath an Eagles eye, and a Lions heart. It hath a Lions heart to bear present evils, and it hath an Eagles eye to see future good. It's said of the Patriarchs that *they saw the promises and embraced them afar off*, Heb. 11 13. A beleever is as able to live upon good in reversion, as on good in present fruition. This is the first use of the point.

πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι.

2. For reprehension. To those that will not wait for the fulfilling of Gods promises. These are of two sorts.

2 Use of of Reprehension to two sorts.

1. Such as are over hasty, that would have the promise fulfilled before its time. And then,

2. Such as never minde the promises of God, look no more after them then if they had never been made. *Simeons* practise blames both these.

First, *For those that would anticipate God in his promises.* They are so eager for the fulfilling of the promises, that they would have them accomplished before their time. I would desire such men to consider these three things.

1 Such as are over-hasty for the things promised They are to consider 3 things

1. *This is a very sinful frame of heart.* What ever may be pretended as an excuse or extenuation, it cannot be denyed but the sin is great to be over-eager with God to give being to his promise before the time. Consider five particulars.

1 The sinfulnes of it in 5 particulars.

(1) *'Tis an implicite denyal of Gods right to appoint his own time.* The Scripture puts times and seasons, as well as things and persons under the jurisdiction of God. Its his right to determine times. *Acts* 17. 16. He that made time, hath the sole power to appoint and set times. Our Saviour tells his Disciples, *Acts* 1. 7. *That times and seasons God hath put in his own power.* Now, not to be willing to stay Gods time, is to devest God, as far as we are able, and to invest our selves with this great piece of royalty and soveraignty of appointing times. It is interpretatively to say that we will be the Lords of time, and not God.

1 *Partic.*

(2) *'Tis a limiting of God.* *Moses* reproves the Jews for this as a great presumption, that *they limited the holy one of Israel*, Psal. 78. 41. Men that are free, will not be limited. To limit God, is to exalt our selves above God, as if we were wiser then he. We are not wise enough to improve the times which God hath

2 *Partic.*

hath set, much less are we wise enough to set God a time. To endeavour to reduce or circumscribe God to our time, is to take away from him his freedom and liberty in working.

3 *Partic.* (3) *'Tis a questioning of Gods faithfulnesse as if we were fearful he would not be as good as his word.* When we hurry men too hastily to fulfill their promise before the time, we give them cause to think we suspect their honesty, as if their words were but winde. To be overhasty with God, argues a secret suspition in the heart, that God will let time slip: 'Tis a sign that we do not esteem Gods bond as good as ready payment. *Abraham* by wishing that *Ishmael* might live, *Gen.* 17. 18. did argue some inward doubt whether he should have an *Isaac* or no. *Turbati adhuc & vacillantis animi vox ista est*, as *Calvin* notes. Though he did recover himself, so as to believe without staggering, yet there was at present some kinde of vacillation in his heart. He that is overhasty with God, gives occasion to men to think that he doth not receive the promise without some distrust. To suspect God never so little, is a great sin.

4 *Partic.* (4) *It argues much impatience of heart.* He that would have a promise before Gods time, doth bewray a secret discontent of heart, because the time was not set sooner. It implies dissatisfaction with what God hath done, as if it might have been done in a better time. The soul that would have the promise brought to passe before its time, doth in effect say, God hath not chosen the best time. Now to disparage Gods choice is a great sin. He that saith any thing might have been done after a better manner, or in a better time then that wherein God hath done it, doth deny God to be God onely wise. Thus you see the sin is great in being too hasty with God, I might adde one thing more.

2. Partic. (5) *'Tis a denyal of our selves to be beggars.* We say beggars must not be chusers. To be too hasty to have promises made good, is as if we should say Gods promises are not acts of grace, but due debts. This is the first Consideration.

2. *'Tis a weak thing as well as sinful.* 'Tis Christian Wisdom to pray for the fulfilling of promises, but tis more then brutish folly to be impatiently eager for the accomplishment of promises. The folly of it appears in these four particulars.

2 The folly of it in 4 particulars.

(1) *We*

(1) *We ſhall obtain it never the ſooner for our impatience.* No man ever did, no man ever ſhall wreſt a promiſe out of Gods hand by impetuous violence. *I the Lord will haſten it in his time*, *Eſay* 60. 22. Our willingneſſe to wait for a promiſe ſhall not keep us without it one houre longer, our impatience ſhall not produce it one moment ſooner then the ſet and appointed time. Waiting patiently is the beſt way to ripen promiſes, impatient wrangling with God is the way to ſet back the promiſes. God loves the force of faith, but he doth exceedingly loath the force of impatience. 1. Partic.

(2) *If we could through over much eagerneſſe haſten a promiſe before its time, it would prove hurtfull to us.* An unripe promiſe is like unripe fruit, it doth not tend to nouriſhment, but to diſeaſes. An abortive birth is neither ſo beautifull, nor ſo ſtrong as that which is brought forth in its full time. A promiſe is then ſweet, when its brought to paſſe in its due ſeaſon. *He hath made every thing beautiful in his time*, Eccl. 3. 11. Tis as true of promiſes, as of providences. Grace hath its maturity as well as nature. Promiſes grow to perfection by tract of time. When the ſet day is come, then, and not till then it hath full ſhape and proportion. That which is obſerved by our Saviour concerning the fruits of the earth, is true concerning the promiſes, *Mark* 4. 28. *The earth bringeth forth fruit, firſt the blade, then the ear, after that the full corn in the ear* God in the producing of promiſes uſeth the ſame method, firſt the blade ſprings up, then the ear ſhoots out, after that, the full corn in the ear, and ſo in proceſs of time its fully ripe. If a man ſhould reap his field in the blade, or in the ſhooting, he might poſſibly have ſtraw, but he would have no corn. Should God permit the impatient Chriſtian to reap the promiſes when they are but in the blade, or in the ear, he would loſe all the benefit and vertue of them. Its mercy to the beleever that God gives him in the promiſed good in the juſt ſeaſon of it. If they ſhould ſtay never ſo little beyond the ſeaſon, if they ſhould be performed never ſo little before the ſeaſon, the whole benefit of them would be loſt. We ſhall when we come to be aven bleſſe God as much for the timing of his promiſes, as for the making of his promiſes. The fooliſh child is eager for green fruit; the father will not give it him till it be fully ripe, becauſe he knowes it would then be prejudicial, when it's ripe then he gives it him. The fooliſh Chriſtian longs for a promiſe; when its green, his heavenly Father 2. Partic.

knowes it would be to his disadvantage to have it at that time; he will have him to stay till it be ripened, then he shall enjoy it. A promise before its time, is like bread half baked, or like meat half roasted, it doth neither feed nor nourish. Our wise Father loves his children too well to feed them with raw meat.

3 Partic. (3) *Impatient hastening of a promise deprives us much of the comfort of the promise.* The promises of God lay a foundation of present comfort. The great comfort of the promise is in the fulfilling of it, but it yields some comfort as soon as ever it is made to the soul. *Even to day I do declare.* saith God, *that I will render double unto thee,* Zech. 9. 12. It's a promise of return to the captived Jews. Now assoon as ever the promise was made, they had a ground of comfort that God would put an end to their misery, and restore to them double what they had lost by their long bondage. Assoon as ever God hath made a promise to a soul, that soul is sure.

1.) That God will never do it hurt.

2. That God will in due time perform what he hath promised. The husbandman, though he do not reap presently upon the sowing of his seed, yet he hath some ground of comfort assoon as the seed is sowen, he hath the comfort of hope that harvest will come, when he shall reap what he hath sown. Now a violent and impatient eagernesse of spirit drinks up all the comfort which the soul might receive from the promise. The promise is almost to such a soul as if it had never been made. His wearinesse in tarrying breeds more torment, then the promise doth comfort to his soul.

4 Partic. (4) *It renders the heart lesse thankfull to God for the making of the promise.* It is the duty of the children of God to be very thankfull for every promise of God. That God that did not owe us any thing, should so strongly bind himself to by the cords of a promise, this is worthy our heartiest thankfulnesse. All the good we expect from God is by vertue of his promise. Grace and glory are both wrapt up in promises. He that is not thankfull for a promise, deserves justly the edge of the threatning. Now the heart that is too hasty to have the promise fulfilled, will never be so thankfull as is meet, that the promise was made. The anguish of his spirit in being delayed, will weaken, if not quite destroy the thankfulnesse of his spirit. A tumultuous wrangling

Chriſtian can never be a thankful Chriſtian. Diſcontentment of heart in tarrying for a promiſe, will certainly hinder that thankfulneſſe of heart which ſhould be given to God for making a promiſe. This is the ſecond.

3. *Tis an undecent thing.* 'Tis a very uncomly thing that God ſhould be hurried by his creatures to make good his promiſes before his owntime. The undecency of it will appear theſe wayes. As. 3 The undecency of it in 3. reſpects.

1. *God is our Superiour.* He is our King, he is our Maſter, he is our Father, he is the ſupreme Lord, he is as far above the higheſt of us as the Creator is above the creature. Tis not good manners to be too haſty with a Superiour. *Woman*, ſaith our Saviour to the Virgin, *What have I to do with thee, mine hour is not yet come?* Joh. 2.3. It is unſutable to the highneſſe of the God of glory to ſtoop ſo low as to obſerve the time of the beſt of creatures. Great men will not be haſtened by their ſervants, its incongruous that the great and mighty God ſhould haue his time appointed him by the works of his own hands. The great God is willing to be petitioned by the meaneſt, but he will not be determined by the greateſt of his creatures. Greatneſſe will not be uncivilly hurryed by meanneſs. 1. *Reſpect*

Luther having once been too bold with God about a buſineſſe which he thought neceſſary, telling God it muſt be done, thought he heard this anſwer, *Martine, ad modum ſapis, ſed ego non ſum Deus ſequax.* It is not meet that God ſhould either take counſel, importunately hurried by his ſervants.

2. *God is a free agent in whatever he doth or promiſes.* All his promiſes are gracious, and all his gracious promiſes are free. Nothing but his meer will cauſed him to make any promiſe. They are called promiſes of grace, not only becauſe they containe gracious things, but becauſe they are the effects of free grace. Now it is not meet that a free agent ſhould be determined either for matter or time. When we do with impatience over-eagerly put God on to fulfil what he hath promiſed, we do forget that he doth all things according to the counſel of his own will, which is affirmed by the Apoſtle, *Epheſ.* 1. 11. Its not equal to determine a free agent. 2. *Reſpect*

3. *God hath waited patiently, and doth ſtill wait patiently upon us.* Before our converſion he waited long, ſtretching out his hands with unwearied patience while we did oppoſe him. Since 3 *Reſpect*

our conversion, he waits still, *Cant.* 5. 2. *Rev.* 3. 20. He waits for our rising after falls, for our obedience to duties commanded. Tis the most incongruous thing in the world, that a patient-waiting God should be impatiently haltened. This is the first.

2 For the Reprehension of such as mind not the promises.

2. *For those who never look after the promises of God.* Many men are so negligent and careless, that they never take any thought about the promises of God, they neither pray for them, nor wait for them. If God will give them a being, they can be contented, if he never fulfil them, they can bear it.

four Considerations for them

I would have such Christians consider these four things.

1 Consid.

1. *This is a great sleighting of the promises & of the good which is contained in them.* The Apostle *Rom.* 2. 4. speaks of some who *despise the riches of Gods goodnesse.* He that never looks after the promise, is guilty of this sin. He scornes the love of God the Father, the maker of the promise; the blood of God the Sonne, the purchaser of the promise, the grace of God the holy Ghost, the applyer of the promise. God complaines of his people, that they *accounted the great things of his Law as strange things.* Hos. 8 12. He that never looks after the fulfilling of the promises of God, accounts the Gospel and the great things thereof mean things.

2 Consid.

2. *It renders the promise lesse comfortable when it is fulfilled.* The souls consolation in receiving the good of the promise, is according to the souls expectation in waiting for the promise. The Prophet mentions this, *Esay* 25. 9. He that exerciseth most faith and hope in waiting for a promise, shall finde most joy in gathering the promise. We know how it befel that incredulous Lord, who would not believe the promise of plenty which God made by his Prophet, 2 *Kings* 7. 19. He saw it with his eyes, but did not eat of it. He that minds not the good which God hath promised, robs his soul of half of that joy which he might have from the promise. The promise will neither be so fat, nor so sweet as it would have been, if the heart had been more confident in expecting it.

3 Consid.

3. *This makes the promise wholly uncomfortable till the accomplishment of it.* The very blossoms of Gods promises yield some comfort to the soul. God hath for this end revealed his promises that the souls of his people might have some refreshment by them before they be brought forth. The thoughts that such

a good shall certainly be ours, bear half as much comfort as if it were already ours. *We rejoyce in the hope of the glory of God*, saith the Apostle, *Rom.* 5. 2. The present hope of future glorification is not without some joy. Good in reversion yields much joy in possession. The promise made to Christ, that *his body should not see corruption*, was a foundation of present comfort, *Psalm* 16.9. 10. The hope of the bodies resurrection makes a Childe of God die with comfort. All Gods promises lay a foundation of present comfort. But he that never looks after the promise, what joy can he have from the promise? 'Tis the souls beleeving and studying of the promise, that draws comfort out of the promise. He that mindes not what God hath promised hath as little present joy from the promise as it were not at all.

4. *The neglecting of the promises is a real slighting of the precepts.* 4 Consid. The same God which hath made the promise, hath commanded the soul to wait for the promise, and no man can dis-regard the promise, but he doth thereby make himself guilty of disobeying the Precept. This is the second use of the point.

3. For Exhortation. Let all that professe themselves to be of *Simeons* religion, wait as he did for the accomplishment of the promises of God. God hath made many promises which are of general concernment to the Church of God; the promise of calling the Jews, of ruining Antichrist, of *Establishing the mountain of the Lords house upon the top of the mountains*; of setling unity and uniformity of worship in his Church. God hath made many promises of particular good things to beleevers; the taking away the stony heart, the giving of them victory over their spiritual enemies, &c. be intreated to expect the fulfilling of all these. I shall in this Use, 2 *Use of Exhortat.*

1. Urge the duty by some Motives.

2. Propound some rules to direct us in the manner of our waiting,

3. Answer some objections which the soul makes against waiting. Motives to the duty of waiting.

1. For Motives. Consider, 1 Motive For the certainty of the Promises

1. *That all the promises which God hath made, shall have their certain accomplishment in their time.* The Apostle saith in 2 *Cor.* 1.20. *That all the promises of God in Christ Jesus are Yea, and Amen.*

It

It is impossible that any promise of God should fall to the ground See what comparisons God useth to declare the certainty of his promises, *Esay* 54. 10. Mountains are the most fixed parts of the earth, yet the promises of God are surer then they, and *Jer.* 33, 20, 21. The Lord compares his promises for the certainty of them, to the constant succession of the day and night. We have Gods vow and oath superadded to his promise, to set out the certainty of them, *Heb.* 6. 17. The Lord hath annexed his broad seal of the Sacraments to his Covenant to shew the certainty of his promises. *His bow is set in the cloud*, Gen. 9. 13. Yea, consider that the Scripture speaks of things promised, as if they were already accomplished, and all to shew the certainty of the promises, *Esay* 44. 22, 23. This deliverance was not to be accomplished till one hundred years after, yet because it was promised, God speaks of it as a thing done. So *Lam.* 3. 58. *O Lord thou hast pleaded the reproach of my soul, &c.* The Church was at that time in the very depth of affliction, yet she speaks of her deliverance as a thing past, *Thou hast redeemed my life.* *Debar* in the Hebrew signifies both a word and a work, to teach us, that when the Word is gone out of Gods mouth, the work is as good as done. To presse this point a little further, consider these things which discover the certainty of the promises of God.

Grounds the Certainty of the promise.

1 *Ground* (1) *The fidelity of his nature*, God is the faithful God, that *God that cannot lie*, Tit. 1. 2. *Men of low degree are vanity, men of high degree are a lie*, as *David* found by experience, *Psal* 62. 9. But God is a God of truth. The Scripture builds the certainty of Gods promises upon the fidelity of his nature, 1 *Thes.* 5. 24. So *Psal.* 89. 33, 34. *Sara* builded her confidence on this foundation in expecting that great promise, *Heb.* 11. 11. *She judged him faithful that had promised.*

2 *Ground* (2) *The immutability of his counsel.* God is unchangeable in himself, and in his counsels, *James* 1. 17. There is nothing in God like change. Mens promises fail, because their natures are changeable. They see some inconveniences or mischiefs in their determinations afterward, which they could not foresee before, therefore they reverse and alter, but God foresees from eternity every accident and difficulty which doth fall out in every age, therefore he changeth not. Men resolve and determine of things sometimes very rashly; second thoughts with them are often better

better then the former; God resolves on nothing rashly, but with the deepest deliberation which infinite wisdom can use, therefore he changes not. And because his decree is unchangeable, his promise is certain. The Scripture doth argue certainty of promises from the immutability of divine counsel, *Heb.* 6. 17 and *Rom.* 11. 28, 29 God never alters his decrees, therefore he can never change his promises.

(3) *The infiniteness of his wisdom.* God knows how to bring both ends of his promises together. Men breake their promises often, because they want wisdom to make them good; but God is a God of knowledge, he knows how to give being to every word of his mouth; he knows how to deliver, 2 *Pet.* 2. 9. he knows how to defend, how to supply. The fulfilling of his threatning word is builded on his wisdome, *Esay* 31. 2. He is as wise to fulfil his promise as his threatning. 3 *Ground*

(4) *His Almighty power.* God hath strength to remove all obstructions and impediments which seem to thwart his promises. We find his power mentioned in order to the fulfilling of his promises, *Rom.* 11. 23. *They shall be graffed in, for God is able to graff them in again.* Upon this bottom did *Abraham* strengthen his faith in the promise of God, *Rom.* 4. 19, 20, 21. Men break their promises for want of power. The Apostles confesse they were hindred, 1 *Thes.* 2. 18. *But who can hinder God.* Esay 43. 13. if mountains stand in his way, he can leap over them, *Cant.* 8. He can melt them, *Esay* 64. 13. If sins oppose him, he can scatter them; if devils stand in his way, he can rout them: Nothing but his will can oppose his power, and he cannot Will to break his Word. 4 *Ground*

(5) *The riches of his goodnesse and mercy.* The first rise of all Divine promises is Divine mercy. *David* confesseth it, 2 *Sam.* 7. 18, 21. All the promises of God are nothing but a fabrick of mercy, *Psal.* 89. 1, 2. Mow mercy and goodnes which made the promise, will not fail to make it good. *David* bottomes his faith on this, and so may we, *Psal.* 23. *ult. Surely goodnesse shall follow me all the days of my life.* When mercy and goodnes in God fail, then may promises wither. 5 *Ground*

(6) *The exactnesse of his justice.* Righteousnesse doth *suum cuique tribuere.* Not only grace, but justice pleads for the fulfilling of the promises. *If we confesse our sins he is just to forgive us,* saith the Apostle, 1 *John* 1. 9. God hath in Christ received a valuable 6 *Ground*

valuable consideration for all the good he hath promised, therefore its but justice to make it good. Christ pleads with God in point of Justice, *John* 17. 25. And the servants of God have expected the best of good things upon this account, 2 *Tim.* 4. 8. God gives heaven to his Elect as a merciful Father, because 'tis undeserved; and as a just Judge, because 'tis Christs purchase. Promises are not only acts of grace, but bills of debt. God in justice will make them good. This is the first Motive, promises are certain; upon this ground doth God require his people to wait, *Hab.* 2. 3. Promises may seem to languish, but they cannot dye. And let this be added that the difficulty of the thing doth not in the least hinder the accomplishment of the promise. The things which are hard to us, are easie to God. That which is very marvellous in the eyes of men, is not at all marvellous in the eyes of God, *Zech.* 8. 6.

2 Motive For the good of the Promises.

2. *Consider the good of the promises.* The promises contain things that are very excellent. The Apostle calls them *exceeding great and precious promises*, 2 Pet. 1. 4. The promises are cabinets full of rich treasure. Promises of spiritual things are very excellent, and promises of outward things have much good wrapt up in them. One promise of the least good that is imaginable, yields more comfort then the enjoyment of greater good by common providence. Whatever a man enjoyes in a promise, he hath Gods love and Gods blessing with it. A little coming from the heart of God, is better then a great deal coming only from the hand of God. Better to be an heire of one promise, then the possess or of the whole world by common providence,

3 Motive from the excellency of the duty.

3. *Consider the excellency of a waiting frame of spirit.* A waiting spirit is a choice spirit. Waiting on God is one of the great duties which God requires from his people. To wait on God continually, comprehends much of our work and duty to God, *Hos.* 12. 6. A waiting frame of heart (1.) honours God greatly. A waiting heart (2.) hath as much benefit by good in reversion, as by good in possession, *Heb.* 11. 1. A waiting heart (3.) can live comfortably under the crossest providences; he that can wait on God for the good he hath promised, will not faint because of evil inflicted, *Micah* 7. 7. He that can wait on God for his promises may (4.) conclude himself

to

to be deſcended from the old Patriarchs, for *they ſaw the promiſes afar off, and imbraced them*, Heb. 11. 13. A waiting Chriſtian hath a clear eye, and a long arme. He can ſee things at a great diſtance; he can reach things that are afar off. (5.) A waiting Chriſtian is not much inferior to a comprehending Chriſtian. None but the Saints in heaven live ſo glorious a life as the Saints that can wait on earth. The ſight of faith is the next to the ſight of viſion. Thus much for Motives.

2. For Rules to direct the ſoul in waiting for promiſes. Rules for waiting

1. *Waiting for promiſes is to be accompanyed with obedience to precepts.* Many talk much of their expectation about divine promiſes, who make no conſcience of obedience to divine Precepts: Such a waiting is a groundleſſe preſumption. Precepts and promiſes muſt be eyed both of them in their kind. *I have waited for thy ſalvation* ſaith *David*, *and kept thy Laws* Pſal. 119. 174. and 166. *I have hoped for thy ſalvation, and have done thy commandements.* It's a bleſſed conjunction when waiting on promiſes, and doing of Commandements go together. 1. *Rule.*

2. *Waiting for promiſes muſt be accompanyed with prayer for the fulfilling of promiſes.* He that is a true waiter, muſt be a dayly petitioner. The Church puts praying and expecting together, *Pſalm* 123. 2. 3. The freeneſſe of promiſes excludes the merit of prayer, they do not exclude the means of prayer. *I will be ſought unto by the houſe of Iſrael to do theſe things for them*, Eze. 36. 37. Prayer doth not purchaſe the promiſe, but it doth help both to ſanctifie and ripen the promiſe. He will beſt hold out waiting that holds on praying. 2. *Rule.*

3. *Waiting for the promiſe muſt be accompanied with joy in the promiſe.* A waiting heart muſt be accompanyed with a thankſgiving heart. *We rejoyce in the hope of the glory of God*, Rom. 5.2. While the ſoul waits for ſalvation, it muſt rejoyce in ſalvation. We muſt not wait with a ſowr face, nor a diſcontented heart, but with cheerfulneſſe of ſpirit. To be admitted to wait, is a privilege, as well as to receive what we wait for. Thus much for Rules. 3. *Rule.*

3. For Objections. Mans fooliſh heart is ready to pretend many vain excuſes againſt this duty. As Objections

Obj. 1. We have waited long, and yet God puts us off; the promiſe is as far off as ever it was in our thoughts. *Object.*

1. *Sol.* *Sol.* 1. *The day of the promiſe draws neerer and neerer ſtill.* Do not faint at laſt, *Heb.* 10. 36, 37.

2 *Sol.* 2. *The longer thou ſtayeſt the fuller will the crop be.* Gods promiſes willl bear their own charges. The longer the ſhip ſtays out, the richer will the adventure be. The promiſe will recompence thee fully for all thy ſtay.

3 *Sol.* 5. *The comfort of thy waiting is more then full wages for thy waiting.* God doth beſtow ſome drops on the waiting ſoul.

4 *Sol.* 4. *God doth but ſtay to ripen the promiſe for thee, and thee for the promiſe.* It is not forgetfulneſs, but love that makes God delay.

Obj. 2 *Obj.* 2. I ſee no likelyhood of the fulfilling of it, No meanes appear.

1 *Sol.* *Sol.* 1. *He that made the promiſe can create means* That, that now ſeems to obſtruct the promiſe, may be the midwife of the promiſe.

2 *Sol.* 2 *Weak means will ſerve omnipotency to work by.* A broken plank is as good as a whole one, *Acts* 27. 44.

ZECH. 13. 1.

SERM XXXI. ***In that day there ſhall be a fountain opened, &c.***

IN the former Chapter the Lord promiſeth repentance to the Elect Jews, *v.* 10, 11. This promiſe was fulfilled partly upon the converſion of thoſe which are mentioned, *Acts* 2. 37. 41. and *Acts* 4. 4. and it ſhall be fully accompliſhed when the body of the Jews ſhall be brought home to God. Of which we read, *Rom.* 11. 25, 26, 27, 28, 29.

Note *There are none ſo far off from God but God is able to bring them neerer to himſelf by true converſion.* The Jews that lie ruſting and ſoaking in their ſin for many ages together, ſhall at laſt be converted and brought in to Chriſt.

In

In this text we have a promiſe of pardoning and cleanſing mercy to theſe penitent Jews. *In that day a fountain ſhall be opened for ſin and for uncleanneſſe.* In the words we have four particulars.

1. A ſpiritual bath. *A fountain ſhall be ſet open.*

2. The perſons for whom this bath is prepared, *The houſe of David, and the inhabitants of Jeruſalem*, that is, for all true penitent beleevers. *The houſe of David, and the inhabitants of Jeruſalem* are mentioned, becauſe they were the firſt fruits of the goſpel-Church according to that prophecy, *Eſay* 2. 3. *Out of Zion ſhall go forth the Law, and the word of the Lord from Jeruſalem.*

3. The diſeaſes or diſtempers for which this bath ſhall be effectual. *For ſin and for uncleanneſs*, or for ſeparation from uncleanneſſe, under theſe words all ſpiritual diſtempers are comprehended. 'Tis by way of alluſion to the legal impurities.

4. The time of the opening of this fountain. In that day. It refers generally to goſpel times, particularly, and ſpecially, and ultimately to the time of the converſion of the Jews,

I might lay down many Obſervations; but I ſhall ſum up all into this one general doctrine, *viz.*

Doct. *That Jeſus Chriſt is a fountain ſet open in the Goſpel to all true penitents for the purging away of ſin and ſpiritual uncleanneſſe.*

In the handling of this Doctrine I ſhall open theſe following particulars.

1. That Chriſt is the only bath for the purging of ſpiritual uncleanneſſe.
2. Why Chriſt is compared to a fountain.
3. How Chriſt purgeth away ſin and uncleanneſſe from the ſoul.
4. That only penitent ſinners ſhall be purged in this fountain.
5. How Chriſt is ſaid to be a fountain opened.

1 Chriſt only can purge away ſpiritual uncleanneſſe proved

1. For the firſt. That the purging away of ſpiritual uncleanneſſe

neſſe is the work of Chriſt. He can do it and none but he is able to do it. This may be evinced by three arguments.

1 *Arg.* 1. *From expreſſe texts of Scripture.* All purging work is attributed to Chriſt, and to Chriſt alone. His blood is the only Scripture-bath, the Word of God mentions this and no other. See the following places, 1 *Joh.* 1. 7. *Rev.* 1. 5. and *Heb.* 1. 3. The holy Ghoſt tells us, that Chriſt did by himſelf purge our ſins, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος. All the ingredients of this ſpiritual purgation came out of the heart of Chriſt alone. No creature contributed ſo much as one herb towards this cleanſing medicine. That in *Prov.* 16. 16. where it is ſaid that *by mercy and truth is iniquity purged*, is only to be underſtood as a qualification of the perſon that is purged, not of the meritorious cauſe of purging away ſin, which the Scripture doth ever aſcribe to the allſufficient ſacrifice of Chriſt, who is the only propitiation for ſinne, 1 *John* 2. 2.

2 *Arg.* 2. *From the legal purifications.* Many waſhings did God appoint in the Law for the purifying of thoſe that were legally unclean. There were two great ways of ceremonial purification The blood of the ſacrifices which were offered to God; this was to be ſprinkled by the Prieſts round about the Altar; ſo we read, *Lev.* 1. 5, 11. And the water of ſeparation, of which we read *Numb.* 19. *init.* where you may ſee how it was to be made, and how uſed. Now what was typified by both theſe, but this ſpiritual purgation of Chriſts blood? The Apoſtle doth clearly and expreſſely unfold this to us in *Heb.* 9. 13, 14. The Goſpel myſtery of all the Levitical waſhings did amount to this, that the blood of Chriſt did meritoriouſly purge away ſin.

3 *Arg.* 3. *From the baptiſmal waſhing.* God hath appointed Baptiſm as the ſeal of his covenant under the Goſpel. Water is the outward element to be uſed in the adminiſtration of this Ordinance. What is the meaning of this, but that by the application of Chriſts blood, ſin is purged away from the ſoul? Therefore is Baptiſme called the *waſhing away of ſin*, Acts 22. 16. becauſe by the outward waſhing of the body with water, is the inward waſhing of the ſoul from ſin ſhadowed out. This is the firſt particular.

2. For

2. For the ſecond. Why his blood is compared to a fountain. It's called a fountain in five reſpects.

2 In what reſpects Chriſts blood is compared to a Fountain.

1. *To ſhew the fulneſſe of his merit.* Fountains are full of water there is an abundance, a redundancy of merit in Jeſus Chriſt. The Prophet would diſtinguiſh the Goſpel waſhing from the legal Thoſe lavers were not fountains, but veſſels, but Chriſts blood which is the ſpiritual laver is an abounding fountain; the ſpiritual waſhing is a rich and plentiful waſhing, The Scripture doth mention the merit of Chriſt ſometimes by *fulneſs*, as *John* 1. 14. ſometimes by the term of *abundance*, as *Rom.* 5. 17. The grace of Chriſt is every way proportionable to the neceſſity of the ſoul. The ſoul may waſh it ſelf all over in the blood of Chriſt. 1 *Reſpect*

2. *To ſhew the laſtingneſſe of his grace.* The blood of Chriſt doth endure for ever. Streams dry up, veſſels may be emptied, but fountians have a ſpring in themſelves, and can never be emptied, Chriſts blood hath been running for many ages, and yet it runs in as plentiful ſtreams as if it had been but newly opened. It s an ever flowing fountain. 2 *Reſpect*

3. *To ſhew the purity of it.* Streams are ſometimes muddy and dirty, but the fountain is clear. There is not the leaſt mixture of any defilement in the blood of Chriſt. It's compared to chryſtal for the clearneſſe of it, *Rev.* 22. 1. The blood of Chriſt waſhes away defilement; but it ſelf is not capable of contracting any defilement. 3 *Reſpect*

4. *To ſhew the freſhneſſe and lively efficacy of it.* Streams, may loſe their vertue and efficacy; ſometimes water that is ſweet in the fountain, is bitter in the Streames, eſpecially if thoſe ſtreams be any great diſtance from the fountain. The neerer the ſtreams are to the fountain. The more vertue they have in them, and the fountain it ſelf hath the moſt vertue of all. Chriſts blood is full of efficacy and ſpiritual vigour. It hath not loſt, it cannot loſe that livelineſs and operativeneſs which it once had. 4. *Reſpect*

5. *To ſhew the freeneſs of it.* 5 *Reſpect*

Thus have I ſhewed why it's calld a fountain. Let me now ſhew how this fountain excels all other fountains in 4 particulars. Wherein this Fountain excels all others. 10. Partic:

(1) *This fountain doth heal all manner of diſtempers.* Other fountains though they may be of great uſe for ſome diſtempers, yet

yet they are not uſefull for all. Yea, the beſt of them are deſtructive in ſome caſes; but this fountain is as good for every ſpiritual diſeaſe as it is for any. Its ſet down indefinitely in the text, *for ſin and for uncleanneſſe*, that is for all ſin, and for all uncleanneſſe. The pool of *Betheſda*, of which we read, *John* 5. 4. did ſhadow out this; that cured all diſeaſes after the moving of it. Chriſts blood is the true pool of *Betheſda*, which heals all manner of ſpiritual ſores and diſeaſes.

2. *Partic.* (2) *One drop of this fountain is as efficacious as the whole fountain.* In other fountains, though every drop be of the ſame nature, yet it is not of the ſame vertue; but here every drop is of the ſame vertue with the whole. One drop of Chriſts blood applyed by faith, will purge away ſin and uncleanneſſe, as well as the whole fountain. The ſame infinite merit that is in all, is in every part.

3. *Partic.* (3) *This fountain purgeth the ſoul in a moment of whatſoever filthineſſe is upon it.* Things that are very filthy muſt lye a long time ſoaking in other fountains, before they can be made clean. They muſt be waſhed againand again before they be made white; but this fountain purgeth immediately. One minute is as good as a thouſand yeers, as to the main and principal work. Let a leper ſtep into this fountain, and he doth in one moment become a Nazarite as white as ſnow. *Naaman* muſt dip ſeven times in *Jordan*, or ever he could be cured of his Leproſie, 2 *Kings* 5. 14. If a ſoul do but dip once in this fountain, he is preſently cured.

4. *Partic.* (4) *That ſoul that is once made clean in this fountain, is never filthy again.* Other fountains cannot give any ſuch power to them that waſh in them, as to be preſerved from future defilements, but this fountain doth. Not as if a ſoul could never defile it ſelf at all after its cleanſing, for we do gather new filth every day, and have need of new waſhings; but as to the principal cleanſing, the ſoul is made clean for ever. It can never again return to that extremity of filthineſſe, under which it was. The old blackneſs of unregeneracy can never return. Every elect perſon is or ſhall be once born again, but when he is once regenerated he is regenerated for ever. The foreskin can never overgrow the ſoul again as it did before. Thus much for the ſecond particular.

3. For

3. For the third. How, or in what reſpects Chriſt cleanſeth away the uncleanneſſe of the ſoul. This he doth in two reſpects.

3 In what reſpects Chriſt purgeth the ſoul.

1. *His blood cleanſeth the ſoul from the guilt of ſin.* Sin doth lay a perſon under guilt. Of this uncleanneſſe of guilt the Scripture ſpeaks, *Lev.* 5. 2. From this uncleanneſſe Chriſts blood cleanſeth, as it is our juſtification; for his blood is the meritorious canſe of our juſtification. The Prophet ſpeaks of this, *Eſay* 53. 4. 5. God doth for the obedience and ſufferings of Chriſt acquit the ſoul from ſin, and pronounceth it guiltleſſe and innocent. Hence it is that Chriſt is called *our righteouſneſſe*, Jer. 23. 6. The Apoſtle ſpeaks of this fully, *Rom.* 3. 24, 25, 26. *He is the Lamb of God that taketh away the ſins of the world.*

2. *His blood cleanſeth the ſoul from the filthineſſe of ſin* Sin is a filthy thing in it ſelf, and it doth bring filthineſſe upon the ſoul. This filthineſſe is removed by the ſprinklings of Chriſts blood in the work of ſanctification. He doth by his blood *purge the conſcience from all dead works, that it may ſerve the living God.* We are ſaid to *be ſanctified in Chriſt Jeſus*, 1 Cor. 1. 2. He is as well the meritorious cauſe of our Sanctification, as of our juſtification, Every drop and dram of grace, coſt his heart blood. Had not God poured forth upon us the blood of his Son, our black and polluted ſouls had never been made white, We owe our holineſſe to Chriſt as well as our righteouſneſſe. This is the third.

4. For the fourth. That only penitent ſinners are purged in this fountain. This is clear by comparing this Text with *v.* 10. of the former Chapter. There the prophet deſcribes the quality of the perſons, they are ſuch as *look on Chriſt whom they have pierced*, and ſuch as *mourn for him.* The fountain of Chriſts blood is a ſealed fountain to all impenitent ſinners; but to them that mourn and are in bitterneſſe for ſin it's a fountain opened. Conſider.

4 That only the penitent are purg'd in this fountain.

1. *Impenitent ſinners will not prize it.* A man muſt both ſee and bewail his uncleanneſſe, before he can value the healing fountain. Chriſt never comes with acceptation till the ſoul ſee its need of him, When the Apoſtle ſaw that the Jews began to be in

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ſadneſſe, then he ſhews them the fountain, *Acts* 2. 37, 38. An impenitent ſinner will care no more for the grace of Chriſt in the Goſpel, then an innocent man will for a pardon. When the Scripture holds out Chriſt, it doth uſually mention ſomething of this nature, *Eſay* 55. 1. and *Matthew* 11. 28. No man will greatly prize either eaſe or reſt, but he that feels his load heavy.

2. *Reaſon* 2. *Impenitent ſinners will abuſe and ſleight it.* A hardned ſinner will as much deſpiſe a Chriſt, as a full ſtomach dainty meat. This is the fourth.

5 In what reſpects Chriſt is call'd a Fountain opened.

5. For the fifth. Why Chriſt is called a fountain opened. He is called ſo in three reſpects.

1. *Reſpect* 1. *To ſhew how willing he is that ſinners ſhould make uſe of him.* He is not a *ſealed fountain*, but *a fountain opened*. Jeſus Chriſt is marvellous ready and deſirous that polluted ſouls would make uſe of his blood. All the invitations which he uſes in the Goſpel ſhew his readineſs, *Rev.* 22. 17. He hath for this purpoſe appointed the Miniſtery of the Goſpel, that ſolemn invitation might therein be made to defiled ſouls, that they would waſh and be clean. All the complaints which he makes of ſinners remiſneſs and backwardneſſe in coming to him, are a proof of his readineſſe. Take but two places for this, the one is, *John* 5. 40. The other is in, *Luke* 13. 24. With how much ſadneſs of heart doth Jeſus Chriſt utter thoſe words, *How often would I have gathered thy children as a hen gathereth her chickens and ye would not:* He that commands his doors alwaies to be kept open, doth declare his minde to be, that all that want ſuccour ſhould turn in for relief. Chriſt keeps open houſe for all penitent ſinners.

2. *Reſpect* 2. *To ſhew the clearneſſe of the Goſpel revelation above the Legal Non dubito*, ſaith *Calvin*, &c. I do not doubt, but by this word he notes the difference between the Law and the Goſpel. Chriſt was a fountain for ſin and for uncleanneſſe under the Law but he was a ſealed fountain, he was a typified fountain, ſhadowed out under the blood of bulls and goats, and other legal purifications, but now he is a fountain opened, he is clearly, and fully diſcovered without ſhadows, or types, or any ſuch thing. The fountain was then covered over with leaves of many veils and ſhadows, but now all thoſe are taken away, and the blood

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of Christ appears plainly; the stone that formerly lay upon the mouth of the fountain, is now removed; the streames run so clear, that all that read the Gospel may perfectly see it And then,

3. *To shew the readinesse and easinesse of accesse which is afforded to Christ.* The Apostle in *Rom.* 52. makes mention of the accesse which the beleever hath to the grace of Christ. Men pretend many difficulties and obstructions. *There is a lion in the way, saith the sluggard, a lion in the streets,* Prov. 26. 13. *Who shall roll us away the stone,* say the women? *Mark* 16. 3. the same thoughts have men generally in their hearts concerning their coming to Christ. When they are invited to wash in this fountain, they presently reply, who shall roll a way the stone, who shall unlock the fountain for us? This objection is fully answered, the fountain is unlockt already, the way is plain, all impediments are taken out of the way when the soul is willing to come; all the straits and hindrances are in your own hearts; do but conquer your own unwillingnesse, and the passage is eane the fountain isnot sealed, but open. 3 Respect

The Uses are for { Information. Exhortation. Consolation.

1 Use of *Informati.*

1. For Information. This doctrine may teach us these profitable lessons, *viz.* 1 *Lesson.*

1. *Behold the hainous and abominable filthinesse of sin.* The Scripture sets out sin as a very filthy thing Its compared to such things asare of a polluting nature. To *the scum of a boiling pot* Ezek. 24. 6. To *the filthinesse of a removed woman*, Ezek. 36. 17. to *mire*, to the *vomit of a dog*, 2 Pet. 2. 22. To the *plague of pestilence*, and the *plague of leprosie*, 1 Kings 8 38 Sin is often called *a spot*, Deut. 32. 5. 'Tis a spot exceeding black & exceeding broad, and very deep. Many things shew the filthinesse of sin. The waters of the deluge in the old world; the flames of fire and brimstone sent down upon *Sodom and Gomorrah.* But above all, this shews it to be a filthy thing, that it could not be washed away without the blood of Christ. That's a foul stain which cannot be taken away

away without the ſhedding of mans blood. The ſtain of that ſin of covenant-breaking with the *Gibeonites*, was very hainous, that could not be done away without the blood of all *Saul's* houſe, 2 *Sam.* 21. 1, 2, 6. Sin is ſuch a black ſpot that it could never have been done away without the blood of Chriſt. The Son of God muſt open a fountain of blood in his own heart to expiate ſin, or it could never have been expiated: *The blood of bulls and goats could not do it*, Heb. 9. 12. The garment was too foul to be cleanſed by any ſuch thing. Oh that ſinners would lay this to heart! thy lying, thy bloody oaths which thou lookeſt upon as things ſo mean, thy cheating and defrauding, thy overreaching and falſe dealing, thy covetouſneſſe, the guilt and filthineſſe of the leaſt of thy ſins could never have been taken away, if Jeſus Chriſt had not opened the fountain of his blood as a laver for ſin. When thy heart hath any good thoughts of ſin, remember this way of expiation, and it will appear very hainous.

B. Leſſon. 2. *Behold the dignity and merit of Chriſts blood.* The Scripture calls it τίμιον αἷμα, 1 *Pet.* 1. 19. *precious blood*. Its precious blood in regard of the dignity of his perſon, it is the blood of God himſelf, that is, of that perſon who is true and very God. *Acts* 20. 28. And its precious in regard of the vertue and effect of it. By this blood God and man are reconciled; By this blood the Church of God is Redeemed; And, by this blood ſin is expiated and perfectly done away. Conſider theſe three things.

(1) *The multitude of ſinners that are cleanſed by Chriſt.* An innumerable company, all the Elect of of God in all ages.

(2) *The multitude of ſinnes in every perſon*, not one, but many, every ſinner is full of ſores, not one free part, either of ſoul or body.

(3) *The perfection of the cure.* Every ſinner is as perfectly healed as if he had never been wounded. He is ſaid to cleanſe *from all ſin* in 1 *Joh.* 1. 7. He is ſaid *to take away the ſins of the world*. He is ſaid *for ever to perfect them that are ſanctified*, Heb. 10. 14. All theſe expreſſions ſhew the compleatneſſe of the ſinners cleanſing. Were not his blood of infinite value, it could never have wrought ſuch an effect. The blood of all the men in the world could not expiate one ſin, but the blood of Jeſus Chriſt cleanſeth multitudes

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of ſinners from millions of ſins, and every one of them mortal.

3. *Behold the exceeding greatneſſe of the love, both of God the Father, and of Chriſt to mankind.* The Evangeliſt admires it, *Joh.* 3. 16. It is admired by the Saints in heaven, *Rev.* 5. 9, 10. and it may well be admired by the Saints on earth. That God ſhould let out the blood of his own Son to make a ſpiritual fountain for us to waſh in; This argues not only exactneſſe of juſtice but abundance of love. It will appear to be love indeed, if we conſider what Chriſt muſt endure before he could expiate ſin: He muſt drink up the deep fountain of his Fathers wrath, before he could be a fountain for us to waſh in. *He ſhall drink of the brook in the way*, ſaith the prophet of Chriſt, *Pſal.* 110. 7. This brook is the wrath of God; it was a large brook, and deep brook, the ſtreams of it were very fierce and very muddy. This brook Chriſt did not only ſail over, or ſwim thorough, but he drank it up, even the thickeſt dregs of it. That God ſhould cauſe his Son and that the Son ſhould be willing to drink up ſuch a brook of wrath, that he might become a fountain to waſh away our ſin, this argues love unſpeakable, and ſtupendious in both towards elect men. 3 Leſſon.

4. *The Church of God ſhall never want ſufficient means for ſpiritual purification.* Here is a fountain opened, and being once opened, it ſhall never be ſhut again, and as it ſhall never be ſhut, ſo it can never be drawn dry. The ſtreams of it ſhall perpetually flow out in the Goſpel whileſt the Church hath need of waſhing. Other fountains may fail through continuance of drought, but this fountain can never fail. God promiſes to his Church perpetual ſprings, *Eſay* 51. 11. *Thou ſhalt be as a watered garden, and like a ſpring of water, whoſe waters fail not.* This continuance of the fountain is intimated in the circumſtance of time mentioned in the text, *in that day.* The whole time of the Churches pilgrimage in this life is comprehended under that expreſſion. The fountain ſtands open, and runs all the day long in a full and plentifull ſtream. It is the Churches miſery that ſhe contracts defilement continually, but it is her comfort that the purifying fountain doth and ſhall run continually. 4 Leſſon.

5. *How inexcuſable thoſe are that dye in their filthineſſe under the Goſpel.* Thoſe who live and die with their filthineſs upon them where the Goſpel is not, ſhall be without excuſe at the day of 5 Leſſon.

judgement, becauſe God made them at firſt clean, and they did wilfully defile themſelves. Mans firſt tumbling in the mire of ſin was his own voluntary act, he can blame none but himſelf, therefore none of mans defiled poſterity can be acquitted; but of all men thoſe that live under the Goſpel ſhall be moſt without excuſe For to them a fountain is ſet wide open, and they are daily invited to waſh themſelves therein, their ſin is double. They do not only ſin in polluting themſelves, but they ſin in keeping the pollution upon them. They are filthy, not becauſe they want water. but becauſe they want a heart to make uſe of water. he ſtreams of Chriſts blood run by their doors, and therefore if their guilt abide, nothing can be pleaded by way of excuſe. They were told of their filthineſſe, they were invited to waſh, they ſaw others by waſhing were cleanſed, therefore their guilt remaineth. If *Naaman* after the Prophet directed him to waſh in *Jordan*, had returned without waſhing, who would have pitied him, if he had died a leper? Thoſe that are brought to this ſpiritual *Jordan*, if they will not waſh, 'tis pitty but their ſinful leproſie ſhould remain upon them. They do ſhut that fountain againſt themſelves, that God hath graciouſly opened. Thus much for the firſt uſe Uſe of Information.

2 *Uſe of Exhortat.*

1. *Duty.*

2. For Exhortation It commends ſeveral duties which we ſhould carefully practiſe. As,

1. *Take heed of deſpiſing this fountain.* The Prophet foretelling of Chriſt, did long ſince by way of complaint, ſpeak of the deſpiſing and rejecting of him, *Iſa.* 53. 3. We have cauſe to joyn with him in the ſame complaint; the fountain of Chriſts blood is exceedingly deſpiſed.

1. *The Jews they keep open the typical fountain.*

2. *The Papiſts deſpiſe this fountain in that they make other expiatory fountains.* They inſtead of going to the fountain of Chriſts blood, 1. They go to the Maſſe, which they call a propitiatorie ſacrifice; And, 2. To the merit of their own works, thinking thereby to expiate ſin, purchaſe the favour of God Jeſus Chriſt may complain againſt the Papiſts as God doth againſt his people of old becauſe of their apoſtaſie, *Jer.* 2. 13. *My people have committed two evils, they have forſaken me the fountain of living waters and have hewen them out ciſterns, broken ciſterns that can hold no water.* The Scripture makes not good works, but Chriſts blood our ranſome and propitiation, *Tit.* 3. 4, 5, 6. Our good works are

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ſo far from cleanſing us from the guilt of ſin, that they themſelvs have need of cleanſing. *Domine lava lachrimas meas* was the prayer of that father, and it muſt be our prayer. Doth not the Scripture attribute filthineſſe to the beſt of our works? *Eſay* 64.6. *All our righteouſneſſes are as filthy rags.* Thy repentance, thy prayers, thy duties muſt be ſprinkled with this fountain, elſe God will loath both thee and them. How unable is that to expiate ſin, which doth it ſelf ſtand in need of expiation 3. The Popiſh Purgatory is alſo a direct deſpiſing of this fountain, it reproaches Chriſt's purgatory, as if it were not ſufficient, contrary to *Heb.*1,3,

3. *The Socinians deſpiſe this fountain, in that they deny Chriſt to be a price for ſin.* They ſay Chriſt did not ſuffer *vice noſtrâ* in our ſtead, but only *commodo noſtro* for our profit, to be as an example to us. We deny not, but that Chriſt by his ſufferings hath left us an example of patient ſufferings. The Apoſtle is expreſſe for this, 1 *Pet.* 2. 21. but this was but an inferior and leſſe principal end of his ſufferings; We have benefit by *Pauls* death, and al othere Saints, but the principal end was to be a propitiation for ſin. Therefore he is called *a ranſome*, ἀντίλυτρον 1 *Tim.* 2.6. A counterprize, becauſe the end of his ſufferings was to ſatisfie the juſtice of God for our ſins. The Apoſtle ſaith, *That he himſelf bare our ſins in his body on the croſſe, and by his ſtripes we are healed*, 1 *Pet.* 2. 24. If Chriſt did not ſuffer in our ſtead as well as in our nature, we muſt ſuffer and ſatisfie for our ſelves; God will have ſatisfaction, but the Scripture ſaith, and let us for our comfort beleeve it, *That he was wounded for our ſins, he was bruiſed for our offences, the chaſtiſement of our peace was on him*, and that God *hath laid on him the iniquity of us all*, *Eſay*, 53. 5, 6.

4. *All unbeleevers that make no uſe of this fountain, are guilty of deſpiſing it.* Though men do not with the Jews, waſh in the blood of bulls; or with Papiſts, make other expiatories, either of the Maſſe or purgatory; nor with Socinians, deny the ſatisfaction of his blood; yet if we reject the tenders of grace in and through his blood made in the Goſpel, we do deſpiſe it as much as they. The Prophet makes *not-beleeving in Chriſt* and *deſpiſing of Chriſt*, equivalent, *Eſay* 53. 1, 3. There is no *medium* between *not-beleeving* and *deſpiſing*

I have two things to ſay to all that deſpiſe this fountain.

First,

Firſt, *It is a great ſin.* 'Tis a deſpiſing of the richeſt love, the deepeſt wiſdom, the glorioufeſt grace that ever God did or could manifeſt to the ſons of men. The waſhing away of ſin by Chriſts blood is the deepeſt plot of infinite wiſdom, the richeſt piece of unſearchable grace that ever was manifeſted to the ſons of men. 'Tis that which the Angels do, and ſhall ſtudy for ever.

Secondly *The danger is great.* He that deſpiſeth Chriſt, deſpiſeth cleanſing. *All that hate me love death*, Prov. 8. 38. 'Tis a queſtion diſputed by Divines, whether God could have forgiven ſin without ſatisfaction. Moſt conclude God by his abſolute power might, but now he hath declared himſelf that he will not expiate ſin any other way, nor by any other means but by Chriſt, whom he hath ſet forth to be a propitiation for ſin, *1 Rom.* 3. 25. Therefore he that refuſeth to waſh in this fountain, muſt of neceſſity periſh in his own filthineſſe. *Behold ye deſpiſers*, ſaith the Apoſtle, *and wonder and periſh*, Act 13. 41. God himſelf cannot now ſave him that rejects Chriſts blood.

2. *Duty.* 2. *Let the opening of this fountain occaſion the opening of other fountains in all our hearts. Deep calleth unto deep*, Pſal. 42. 7. There are five fountains which the conſideration of the opening of this fountain ſhould open in the heart of every beleever.

(1) *A fountain of love.* We ſhould ſet this fountain wide open both to God and Chriſt. It was love that ſet open this fountain, *Rev.* 1. 7. and it ſhould work love in us towards him again; we are commanded *to love* Chriſt. We are threatned with a curſe, if we love him not, in *1 Cor.* 16. 22. The ſtreams of this fountain, if any thing will cauſe the ſprings of love to overflow in our hearts,

(2) *A fountain of thankfulneſſe.* The Apoſtle ſpeaking of the redemption we have by Chriſts blood, begins with *Benedictus Deus.* Epheſ. 1. 3. We are unworthy to waſh in this fountain, if we do not dayly render praiſes to God and Chriſt for it. Ordinary thankfulneſſe will not ſerve for ſuch an extraordinary fountain. We owe much thankfulneſſe to God for the fountains of common water and much more for this fountain of Grace in the blood of Chriſt. Sing *Davids* ſong of praiſe, *Pſal.* 103. *init. Bleſſe the Lord, O my ſoul, and all that is within me bleſſe his holy Name.* Our hearts if it were poſſible, and our lips too

ſhould

ſhould be as full of praiſes as this fountain is of grace.

(3) *A fountain of ſorrow.* This fountain ſhews our guilt. We ſhould not have wanted a fountain for ſin, if we had not fallen into ſin. We ſhould never think on this fountain for ſin, but we ſhould break forth into ſorrow becauſe of ſin.

(4) *A fountain of faith.* We can neither waſh in this fountain nor go to it without faith. Chriſt will be to us ſtill as *a fountain ſealed*, if we do not beleeve in him. *In his Name, through faith in his Name, whoſoever beleeveth in him ſhall have remiſſion of ſins* Acts 10.43. This is the teſtimony both of prophets & Apoſtles And then,

(5) *A fountain of humility and ſelf denyal.* By nature we have proud thoughts of our ſelves. All the good which is wrought in us we arrogate to our ſelves. This ſhould teach us to aſcribe all our purification to Chriſt. 'Tis this fountain that hath cleanſed us if we be cleanſed. The fountain is opened to our hands. We could neither open the fountain, nor come to the fountain. God hath done both. This is the ſecond branch of Exhortation.

3. *Make dayly uſe of this fountain.* Bathe your ſelves in it continually. Though once waſhing be enough to purge away ſin as to the main work, yet there will be need of dayly purging. Though we need no new ſacrifice for ſin, yet we need daily applications of the merit of that one ſacrifice upon every miſcarriage. 3 *Duty.*

4. *When ever you ſee a fountain of water, think on Jeſus Chriſt.* Had we ſpiritual hearts we might think on Chriſt all the day long; few creatures but have ſome memorial of him. He bears the names of his people upon his breaſt, ſhould not we bear him in our heart by holy thoughts and meditations on him? The more we think on him, the more ſhall we love him, and the more will he communicate his love to us. This is the ſecond Uſe. 4. *Duty.*

3. For Conſolation. This Doctrine is the foundation of all comfort to beleevers. 3 *Uſe of Conſol.*

1. *Againſt that bitter fountain which is in our hearts.* We have a bloody fountain in our nature, which is alwayes running. The droppings of this fountain defile us, defile our ſervices. Well, oppoſe this fountain to that fountain. Gods fountain is more able to cleanſe, then this fountain is to defile. This fountain can drown

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thy founntain, Christ is a greater cleanser then sin is a defiler, *Mic.* 7. 19. The sea of Christs blood is deep enough to drown all thy sins; Though thy fountain defile thee daily, yet Christs fountain can cleanse thee daily.

2. *Against their inability to make use of this fountain.* They are discouraged because of the obstructions which lie in their way This text tells you, they are all done away; the fountain is not sealed, it stands wide open day and night.

John 1. 29.

Aug. 21. 1653.

Behold the Lamb of God, &c.

IN these words we have a solemn Testimony given by *John* Baptist to Christ. The Jews hearing a report of *Johns* preaching and Baptism, send from *Jerusalem* divers Priests and Levites to enquire who he was *verse* 19. They were now in expectation of the comming of the Messias, and therefore send Messengers to know whether *John* was not he. *John* doth humbly and ingenuously tell them, that he was not Christ, *but one sent by God*, as *Esaias* had foretold, to make way for him. *v.* 23, 24. When they questioned with him about his baptism, he tells them that there was another Baptist come into the world, whose Minister he was, that did administer a far more glorious Baptism than that of his was. *v.* 26, 27. *I indeed baptize you with water, but there standeth one among you whom ye know not, &c.* Having by this general description of Christ raised their expectation to look farther after him, he doth next day point him out with his finger in the sight of them all, in these words: *Behold the Lamb of God, &c.* the words are but short, yet they contain a large and full Testimony of the Priestly Office of Christ,

ἰδὲ

Behold, if ever speech was worthy of a word of attention, this is worthy of it, he doth not use the Adverb ἰδοὺ which is ordinarily used, but the Verb ἰδὲ &c. this word is used when matters of greatest

greatest concernment are spoken of. This ἰδοὺ ὁ ἀμνὸς is as much as οὗτος ἐστιν ὁ ἀμνὸς as *Piscator* observes, tis a punctual pointing out of the person of Christ.

The Lamb of God. The Jews, though they did acknowledge their sins, yet they did not, at least the generality of them, look to have them remitted by Christs sacrifice, so much as by the legal sacrifices. They looked more to the Typical Lamb, than to the true Lamb, therefore doth *John* call Christ, *The Lamb of God* to let them see that the guilt of sin was to be purged not by the Levitical sacrifices, but by the sacrifice of Christ, the true expiatory sacrifice which God had appointed. The levitical Lambs were Lambs of God, but this is the substance of all them therefore the Article is prefixed ὁ ἀμνὸς that excellent singular *Lamb* of which all other were but types and shadowes. ὁ ἀμνὸς τοῦ θεοῦ

Which taketh away. The word signifies to lift up and carry away; To take away by taking on ones self. Christ takes away our sin by taking the guilt of it upon himself, the phrase signifies both the perfection of the work, and the facility of the work. Christ takes away the sin of his elect perfectly, and he takes it away without difficulty. And that note of *Chrysostome* is observable, the evangelist doth not speak in the future tense or in the preterperfect tense, but in the present tense, αἴρων, to denote the continuation of the Act. Christ is a taking away the sin of his people so long as they are in this world. ὁ αἴρων.

The sin. Tis in the singular number, sin.

Original sin, and all the sins which flow from that bitter fountain doth Christ take away. *Omne quicquid habet rationem peccati totam molem peccati.* Christ takes away all sins as if they were but one sin. It notes the perfection and exactnesse of the work Christ takes all away so clearly that one hoof is not left behind. τὴν ἁμαρτίαν

Of the World. Not as if all and every individual persons sins were taken away, Christ did not sacrifice himself alike for all, *Joh.* 17. 9, 19. but he useth this word *World* to shew that Christs sacrifice is extended both to Gentiles and Jews. All the world that have been purged from their sin have been purged by Jesus Christ Tis like to that of this Apostle in 1. *John* 2. 2. that is, all Nations and sorts of people in the world that shall embrace the Gospel. Thus much for the opening of the words. τοῦ κόσμου

In which we have two parts, *viz.*

1. A description of what Christ is, The Lamb of God.

2. A Declaration of what Christ doth, He taketh, &c.

From these two ariseth a twofold Doctrine.

1. That Jesus Christ is the lamb of God.

2. That this lamb of God is he that taketh away the sin of the World.

Doct. 1. *That the Lord Jesus Christ is the Lamb of God.* This title is twice given to him in this Chap. Once in the Text, And a second time, verse 36. Christ is a mystical *Lamb.* He is often called so in Scripture; As in 1 *Pet.* 1. 19. *Ye were redeemed* saith the Apostle *with the precious blood of Christ, as a Lamb without spot and without blemish.* And in the Book of the Revelations, this name is given to Christ almost thirty times, See *Cap.* 5. 6. 8. 12. 13. And almost in every Chapter to the end of the Book

In the handling of this Doct. I shall open these three particulars.

1. Why Christ is called a *Lamb.* *Quæ proportio*

2. Why he is called *the Lamb of God.*

3. How he excels *the typical Lambs.*

In what respects Christ cald a Lamb.

1. *Respect* 1. For the first. Jesus Christ is compared to a Lamb in these two respects, *viz.*

1. *In respect of his expiatory sacrifice.* He was the substance of all that which was shaddowed out by the Lambs which were offered to God in the ceremonial Law. Lambs were appointed for many sacrifices under the Law. We read of the Lamb appointed for *the daily sacrifice, Numb.* 28. 3, 4 And the *Lamb of the peace offering.* And the *Lamb for the trespas-offering.* The *Lamb for the free-will offering; for the New Moons and first fruits,* Numb. 28.

We read also of the *Paschal Lamb, Exod.* 12. In these with many other sacrifices they offered Lambs. All these Lambs did typifie Christ and his sacrifice which he should offer for the expiation of sin. That the truth might answer these types the Lord Jesus is called a Lamb. The Apostle hints at this 1. *Pet.* 1. 18, 19. Where he tels us, that *we are redeemed not with the blood of corruptible things but with the blood of Christ, as of a Lamb without blemish and without spot.* This is the first.

2. *Respect* The properties of a Lamb which are found in Christ.

2. *In respect of the resemblance that is between Christ and a Lamb* Christ hath all the good properties of the Lamb. Consider these three. As,

1. *Property* 1. *A Lamb is a patient & meek Creature.* He suffers himself not only to be shorn but to butcherd without noise; the meekness of the Lamb is grown into a Proverb, as meek as a Lamb. Jesus was very

very meek and patient when he was on earth, he was a perfect Pattern of meekneſs, *Mat.* 11, 29. He ſuffered revilings, buffettings, yea even death it ſelf, without noyſe; *when he was reviled he reviled not again*, ſaith the Apoſtle. *When he ſuffered, he threatned not*, in 1 *Pet.* 2 23. The Prophet foretold his incomparable meekneſs even in ſuffering a moſt bitter and curſed death, *Eſa.* 53. 7. this immaculate *Lamb* did not only loſe his fleece but even his blood without the leaſt bleating of impatience. And then.

2. *A Lamb is a harmleſs Creature.* The Lamb ſuffers wrong, but it doth none; its an inoffenſive Creature. Innocent perſons are called *Sheep* in Scripture, *Theſe ſheep what have they done?* 2. *Sam.* 24. 17. Jeſus Chriſt is harmleſſe and innocent; he received much wrong while he was in the world, but he never did any manyt ook offence both at his words and Actions unjuſtly, but no man ever received juſt cauſe of offence; he commands his people *to be harmles and blameleſſe*, Phil. 2. 15 and he was a ſtrict obſerver of his own rule; the Apoſtle tells us, that he was both *holy and harmleſſe*, Heb. 7. 26. he was willing to paſſe by offences, but he did never give offence. And then 2. Property

3. *A Lamb is a profitable Creature.* Their fleſh is good for food, for nouriſhment, their fleece for Cloathing. Jeſus Chriſt is of infinite profit to the ſoul. Nothing that Chriſt ever did, nothing that Chriſt ever ſaid but is of marvellous uſe to the ſons of men; his righteouſneſſe is profitable, thereby is the unrighteous ſoul made righteous; his blood is profitable, thereby is Gods juſtice ſatisfied. All his prayers, all his tears, all his counſel, what ever he did, what ever he ſuffered doth ſome way or other redound to the benefit of the ſoul; his great deſign both living and dying was, that he might everlaſtingly be for the advantage of his elect; he did many wayes inconvenience and diſadvantage himſelf that he might benefit his Church, *for by his ſtripes we are healed.* 3. Property

2. For the ſecond, Chriſt is called *the Lamb of God* in theſe two reſpects. Why Chriſt cald the Lamb of God.

1. *Becauſe he was ordained of God.* God did from eternity appoint Jeſus Chriſt to be that Lamb that ſhould by the ſacrificing of himſelf purge away ſin, and procure our peace. The Apoſtle mentions this 1 Pet. 1. 20. *Who verily was foreordained before the foundation of the world:* ſaith *Abraham* to his ſon, *God will provide himſelf a Lamb for a burnt-offering.* Gen. 22. 7 Jeſus Chriſt is a Lamb- 1. Reaſon

of Gods own providing; he is said to be a *Lamb slain from the foundation of the World*, Rev. 13. 8. God did from eternity elect him, God did prepare and fit him, God did actually call him to be that Lamb that should make himself a sacrifice for sin.

2. *Because he is so acceptable to God.* This followes upon the former, he being a *Lamb of Gods* own designation, his sacrifice must needs be very acceptable to God. The Apostle calls him *an offering and sacrifice well-pleasing to God, even a sweet-smelling savour*, Eph. 5. 2. God is mightily pleased with Christ, and with the sacrifice which he offered up for his elect. He is *the Lamb of God*, because so dearly beloved of God; his person is beloved, and his sacrifice is well pleasing. *Therefore doth my Father love me, because I lay down my life for the Sheep.* John 10. 27. He is *the Lamb of Gods* affection as well as of his appointment.

Wher ein Christ excels the Typical Lambs.

This is the second particular.

3. For the third. Christ excels the Typical Lambs in these five respects.

1. *They were offered up frequently, the Lambs of the daily sacrifice* were offered up continually from morning to morning and from evening to evening, Numb. 28. 3. but this *Lamb of God was offered up but once*, Heb. 10. 11, 12. his sacrifice is so perfect that there needs no repeating of it, *For by one offering he hath perfected for ever them that are sanctified*, as it is at the 14. *verse* of that *Cap.* This Lamb is both the morning sacrifice and the evening sacrifice.

2. *The Typical Lambs when they were offered up there was an end of them*, they lived no more, there was no reviving of those Lambs, they perished in the sacrificing: But *this Lamb of God* quickened his dead body. Though he laid down his life upon the Altar yet he took it up again. *I have power to lay down my life* saith he, *and I have power to take it up again*, John cap. 10. 18. The bodies of the Typical lambs saw corruption, but Christs body saw no corruption. *This man*, saith the Apostle, *after he had offered one sacrifice for sins for ever sate down on the right hand of God* Heb. 10. 12. We read of the sacrificing of the Typical lambs but not of their resurrection; but we read of the resurrection of this Lamb as well as of his sacrifice.

3. *The Typical Lambs were but meer Creatures*: But this Lamb is more then a Creature, he is not only *Agnus Dei, the Lamb of God*, but *Agnus Deus*, that Lamb that is God himself. Though the God-head was not sacrificed, yet the person sacrificed was

God

God. All the Lambs which were offered in the Law were the Creatures of *this Lamb of God.*

4. *The Typical Lambs were offered up by others*; The priests were to offer up those Lambs as sacrifices to God: but this *Lamb of God* offered up himself, he was both Altar, sacrifice and Priest; the Apostle saith, that *he offered up himself without spot to God*, Heb. 9. 14. had he not offered up himself, he could never have been offered.

5. *Typical Lambs had no efficacy at all in themselves.* All the vertue which was in the sprinkling of of that blood, or in the sacrificing, was, as they pointed out Christ and looked to him; they were as all other legal sacrifices, *shadows of good things to come*, Heb. 10. 1. but the efficacy and vertue of *this Lamb of God*, and of his sacrifice, is in himself; his blood purgeth, and his death reconciles. These lambs did not take away our sin, but this lamb by the meer vertue of his own blood doth *take away the sin of the World.*

The Uses of this point

1. *This in the Text, Behold the lamb of God.* We should often fix the eye of the mind on Jesus Christ. (1) *Let us behold him with an eye of Affection.* Our hearts should be set upon him, *this Lamb of God is the desire of all Nations*, Hag. 2. 7 he should be the desire of our souls. This *lamb* is *in the bosom of the Father* let him be continually in our bosom. He is *a lamb without spot and without blemish.* He is a lamb in whom all perfections meet; we are unworthy to enjoy him if we do not love him. (2.) *Let us behold him with an eye of faith*; close with him for life and salvation; he is *the lamb of God*; God is well pleased with him and he cannot but be well pleased with those that by an Act of saving faith venture themselves on him. All the legal sacrifices had their virtue from him, and their accomplishment in him; the great Commandement of God is, *that we should beleeve in the Son of God*, Joh. 9. 29. This is to do Gods work, this is to obey Gods word, he that will not beleeve in him shall have no benefit by him. Tis faith that makes over unto us the vertue of the sacrifice he offered.

2. *Let us shew our selves to be the Lambs of God by being like this lamb of God* We should imitate *this lamb of God* in all those Actions that are imitable. We are not to offer up our selves a sacrifice to God; this was proper only to this *Lamb*; But we should imitate him

him in the moral excellencies which are in him. Let us, (1) *imitate this lamb of God in his meekneſſe and patience.* He ſuffered meekly, ſo ſhould we learn to doe. He calls on us to imitate him in this, *Matth.* 11. 29. The Apoſtle preſſeth this in 1 *Pet.* 2. 19, 20, 21, 22. Chriſt had not one diſcontented look, he uttered not one paſſionate word for all that befell him, here is a royal pattern for us to imitate. (2) *Imitate him in his harmleſneſs. This lamb of God* lived without offence in a world that was full of offences; let us learn this leſſon. To live a harmleſs life is to live as a child of God *Phil.* Cap. 2. 15. *To be without rebuke in a froward Generation* is worthy commendation. (3) *imitate him in his profitableneſſe. This lamb of God went about doing good*; the more uſefull we are to others, the more like we are to Jeſus Chriſt.

3 *Uſe.* 3. *Give honour, glory, worſhip, and obedience to this lamb of God.* The Saints and Angels in Heaven *worſhip the lamb*, Rev. 5, 8, 12, 13. If we worſhip him not, his wrath will break out upon us. This *lamb* hath wrath for them that obey him not, *Rev.* 6. 16. He came firſt in a way of meekneſs, he will come the ſecond time to them that provoke him in a way of wrath.

4. *Uſe* 4. *Follow the lamb whitherſoever he goeth.* The Saints are deſcribed by their *following of the Lamb*, Rev. 14. 4. Follow him univerſally follow him conſtantly, follow him cheerfully. The Lamb will not misleadthem that follow him. He that *followes the lamb* here, *the lamb* ſhall hereafter lead him *unto living fountains of waters*, Rev. 7. 17. he that is here called *the lamb* is elſewhere called *the Shepherd*; you cannot approve your ſelves to be Lambs, if you do not follow *this lamb of God.* Yea I ſhall ſay this more, we can have no well-grounded hope to believe that we have an intereſt in the ſacrifice of this Lamb, unleſſe we endeavour to yield true obedience to the *lamb.* Thus for the firſt Doctrine.

That this lamb of God is he that taketh away the ſin of the world.

Doct. 2.

The Scripture aſcribes this great work of taking away ſin only to Jeſus Chriſt. See 1 *John* 3. 5. where the Apoſtle makes this one end of the manifeſtation of Chriſt, *that he might take away our ſins.* The Prophet calls his *death an offering for ſin*, Eſay 53. 10.

be-

becauſe the reaſon why he offered himſelf upon the Croſs, was, that he might take away ſin from his people. This is further confirmed by the Angel to *Joſeph*, Math. 1. 21. *Thou ſhalt call his name Jeſus; for he ſhall ſave his people from their ſins.*

In the handling of this point I ſhall open theſe four particulars.

1. What that is in and about ſin which Chriſt takes away.
2. How Chriſt doth take it away.
3. *Quæ motiva*, Why Chriſt would take away ſin.
4. Whoſe ſins are taken away by Chriſt.

For the firſt. What Chriſt takes away in and about ſin.

1 In what reſpect Chriſt taketh away ſin.

The expreſſion hath relation to four things.

1. *To the guilt of ſin.* Sin makes a perſon guilty in the ſight of God, it expoſes him to the juſt wrath and anger of God. This is an inſeparable conſequent of ſin. Whoſoever commits ſin, is lyable to undergoe all the puniſhment which God hath denounced againſt ſin, the Apoſtle mentions this conſequent of ſin; *Ro.* 3. 19. Now when the Apoſtle ſaith that Chriſt *takes away ſin*, he means the guilt of it, that how ere a ſoul be in himſelf guilty, yet this guilt is not imputed to him, but is done away. See 2 *Cor.* 5. 19. 1 *Reſpect*

2. *To the filthineſſe of ſin.* Every ſin doth leave a ſpot and defilement upon the ſoul, whereby the ſoul is polluted and becomes unclean in the ſight of God. The Prophet ſpeaks of this, *Ezek.* 22. 4. *Thou art become guilty in blood that thou haſt ſhed, and haſt defiled thy ſelf in thine Idols which thou haſt made.* Filthineſſe is as eſſential to ſin, as heat is to fire. Now when the Apoſtle ſaith Chriſt *takes away ſin*, he hath reſpect to this, he frees and delivers a ſoul from the defilement of ſin; of this, ſee *Heb.* 9. 14. *Heb.* 10. 10. *&* 1 *Pet.* 2. 24. 2 *Reſpect*

3. *To the puniſhment.* God hath threatned in his Word ſevere puniſhment againſt every ſin, *Ro.* 6. *ult. Gal.* 3. 10. *Curſed is he that continueth not in all things which are written in the Law of God to do them*; Now when the Apoſtle ſaith Chriſt *takes away ſin*, he hath reſpect to the puniſhment, of which *Gal.* 3. 13. 3. *Reſpect*

4. *To the Dominion of ſin.* Sin keepes the ſoul in bondage. Chriſt 4. *Reſpect*

Christ takes away the Lordship of sin. Of this the Apostle speaks *Rom.* 8. 3. so that Christ takes away both the guilt of sin, the filthinesse of sin, and the condemnation or punishment of sin, and the command of sin.

2 How Christ takes away sin.

Secondly, How Christ *takes away sin*; he doth this two wayes.

1. *By making satisfaction.* Jesus Christ did by his death make satisfaction to the justice of God for sin, and by satisfying for it did take away both the guilt and punishment of it. He was contented that the punishment of sin should be laid upon him, the whole wrath of God which sin did merit was laid upon his shoulders. This is noted by the expression of *the lamb of God*; it refers to the sacrifice of his death. The Prophet speaks of this, *Esa.* 53. 5, 6. *He was wounded for our transgressions, he was bruised for our iniquities*, &c. *All we like sheep have gone astray, and God hath laid on him the iniquity of us all, he was made sin for us that knew no sin*, &c. 2 Cor. 5. 21. & Gal. 3. 13. *He hath redeemed us from the curse of the Law, being made a curse for us.*

Thus hath Christ taken away both the guilt and punishment of sin.

2. *By the Communication of his grace.* Christ doth not only satisfie the justice of God by suffering what sin deserved, but he doth communicate to the elect of his righteousnesse for their sanctification; he doth by his Spirit renew and sanctifie the heart with grace. And by this means he takes away the filthinesse, the pollution and dominion of sin. The Apostle speaks of this, 1 *Joh.* 1. 6. where he tells us that *the blood of Jesus Christ cleanseth us from all sin*, he puts his Spirit into us, writes his Law in our hearts, makes us partakers of his holinesse, and so takes away the spot and pollution of sin; we are as truely sanctified by Christ, as we are justifyed by him. The Apostle saith that *Christ is made unto us of God sanctification* as well as righteousnes, 1 *Cor.* 1. 30. God gave Christ to his people, as well to free them from the blot of sin, as from the punishment and guilt of sin; and hence its said, *Eph.* 5. 25, 26. *that he gave himself for us that he might sanctifie us and cleanse us by the washing of water through the word.*

3. Why Christ would take away sin.

Thirdly, *Quæ motiva.* Why did Christ *take away sin.*

1. *The greatnesse of his love.* This was the principal cause on his

his part, *Rev.* 1. 5. love brought him to the Crosse, love carryed him through the winepresse of the wrath of God. this made him shed his bloud. and pour out his soul unto death. It was his love that put him upon the design, and it was love that carried him through the design when he had undertaken it.

2. *That he might fulfill all the types which shadowed him out to this purpose.* All the sacrifices under the Law, were shadows of Christs sacrifice. The scape-Goat carrying away the sins of the people into a Land of separation, was a Type of Christs carrying away the sins of his people, *Lev.* 16. 21, 22. Now Christ would not falsifie these Types, therefore did he actually take away sin. 2. *Reason*

3. *The necessity of his people.* This was the reason on mans part. There was no other way or means for the taking away either the guilt or punishment of sin, but only this; his people must for ever have perished under their sin, if Christ had not taken it away. The Apostle hints at this in that 10 *Heb.* 4, 5, 6, 7, 8, 9. There was no merit in man to deserve Christ, but there was insufficiency and inability in man, which was a motive to Christ to undertake the work. They were neither able to take away the guilt, nor punishment, nor pollution of sin, therefore did Christ undertake it for them. 3. *Reason*

Fourthly, whose sin is taken away by Christ? The sins of the Elect only. Pelagians, and Arminians say, the sins of all and every person, but the Scripture appropriates this only to a certain number of men. See *Esay* 1. 21. *he shall save his people from their sin*, John. 17. 19. *For their sakes I sanctifie my self*, speaking of a peculiar number. And it cannot be said that Christ bare the sins of every man, for, (1) *Christ bare the sins of none but of such whom the Father hath given him*, Joh. 17. 6. 19. Compared together. The Fathers gift, and Christs death are limited by one another; those Christ dyed for, who were given him of the Father, but all were not given him, see *verse* 6. *I have manifested thy name to them, whom thou hast given me out of the world.* (2) If Christ *equally intended to take away the sins of all and every man, then either every mans sin must be taken away, or else Christ should lose his intention*; but the sins of all and every man are not taken away, many die in their sins, yea, the greatest part of men dy under the guilt of their sin, *Narrow is the way, &c. Math.* 7. 1. And its impossible that Christ should be deprived of his in- whose sins are taken away by Christ.

tention, *Esa.* 46. *cap.* 10. *verse*, *Those that the Father hath given me shall come to me*, Joh. 6. 37. Christs power is so strong, that his intention cannot be hindred, And then (3) *Christ doth not pray for all, therefore he did not die for all.* Christs sacrifice is not larger than his intercession. Satisfaction and intercession are the two parts of his Priesthood, and one is not larger than the other; but some are left out of his intercession, *Joh.* 17. 9.

Obj. 1 If it be said Christ prayed for those whom he did not save, as *Luc.* 23. 34.

Sol. The Answer is plain, we must distinguish between the Prayers which Christ made as a private man, and those which he made as mediator; that Prayer *Luc.* 23. 34 is of the former kind, Christ as a man made under the Law, prayes for his enemies, as *Steven* did, *Acts* 7. That prayer, *Joh.* 17. was made by him as mediator, and therein he prays only for the Elect. (4) *Christ takes away the guilt and punishment of sin from none but such from whom he takes away the pollution of sin also*, Heb. 10. 10, 14. and Heb. 9. 14. But the pollution of sin is not taken away from all, then all should be regenerated; therefore the guilt of sin is not taken from all.

Obj. 2 If it be said, but the Apostle saith, that Christ tasted death for every man, *Heb.* 2. 9.

Sol. I answer, 1. Every man is often put for many, 1 *Cor.* 4. 5. 2. The Apostle doth, *ver.* 10, 11. fully interpret who those all are; They are *Sons*, Sons brought to glory, they are such as are sanctified, they are such as Christ calls *brethren*: for every man of these Christ did truly tast death, but these are not all but a certain number only.

Obj. 3 If it be again said, the Apostle saith, 2 *Cor.* 5. 14, that Christ dyed for all.

Sol. I answer. The Apostle doth *ver.* 15. limit this *All.* They are such as live not to themselves but to Christ, they are such, *ver.* 17. as are new creatures, now for all these we deny not that Christ died.

The Uses are, { *Information.* *Exhortation.* *Consolation.*

1. For

1 For Information. (1) *The mighty power of Christ.* The Prophet calls him *the mighty God*, Isa. 9. 6. None but a *mighty God* could have carryed such a burden and weight as the sin of the world. A world of men cannot stand under the weight of one sin yet did one Christ carry a world of sins without sinking, he could not have taken away sin, if he had not born the whole weight of his Fathers wrath; when the Lord did impute to a great company of Angels the guilt of one sin they could not stand under it, yet did Jesus Christ without sinking bear all the weight, which an infinite God could lay upon his shoulders, and that triumphantly as the word signifies, *surely he hath born our griefs*; his power doth not appear more visibly in the creation and sustentation of the world, than it doth in taking away the guilt, punishment, filthiness and dominion of sin so clearly and fully. (2) *The infinite merit of Christs blood.* The Apostle calls it *precious blood*, 1 Pet. 1. 19. This Text if there were no more in all the Book of God proves it to be exceeding precious. Tis by the vertue and efficacy of Christs blood that sin is taken away, *he hath offered one sacrifice for sin for ever*, as the Apostle speaks, *and by that one sacrifice he hath for ever perfected them that are sanctified.* Heb. 19.12.14. Yea, there is such a redundancy of merit in this blood, that if there were 10000. worlds of sinners, more than there are, there is vertue enough in it to take the guilt of them all away, that no stain should be left behind. (3) *The deare and tender love of Christ to the Elect.* Many glasses are hung out in Scripture to discover Christs love to his Elect. None shews it more clearly than this Text. *He loved us*, saith the Apostle, *and washed away our sins in his blood*, Rev. 1.5 he might have taken away the world for sin, but he rather chose to take away sin from the world; his love will appear the more if it be considered, that he took them away from us by laying them upon himself, so the phrase signifies, he took the burthen from our backs, and laid it upon his own; *his own self bare our sins in his body on the tree*, 1 Pet. 2, 24. To take away sin from us had been great love, though he had laid it on some other, I, but to take it from us, and to put it upon his own Shoulder this is love past example; especially considering what it must cost him to bear the same. The reading of this Text may well constrain us to say; that the love of Christ is a *love that passeth knowledge*, Ephes. 3. 19. he that believes this Text, cannot question whether Christ love him or no; he would not have taken

1 Use of *Informati.* 1 *Lesson.*

2. Lesson.

3 *Lesson.*

away the sins of his Elect this way, if he had not dearly loved
4 Lesson. them. (4) *Why the Devil did so oppose Christ?* As soon as he was born he stirs up *Herod*, *Matth.* 2. 7, 8. It was *Magnus Herodes in Herode*; when he entred upon his Ministry he assaults him *Matth.* 4. *init.* the reason is, Christ came to take away sin; therefore did Satan oppose him. (5) *Who can deny that Christ*
5 Lesson. *suffered in the beleevers stead?* The Socinians will grant, that Christ suffered *nostro commodo*; for our profit; but they will not believe, that he suffered *nostro loco.* The Scripture affirms it, for it calls Christ Ἀντίλυτρον 1 *Tim.* 2. 6. *he gave himself a ransome for sin.* A Counterprice. Its a military word; when one payes that which another should pay; when one mans life is ransomed by the life of another. A man cannot be λύτρον ἢ ἀντίλυτρον, unless he suffer in anothers stead, yea, and the same punishment, which he that is ransomed should have suffered. Christ could not have taken away sin, if he had not suffered in our stead, as well as in our nature. And then, (6) *Who can deny that Christ suffered the*
6 Lesson. *wrath of God?* Some deny this, they think it not fit to assert that Christ suffered the wrath of his Father, or any torments in his soul at all; doth not he say, *my soul is sorrowfull even unto death* Matth. 26. 38. *Thou shalt make his soul an offering for sin*, Esa. 53. 10. He could not have taken away the sin of his people, if he had not suffered what they should have suffered; he did bear our burden, otherwise sin could not be taken away. Tis true, he did not suffer eternally; the merit of his person, made his short sufferings equivalent to the eternal sufferings of men; he could not be ἀντίλυτρον if he did not suffer what we should have suffered. This is the
2 Use of Lubert. first use.

Secondly, For Exhortation. (1) *Take heed of thinking to take away sin by any other means.* Papists will take away sin by their own works; filth cannot take away filth; *our righteousnesses are as a filthy rag*, Esa. 64. 6. A filthy rag cannot wash away other filth. They make the Mass an expiatory sacrifice, and so nullifie the sacrifice of Christ, *who hath*, as saith the Apostle, *Heb.* 10. 14. *by one offering for ever perfected them that are sanctified.* Take heed of these deceits; he that will have sin taken away by another than Christ, or by any other means, shall dye in his sins, *John* 8. 24. (2) *blesse God for Jesus Christ.* Adore, admire this *Lamb of God who taketh away the sin of the world.* It will be the work of heaven, let it be our work on earth. This one doctrine should set

all

all our souls on fire with the praises of God and Christ. Sin would have taken away thy soul, if Christ had not taken away thy sin. Thy sin would have destroyed thee, if Christ had not destroyed thy sin. This is the second use.

Thirdly, For Comfort. Its a ground of wonderfull Comfort to all the Elect believers. (1) *In case of the contracting of new guilt.* Every new sin brings new guilt. This guilt shall never redound upon thy person. Christ hath taken away the guilt of sin; fear not, Christ hath taken away all thy guilt; by fresh acts of faith lay all on his score: he hath, he will satisfie. (2) *In case of the revivings of sin.* Christ hath taken away both the filthinesse and dominion of sin; remember 'tis ὁ ἀρξάμενος he hath begun the work, and he still continues it; he will take it away that it shall not have a being in any of Gods Children, at least have power over him; mind him of his work, he will do it. 3 use of Consol. 1. *Case.* 2. *Case.*

Christ a bundle of Myrrh *Septemb.* 25. 1653.

Cant. 1. 29.

A bundle of Myrrh is my beloved unto me.

THis Chapter is a spiritual Dialogue between Christ and his Church. Sometimes we have Christ commending the Church, and sometimes the Church commending Christ. In this Text the Church is the speaker. She doth here declare both what Christ is in himself, and what he was to her. This she sets out by way of resemblance, My beloved is to me a bundle of myrrh, a cluster of Camphire. Tis a proposition, In which we have these two things considerable.

1. The subject of the proposition; *my beloved*
2. The Predicat; he is *a bundle of Myrrh, he is a cluster of Camphire.*

Or if you please, here 1. The person spoken of, this is Christ under this title of the *Churches beloved.* 2. The thing spoken in reference to that person, he is unto me *a bundle of myrrh, &c.*

Before

Doct. 1. Before I come to these particulars, I shall from the whole lay down this general Doctrine. *viz.*

The soul that is espoused to Christ, hath a very great and high esteem of Christ. Let others judge of him as meanly as they please, yet these are my thoughts of him, he is a *bundle of Myrrh*, he is *a Cluster of Camphire.* The Apostle 1 *Pet.* 2. 7. makes it the Character of a beleever, that he hath precious thoughts of Christ: he that is married to Christ hath a mighty great opinion of Christ.

That believers have a high esteem of Christ proved by 6 Evidences

First, That they have such esteem of him. This appeares in that

1 Eviden. 1. *They can rejoyce in him in the want of all other things.* Heb. 3. 17, 18. *Psal.* 73. 26, 26. The Apostle speaks of triumphing in Christ, 2 *Cor.* 2. 14. A beleever can glory in Christ, even to triumphing, when he is stript of all other things wherein he did glory.

2 Eviden. 2. *Nothing can satisfie them when they think of wanting Christ*; their joy is turned into sorrow when they conceive that Christ is not theirs; See this in *Abraham*, Genesis 15. 2. There was more in it than the bare want of a child; Christ was promised to spring out of his loynes; It was the child Jesus.

3 Eviden. 3. *They are willing to part with the best of worldly enjoyments for his sake.* Mar. 10. 28. That of *Jerome* is full to this purpose, If, saith he, my Father that begat me were hanging about my neck, if my Mother that bare me were lying at my feet, my wife and children weeping round about me to draw me from Christ, I would trample upon them all, &c.

4 Eviden. 4. *They take any pains to find him when he is withdrawn.* Wildernesses, Deserts, Seas, Floods, &c. are willingly travelled over, waded through, that Christ may be enjoyed *Cant.* 3.1,2. *Cant.* 5. 6, 7. Though they do sometimes, by reason of sloth, keep him out of possession, yet when they know what they have done, they would go even through Hell to bring him back again.

5 Eviden. 5. *They do all they can to advance him amongst men*, John 4. 29 This poor woman would gladly bring all *Samaria* to worship him.

6 Eviden. 6. *They commend him to their dearest friends as the greatest treasure in all the world.* They would rather see Christ formed in their

their Children, than see them heirs of Kingdoms. *Gal.* 4. 19. *Davids* advice to *Solomon* was to this purpose, that He would get Christ whatever he wanted, *Prov.* 4. 4, 5, 6, 7, 8. All these are Arguments of esteem.

Secondly why they esteem of him so highly. Why believers esteem so highly of Christ.

1. *The experience they have of his worth.* and sweetnesse; every believer can say in some measure in a spiritual sence as the Apostle doth, 1 *Joh.* 1. 1. The Apostle 1 *Pet.* 2. 3. makes the believers experience, the reason of his prizing of Christ; every Saint hath had a taste of Christ, they know him, and because they know him, they cannot but prize him. Ignorance of Christ is the cause of undervaluing of Christ, *Esay* 53. *init.* and 1 *Cor.* 2. 7 8. 1 *Ground*

2. *The sence of all he hath done for them.* They know Christ hath done more for them then ever any did; he hath freed them from the curse. *Gal.* 3. 13. He hath delivered them from eternal death, 1 *Thes.* 1. *ult.* He hath washed away their sins in his blood, *Rev.* 1. 5 He hath made them sons of God, *Joh.* 1. 12. He hath purchased Heaven for them, *Rom* 6. *ult.* Innumerable are the benefits which Christ hath invested the beleever in. This raiseth up in their hearts, a high opinion of him. 2 *Ground*

1. *Let it be for trial,* He that is espoused to Christ thinks highly of him. Is it so with you? is Christ a bundle of Myrrh to you or no? Every man thinks he doth prize Christ, but most deceive themselves. Try therefore by these five following notes. 1 Use of Tryal to know whether we prize Christ or no,

1. *Who raigns in your hearts?* He that is soveraign Lord and Commander, he it is that is esteemed; hath Christ the throne? or hath sin, the world, the Throne? Do you lay that charge upon your souls which the Church doth, *Psal.* 24. 7, 8. If Christ be not principal in your hearts, if all things do not bow to Christ, he is not esteemed. 1 *Signe*

2. *Who hath your thoughts?* Do you meditate on Christ, do you study Christ, or do you study the world? That of the Apostle is excellent to this purpose, 1 *Cor.* 2. 2. there was nothing so much in his thoughts as Jesus Christ was. Desire of much communion is a true Argument of esteem. *Anima est ubi amat.* Can you say as the Church in this Chapter, *vers.* 7. Set me where thou feedest? if so, then Christ is high in your hearts indeed. 2 *Signe*

3. *What*

3 Signe

3. *What opinion have you of his Members?* Do you valne them are they precious in your in eyes, becauſe of their relation to Christ, and becauſe of their ſimilitude to Christ? See 1 *Joh.* 5. 1. he that loves not Saints in their meaneſt dreſs, before ſinners in their beſt Robes, prizeth not Christ truely at all.

4 Signe

4. *What do ye do to bring others to Christ*, Do you woo ſouls to marry with Christ? Do you make it your work to cauſe others to be enamoured of him? then you may conclude you eſteem him indeed; but if you be careleſſe whether Christ be without Diſciples or have Diſciples, he is not rightly prized of you.

5 Signe

5. *Do ye mourn for his diſhonour?* David ſaith, Pſal. 69. 9. *The reproaches of them that reproached thee fell on me.* Can you ſay ſo? you are haters of Christ, if you can hear or ſee him diſhonoured, and not lay it to heart.

II. *Let it be for exhortation.* Get and keep high thoughts of Christ, he is a Pearl of great price. Conſider.

2 Uſe of Exhort.

1. Motive.

Firſt, *It will be a means to facilitate your obedience*, Who doth not find it a hard thing to obey? We are loth to be commanded: the eſteem of the perſon of Christ will make us willing fully to obey Christ. *Who is the Lord* ſaith Pharaoh, *that I ſhould obey his voyce?* Exod. 5. 2. Had he eſteemed his perſon, he would not have diſputed his commands.

2. Motive.

Secondly *You cannot value him at too high a rate*; The beſt thing on earth may be over-prized: Christ cannot; *Cant.* 5. 16. *Col.* 2. 3.

3. Motive.

Thirdly, *It will ſtrengthen you againſt ſeducement.* Seducers are abroad, many are gone, this will keep us; See *Cant.* 1. 7.

4. Motive.

Fourthly *It will make ſufferings eaſie.* Thus for the general Doctrine.

I proceed now to the particulars, which are two: Firſt the perſon ſpoken of, *my beloved*, and ſecondly the thing ſpoken of in reference to this perſon; *He is a bundle of Myrrh, a Cluſter of Camphire*; the latter I ſhall wave, having handled it lately from another Text; the former I ſhall handle in this propoſition, *viz.*

That Jeſus Christ is a bundle of ſpiritual Myrrh, The word here uſed for a *bundle* ſignifies either a *bundle* or a *bag*. Some ren-

der

der it *a bag of Myrrh is my beloved unto me.* Tis a *bag* a *bundle* of Spiritual *Myrrh. Myrrh* is a gum distilling from the Myrrh-tree, which for its usefulness is gathered, and preserved in bags, both the Tree and the Gum, are called by the same name. It was one of those ingredients whereof the holy anoynting Oyl was made *Ex.* 30. 23, 24, 25. *Pliny* saith, there are two sorts of this Gum, the one is, that which doth distil of it self from the Tree, which is the most precious the other is, that which is by art extracted, which is of an inferior kind. To a bundle of this precious Tree, to a bag of this precious Gum, is Jesus Christ here compared. The expression is taken from the practise of Virgins, who use to carry flowers or Romanders in their bosome. Jesus Christ is the Churches Pomander, he is her sweet bag which she resolves to wear continually about her, yea which she purposes to keep continually about her breasts, Three things I shall endeavour to open in this point.

1. In what respects Christ is compared to Myrrh.
2. Why to a bundle or bag of Myrrh.
3. How he excels all other Myrrh.

Christ is compared to Myrrh in five respects, *viz.*

In what respects Christ compared to Myrrh

1 *Respect*

1. *Myrrh hath a perfuming quality*; It's of a fragrant odoriferous nature, its used for the perfuming of Garments and Rooms that they may cast a pleasant smell, See *Psal.* 45. 9. *All thy garments smell of Myrrh, Aloes and Cassia*; The harlot, *Pro.* 7. 17. tells the seduced young man, that *she had perfumed her bed with Myrrh, Aloes and Cynamon.* Jesus Christ hath a perfuming vertue. See how the Church describes him for his fragrancy, *Cant.* 3. 6. *Who is this that commeth out of the wilderness like pillars of smoke perfumed with Myrrh and Frankincense, with all powders of the Merchant?* His humane nature is richly perfumed with the graces of the Spirit, and he is able to perfume all places and persons where ever he comes. The Soul, that is like a Stye or Dunghil, full of unsavoury and lothsome smels, is by the communication of the graces of Christ rendred marvellous sweet: A sprig or two of this Myrrh-tree, a grain or two of this precious gum being set on fire in the soul, makes it like *the smell of a field which the Lord hath blessed.* We may read of the rare sweetnesse of the Church, *Cant.* 4. 11, 13, 14. How came all this sweetness, but from the communication of the sweet graces of Christ to her

soul? The Myrrh-tree had dropt upon her, hence her fragrancy did arise. Man in the state of nature, is a very filthy Creature, they are altogether become stinking, *Psa.* 14. 3. A dead carrion doth not cast a worse savour than a dead soul; every room of the soul is corrupted, the only perfume which God hath appointed for the sweetning of these nasty rooms, is the imparting of the graces of Christ; how sweet is that heart in the nostrils of God where this Myrrh hath dropt?

2. *Myrrh hath a preserving quality.* It keeps things from cor-
2 *Respect* ruption; It is used for the embalming of dead bodies, that they may be preserved from rotting. *Nicodemus* and the rest of the friends of Christ when his body was to be buried, brought *Myrrh and Aloes and other spices*, for the imbalming of it, *Joh.* 19. 39, 40. God would have Christ to have an honourable burial *ut esset gloriæ resurrectionis præludium*, saith *Calvin*, to testifie the glory of his Resurrection. The Lord Jesus Christ hath a preserving power, he doth keep the soul from rotting. Sin is a corruptive thing. It would in a short time totally putrifye the soul, did not Jesus Christ dry up the corruption of it. Sin is called in Scripture *a Leprosie*; tis a *fretting Leprosie.* Tis a spiritual *Gangrene* that in a very little time over-runs the soul. Tis a *putrifying sore*, Esa. 1. 6. Did not Jesus every day drop this spiritual Myrrh upon the heart, it would presently be turned to rottennesse; every grace would rot and moulder to nothing, if Christ did not daily apply himself.

3 *Respect* 3. *Myrrh hath a beautifying quality.* The Virgins that were prepared for *Ahasuerus* did amongst other purifying things make use of the oyl of Myrrh, *Est.* 2. 12. This Oyle hath an abstersive vertue, it takes away wrinkles from the face, and makes the skin smooth and shining. Jesus Christ hath a beautifying vertue. Sin makes the soul rough, and full of wrinkles, and ill-favoured, but Jesus Christ by anointing it with the Myrrh of his saving Graces, removes this uncomlinesse, and puts a bright hue upon the soul. *Thou wast comely, through my comelinesse which I put upon thee*, Ezek. 16. 14. All the spiritual beauty of the soul is from Jesus Christ; he changes the black sooty discoloured visage of the soul into a shining beauty; See that description which is made of the Churches beauty, *Cant.* 4. 1, 2, 3, 4, 5, 6. Christ from the Mountains of Myrrh drops beauty upon the soul, and thereby puts a fresh verdure upon the soul,

4. *Myrrh*

4. *Myrrh hath a healing quality.* Physicians make use of it for the removing of several distempers. *Pliny* saith, that it doth dry up Rheums, clear the voice, help the ill savour of the breath, and cure many diseases. The Lord Jesus Christ hath a medicinal vertue, he is both the Physician and the Physick of the soul. *By his stripes*, saith the Prophet, *we are healed*, *Esa.* 53. 5. Jesus Christ cures our guilt, our filthiness, he heals the hardnesse, impenitence, deadness, unbelief of the soul. The soul that wants Christ shall dye eternally of its spiritual sores. 4. *Respect*

5. *Jesus Christ is myrrh in regard of his passion.* Some refer this Text principally to the sufferings of Christ for his Church. Myrrh as it hath a fragrancy in it, so it hath bitterness in it. Christ in our nature and for our sakes did undergoe a great deal of bitternesse, he suffered Gods wrath, mens rage, he drunk up a bitter Cup to save us from the wrath of God The Church here, say some, meditates on this, and glories in it. And indeed, though Christs sufferings were bitter to him, yet they were sweet to us; the bitter Cup which he drunk up hath made every bitter Cup sweet to us; his death was our life, his sorrow was our joy, his pain was our ease; *out of this bitternesse comes hony.* Christs sufferings and the benefits which are purchased by it, are the sweetest Nose-gay which the soul can gather. All our light springs out of his darknesse. When Christ was suffering the Jews gave him *Wine mingled with Myrrh*, Mar. 15. 23. The Cup of Myrrh which Christ drank is turned into a Cup of salvation to all believers. 5. *Respect*

Secondly, He is called *a bundle or bag of Myrrh* in three respects. 2 Why Christ is cald a Bundle of Myrrh.

1. *To denote the fulnesse of those perfections which are in him*, Jesus Christ hath not only a sprig or two but a great bundle, not only a drop or two, but a whole vessel, not only a grain or two, but a whole bag full of this Myrrh. All perfections are in Christ in an unmeasurable quantity; the Saints, even the best of them, have but a few drops, but Christ hath an Ocean of all graces. The Spirit was not given him ἐκ μέτρου by measure, but *without measure* Joh. 3. 34. he was, as the same Evangelist saith *Cap.* 1. 14. *full of grace and truth*; he hath not only the fulnesse of the Vessel, but of the fountain also; he hath not only the fulnesse of sufficiency, but the fulness of redundancy. He is to fill all his members therefore *it became him to have all fulnesse*; as the Apostle saith, *Col.* 1. 19. This is one. 1. *Reason*

2. *To denote the fixedneſs and perpetuity of all his perfections.* A bundle or bag is to keep things ſafely that they may not be loſt. It is impoſſible that Jeſus Chriſt ſhould loſe the leaſt grain of any grace, the Saints are lyable to loſe ſome meaſure of the grace which they receive. Though they can never loſe all, yet they may loſe ſome, but the graces and perfections which Chriſt hath received are fixed and ſhall abide for ever: This is that which we are to underſtand by the Apoſtles expreſſion of *dwelling*, Col. 2. 9. *fulneſs dwells in Chriſt.* Its alwaies high tide with him in all his perfections. As he cannot loſe any of his elect, ſo it is impoſſible that he ſhould loſe any of his perfections.

2. *Reaſon*

3. *To teach us that none can have any of his perfections, but by his own voluntary communication.* The bag is ſo faſt ſealed, the bundle is ſo faſt tyed up, that there is no obtaining of any thing but by his free conſent. None but himſelf can open the bag, *All his ſaints receive from him, Joh.* 1. 16. but all that receive from him, receive by way of free gift; *As many as received him, to them he gave power to become the ſons of God*, Joh. 1. 12. If Chriſt did not freely untie the bundle, none of the ſons of men could receive one ſprig from him.

3. *Reaſon*

Chriſt excels all other Myrrh in theſe three reſpects.

In what reſpects Chriſt excels all other Myrrh

1. *Other Myrrh hath ſome dregs in it.* Never was this gum ſo purely refined, but ſome dregs might be found: ſearch the Apothecaries Shops, and you will find it ſo: but in Jeſus Chriſt there is nothing like dregs. Ther's no withered branch in this precious bundle, the very ſcrapings of this Myrrh are invaluably precious, the very bark of theſe branches is precious, indeed theſe branches are without bark.

1. *Reſpect*

2. *Other Myrrh may loſe its virtue*; If it be kept over long, if it be kept careleſly it may be worth nothing at all: But Jeſus Chriſt can never loſe his vertue. Theſe branches are as effectual as the firſt day they were bundled up, this gum is as vertuous every way as when it was firſt gathered. Neither time nor eternity will waſt, neither time nor eternity will corrupt either the merit of Chriſts blood, or the vertue and efficacy of his graces.

2 *Reſpect*

3. *Other Myrrh is not gathered at all times.* The Myrrh-tree is not alwayes running. *Pliny* obſerves that this gum diſtils but at certain ſeaſons of the year: but this ſpiritual Myrrh may be gathered at all times of the year. This ſpiritual Myrrh-tree, the Lord Jeſus

3. *Reſpect*

Jesus Christ, is continually dropping. Whereſoever, whenſoever Jeſus Chriſt is preached, ſome of this Myrrh may be gathered. Tis alwaies vintage time, tis alwayes harveſt time with Jeſus Chriſt. Thus much for explication.

The Uſes are theſe.

Uſes from the firſt Doctrin.

First, from the firſt particular, theſe five Uſes.

1. *Take notice of the excellencie of ſaving Grace.* Tis Myrrh, tis Cynamon; this bundle of Myrrh are thoſe heavenly graces of the Spirit, wherewith Chriſt was filled.

His meekneſs, his patience, his faithfulneſs, his zeal, his humility, &c. Theſe are the bundles of Myrrh that ſmell ſo ſweetly in the Noſtrils of God and of his Saints. Grace is a rare thing in it ſelf, and ſo it is in the account of holy men. Tis ſet out by all the choice things which are known in nature; *precious ſtones* Cant 1. 10. *ſweet ſpices* Cant. 4. 13. *the richeſt metals*, Cant 1. 10, 11. One drop of grace, is worth an Ocean of all other things.

2 Uſe.

2. *What eyes do they ſee with that deſpiſe Chriſt?* the greateſt part of the World, I mean the Chriſtian World, look upon Chriſt but as a bundle of Nettles: he is Myrrh to the beleever, but wormwood to the unbeliever, he is a bundle of Roſes to the Saints but he is a bundle of thorns to the wicked. Unbelievers are bleareyed, they cannot ſee Chriſt to be what he is. Chriſt is to moſt Chriſtians as he was of old to the Jews. He is in their eye both *without form and without comlineſſe*, Eſay 53, 2. Cant. 5. 9.

3 Uſe.

3. *All you that love ſweet perfumes, fall in love with Jeſus Chriſt* That ſoul is unſavoury in which Chriſt is not. Many are much affected with ſweet-ſmelling things, flowers, ſpices, pouders, much vanity is ſhewed in the uſing of theſe things: get this Myrrh into your boſom, and you will be perfumed in the Noſtrils of God; nothing that is in you, nothing that comes from you will have a good ſavour in the noſtrils of God if this myrrh be not dropt upon it; get your Beds, your Garments, your Houſes perfumed with this Myrrh, and then God will love your company.

4 Uſe.

4. *How precious is the meditation of Chriſts paſſion* to a beleiver!

Tis

Tis a point much insisted on in Scripture. *Eph.* 5. 2. *Rev.* 1. 5. hereby is justice satisfied, remission of sin purchased, reconciliation procured. This is a bundle of Myrrh indeed. This should alwayes lye between our breasts. Tis our *Asylum* against temptations. Tis our City of refuge. Christs passion was bitter to him, but the remembrance of it is sweet to us.

4. *Use* 5. *Acknowledge from whence all that sweetnesse and beauty comes* Tis the anointing of this Myrrh. This takes away the savour of Nature; this takes away all spots, wrinkles, witheredness from the soul. All our savourines, all our fairnes is from hence.

Uses from the second Doctrine

Secondly, From the second particular, that *Christ is a bundle*, These three uses.

1 Use. 1. *Here is comfort against our emptines*, we are poor, defective wanting Creatures. Tis our pride if we see it not. When shall I have supply saith the soul? look to Christ, he is a bundle, a bag of Myrrh, he hath enough for others and thee too. Thy emptinesse cannot deject thee, so much as his fulnesse may relieve thee.

2 Use. Secondly, *Against thy losings of grace it may comfort thee.* Christ can lose, will lose none of his. Are thy sins sealed in a bag, so are Christs merits.

3 Use. 3. *That grace is not by our own merit or procuring.* What we have is by free gift.

Uses from Christs excellencies above Myrrh.

Thirdly, From the third particular, *How Christ differs from other* Myrrh. The uses are two (1) Nothing can fully set out Christ; he is better than all Comparisons. (2) Their folly that prefer material Myrrh to Jesus Christ.

1 *Use.*

2 Use.

Christ

Christ the way.

Joh. 14.6. *I am the way, &c.*

IN the beginning of this Chapter, Our Saviour prescribeth a precious Cordial to his sorrowful Disciples for the strengthening of their hearts against his approaching passion. He was more carefull to remove their trouble than to prevent his own. Tis usual for living friends to comfort those that are dying, but here the dying Master is comforting his surviving servants. *Let not your heart be troubled, v.* 1. *ye believe in God believe also in me.* Though his humane nature should suffer, yet his Divinity was to be depended on.

Many ingredients is this Cup of Comfort made of. As 1. *His departure was to do them service*, vers. 2.

Secondly, *He would return to them again*, to fetch them to himself, *verse* 3.

Thirdly, *The place and state to which he was going were known to them*; it would be for his advantage to depart, *ver.* 4. *He was going to his Father*, to a place of glory and happiness; 'tis some satisfaction upon a friends departure, when we are sure that it is gainful to him to depart.

Fourthly, *His love to them should be as great after his departure as now it was.* Though he should be out of their sight, yet he would not be out of their hearing. Their Prayers should be welcome to him, though his body was at distance, *verse* 13. 14.

Fifthly, *He would send his Deputy, who should dwell with them when he was gone*, ver. 16, 17. 26, 27. Though they should not have his corporal presence, yet his spiritual presence should be with them.

Sixthly, *They should have peace of conscience, which would be to them a continual feast to sweeten every bitter condition*, which they

they did fear, or should meet with in the world, *verse* 27. These are the rich Cordials, which he gives them for their support.

The Text hath relation to the third Cordial, and its brought in as an answer to a question; our Saviour had told them of the happiness of that place whither he was a going, *ver.* 4. He tels them also, that they knew the place, and the way to it. *Thomas* starteth a question about the thing; *we know not whither thou goest: and how can we know the way?* ver. 5.

To this quære or objection, our Saviour gives this positive answer, *I am the way.*

Heres two things in it.

1. The person spoken of; *I*, Tis Christ.
2. The thing spoken of him; *I am the way, the truth*, &c. The way. Whither this way leads, is to be gathered from what goes before; *his Fathers house*, v. 2. the place prepared for the Elect, *v.* 3. the state of bliss and happinesse. Tis heaven it self. A way is properly a path or road, leading from place to place. It hath many metaphorical acceptions in Scripture. Its attributed sometimes to Gods Law, *Psal.* 119. 1. Sometimes to the Doctrine of the Gospel, *Acts* 18. 26. Sometimes to the works of God, *Job.* 40. 19. Sometimes to the secret counsels of God, *Ro.* 11. 33. And sometimes to Christ himself, as in the Text.

Doct. The observation is this, *viz.*

That Jesus Christ is the way, the only way to heaven; he is not only *a way*, but he *is* the ἡ ὁδὸς *the way*; he is not only the *best way* but he is the *only sole* way to heaven. Tis fully set down in the Text. *I am the way*, and then its added, *No man cometh unto the Father, but by me.* He is in the same sense called *the door*, Joh. 10. 7. All those Texts which attribute salvation to Christ, are proofs of this point. See *Acts* 4. 12. *There is no other name given under heaven, whereby we can be saved, but only by the name of Jesus Christ*, 1 Joh. 5. 11. *This is the record, that God hath given to us eternal life, and this life is in his Son.*

1 What respects Christ is called the way to heaven

I shall shew.

1. In what respects Christ is called the way to heaven; he is so in six respects.

1. *Respect* 1. *By way of Acquisition.* Heaven is the purchase of Jesus Christ

Christ. Man had by his fall in *Adam* forfeited his right to happineſſe. Sin had rendred him obnoxious to wrath. The Lord Jeſus by the ſhedding of his blood hath bought heaven, and ſo reinveſted his Elect into that intereſt to life eternal, which they had loſt This is that which the Apoſtle ſaith, *Heb.* 2. 12. and more fully, *v.* 15. It is by the means of Chriſts death, that the Elect and called of God, do receive title unto and a promiſe of eternal life; every beam of glory was purchaſed with a drop of Chriſts blood. As he hath by his blood *purchaſed the Elect to himſelf for a poſſeſſion*, Acts 20. 28. So he hath by his blood purchaſed heaven as a poſſeſſion for the Elect. This is the firſt.

2. *In regard of manifeſtation.* Jeſus Chriſt hath ſhewed man the way to heaven. The Apoſtle tels us, that *He hath brought life and immortality to light by the Goſpel*, in 2 *Tim* 1. 10. The Goſpel of Chriſt is called the *Goſpel of ſalvation*, becauſe thereby men are taught how to obtain ſalvation. This Goſpel is revealed by Chriſt, he preached it himſelf, and he hath authorized and commiſſionated others to make it known to the world from generation to generation; had Chriſt only purchaſed heaven, and not ſhewed us how to obtain it, we had been never the better for his purchaſe. This is the ſecond. 2. *Reſpect*

3. *In regard of preparation.* The making of a ſoul fit for heaven, is as neceſſary as the purchaſe of heaven; the purchaſe of Chriſt makes heaven ſure to the Elect, but ſomething muſt be wrought in them to make them meet for heaven. Nature muſt be changed; Faith muſt be wrought, repentance muſt be practiſed, before heaven can be enjoyed. The Apoſtle ſpeaks of this *Col.* 1. 12, 13. The powers of darkneſſe muſt be ſcattered, the habits of ſanctification muſt be infuſed before the door of heaven can be opened. *Fleſh and blood cannot inherit the Kingdom of heaven*, *A man muſt be born again*, before he be fit to ſee God. *Joh.* 3. 3. Now this is done by Jeſus Chriſt; he doth communicate his own Image by his Spirit, to the ſoul, and ſo by renewing the ſoul makes it capable of glory. Chriſt caſts Satan out of poſſeſſion, Chriſt makes the ſoul *partaker of his divine nature*, and ſo prepares it for heaven. This is that which the Apoſtle ſaith, *Eph.* 2. 10. *That we are created in Chriſt Jeſus unto good works.* The foundation of our grace, and ſpiritual life, is in Jeſus Chriſt, and from him conveyed by the Spirit unto us. This is the third. 3. *Reſpect*

4. *Respect* 4. *In regard of Conduct.* It is Jesus Christ that guides us to heaven. He is called in Scripture *the Captain of our salvation*, Heb. 2. 10. He is our Captain in two respects; First, he hath won heaven for us by conquering our enemies, both those without us, and those within us. Secondly, he guides us to heaven. As the Captain marcheth before his Souldiers, so doth Jesus Christ march before his people, till he hath quartered them all in heaven. *The pillar of the cloud and fire* of old were types of Christ. Those pillars were appointed, and made to be guides to the children of *Israel*, till they came to *Canaan*, Exod. 13. 21, 22. Jesus Christ is the spiritual *pillar of the cloud and the pillar of fire*, whom God hath appointed to lead and conduct his Elect through the wildernesse of this world, unto the Cœlestial *Canaan*. He leads his people to heaven three ways.

Three wayes whereby Christ leads his people to heaven.

(1) *By his example.* He hath by his own feet marked out every step of the way, he hath tract the path and made it plain, that so by walking in his steps they may come to glory. Of this he speaks, *Math* 11, 29. the holy pattern of Christs example in the Gospel shews us how we may attain salvation.

(2) *By his word.* The word of God is called *the way of life and peace*, Rom. 3. 17. *Jer.* 21. 8. It is so called, because it discovers unto men, how they may obtain both life and peace. Christ hath given this word as a direction unto his people, to teach them what to avoid, what to practise, that they may be saved. *Thy word* saith *David*, *Psal.* 119. 105. *is a lamp unto my feet, and a light unto my paths.*

(3) *By his Spirit.* This is the inward light, by which the soul is enabled to follow both the example of Christ, and the word of Christ. *This is the voyce behind us*, which saith, when we are ready to go aside, *this is the way, walk in it*, Esa. 30. 21. Christ by his spirit lifts us up when we fall, sets us right when we miscarry, by his Spirit he keeps us in the way of peace, till he brigns us to peace. Thus did *Zachary* Prophecy of him, Luc. 1. 79.

5. *As he is the Center in whom all the lines of salvation meet.*

5. *Respect* Whatsoever is a cause of salvation hath its strength from Jesus Christ. All the links of the golden chain of salvation meet in Jesus Christ, and have their dependance on him. To instance in particulars.

1. *Election.* This is the first spring of salvation, and this

this hath its foundation in Christ. *Eph.* 1. 4. *God hath chosen us in him before the foundation of the world*; Christ is *principium & Caput Electionis*, he is the first elect, in whom, and for whom all others are elected. God elected Christ to be the head of the body, and all the members of the body in him; our election is built on his election.

2. *Vocation.* God hath intended savingly *to call all those whom he hath predestinated*, Ro. 8. 30. Now effectual calling is builded on Christ, therefore we we are said to *be called by him*, 1 Pet. 5. 10. By our calling we are actually ingrafted into Christ, as members of his body, that we may be made like him, and glorified with him.

3. *Justification. The unrighteous cannot inherit the Kingdom of God*, therefore the elect must be made righteous. This is done in and through Christ, and we are said to be *justified in his name*, 1 Cor. 6. 11. and hence he is called, *Jer.* 33. 16. *the Lord our righteousnesse*. Tis through the imputation of his righteousnes that we are made righteous.

4. *Redemption.* The elect as well as others are in a state of bondage, *slaves to Satan* and sin as well as others. They must be ransomed out of the hands of these Tyrants before they can be saved. This redemption is in and by Jesus Christ. The Apostle speaks of this, 1 *Pet.* 1. 18, 19. therefore he is called *our redeemer* as well as *our Saviour*.

5. *Sanctification. Without holinesse no man can see the Lord.* An unsanctified heart is not only unworthy of Heaven, but unfit for Heaven. Now this priviledge of sanctification is from Christ; believers are therefore said to be *sanctified in Christ Jesus*, 1 *Cor.* 1. 2. This in *Christo* saith *Piscator*, is as much as *per & propter Christum*; he is called *our sanctifier*, as well as our Justifier, *Heb.* 2. 11. our holinesse is but a drop, a ray, a beam of that infinite holinesse which is in Christ. God hath filled him with an unmeasurable fulnes, that he might confer on us a proportionable fulnes of every grace.

6. *Perseverance.* None shall be saved but such as continue unto the end; our perseverance is not the cause of salvation no more than our grace; *we are saved by the grace of God*, not by and for our own grace; yet is both grace and perseverance necessary unto salvation. Now as our grace is from Christ Jesus, so is our perseverance in grace. Tis by continual influences from him, that

Grace which is in its own nature a perishing creature, doth continue. This by vertue of our union with Christ which is an inseparable union, that we do persevere in grace, *Joh.* 15. 4. Because our union with the vine cannot be dissolved, therefore cannot grace totally perish. Jesus Christ doth continually communicate influences of grace by his Spirit, and therefore doth grace abide for ever. This is that which our Saviour affirms, Joh. 4. 14. *He that drinketh of this water which I shall give him, shall not thirst for ever, but the water that I shall give him shall be in him a well of water springing up unto eternal life.* This is the fifth thing.

6. Respect

6. *As he doth blesse all the outward means of salvation.* God hath appointed many outward means which are as helps to carry the elect to Heaven; These means are the Ordinances of grace, the preaching of the word, prayer, Sacraments. These are *vehicula spiritualia.* They are the means of begetting grace, of increasing grace. They are as so many *Jacobs* Ladders, by which the elect climb up to Heaven. They are the breasts of the Church. They are the earthen vessels, in which the Heavenly *treasure* of grace is kept, and out of which it is given to the people of God as they have need, 2 *Cor.* 4. 7. They are *the weapons of the spiritual warfare* which God hath ordained for the battering down of the *strong holds of sin*, 2 Cor. 10. 4. Now Jesus Christ is not only the Ordainer but the Sanctifier and blesser of all these means, He gives vertue to the word, he gives efficacy to the Sacraments, power to prayer, to make it able to help out the salvation of his people, he it was that gave the ministry to the Church to be a means of building them up in grace, *Eph.* 4. 11, 12, 13. And it is he that blesseth the ministry and makes it subservient to the great design for which it was appointed. *My beloved put in his hand by the hole of the door, and my bowels were moved for him,* Cant. 5. 4. All the Ordinances would be as weapons without an edge, if Christ did not blesse them. As he gives vertue to the means that lead to Heaven, he may be called the *way to Heaven.* Thus much for the first particular; how Christ is the way to Heaven.

2 That there is no other way to heaven but Christ.

Secondly that there is no other way. This I shall hold out in five particulars.

a *Eviden.*

1. *The old Patriarchs knew no other way.* *Abraham, Isaac, Jacob* and all the rest of those holy men knew no way to Heaven but Jesus Christ, Joh. 8. 56. *Your Father Abraham rejoyced to*

see my day, and he saw it and was glad; What is said of *Abraham* may be said of *Noah*, *Jacob* and all the Prophets. They loooked to come to heaven only this way, and they looked no further, they were satisfied with him, so much is imported in that phrase *he was glad*. These words are added saith *Calvin*, *Ut sciamus nihil eum pluris fecisse*; he did *acquiesce* in Christ, and so did the whole Church at that time.

2 Eviden.

2. *The Prophets knew no other way*, Acts 10. 43.

3 Eviden.

3. *The Apostles they neither knew nor taught any other way. I desire to know nothing* saith Paul, *but Jesus Christ and him crucified*, 1 Cor. 2. 2. and so did *Peter* before, Acts 4. 12. *There is no salvation in any other*. They call faith and holinesse the way to salvation, but neither of these are contradistinct to Christ Neither faith nor holinesse are the meritorious cause of salvation; If we search the Writings of the Apostles, we shall finde that they direct men still to Christ, and to him alone.

4 Eviden.

4. *There's no need of any other*. Christ hath sufficient of every thing in him, which can be thought on as necessary for the obtaining heaven. Christ is, saith the Apostle, *all and in all* Col. 3. 11. Fulnes of grace, and fulnes of merit. Enough for justification, enough for Sanctification. One Sun is sufficient for a whole world; one Christ is sufficient for the world of the Elect to all Concernments.

5 Eviden.

5. *A Curse is denounced against them, that look for any other way Except ye believe that I am he*, saith our Saviour *ye shall die in your sins*, Joh. 8. 24 That man is in the high way to destruction, that will not believe Christ the only way which God hath appointed to salvation. This is the second particular.

Thirdly, the properties of this way. There are these 9 properperties of it.

3. The Properties of this way.

1. *It is a certain way*. I call it a certain way, because whosoever walks in it, shall certainly come to the expected end of his journey; he that walks in other wayes, will come to the end of his life; but not to his desired end; but he that enters into, and continues in this Way, shall as certainly be saved, as if he were already saved, 1 *Pet.* 1. 8, 9. he that doth believe in Christ *shall receive the end of his faith, the salvation of his soul*, salvation is the end of faith; Tis both *finis operis & operantis*. No man ever missed of heaven that kept this way to heaven. *Jacobs* ladder

1. Property

which

which was a Type of Christ reached from earth to heaven, No man man ever did, ever shall see heaven, that doth not seek it by Christ.

2. *It is a new way*, So the Apostle calls it, *Heb.* 10. 20. It is not a new way in regard of time, in that respect it is an old way. It is that way by which Patriarchs, Prophets, Apostles went to heaven. *Jesus Christ yesterday, and to day, and the same for ever*, Heb. 13. 8. It is not new, as if it were newly found out; All new wayes in this sense, are false ways. It is called a New way, as the Covenant is called the new Covenant. Its a new way in two respects.

Why it is called a new way

First, *because of the clear and full manifestation of it under the Gospel in respect of former times.* The way was not then so fully known as now it is. This way was under the Levitical Priesthood covered, and darkned with the shadows of many Ceremonies and Types, which are all now removed. Therefore the Apostle saith *That while the first tabernacle was standing, the way into the holiest of all was not yet made manifest*, Heb. 9. 8. but now all these Types and shadows are removed, and the way is made perfectly known, that he that hath the dimmest sight may see it.

Secondly *because of the perpetuity of it.* There shall never be now any more abolition; nay, there shall be no alteration, either of the way, or of the manner of revealing it to men. It shall stand as now it is in the Gospel-Administration to the end of the world. There shall be no other way of leading men into it then now there is. There are no additions, no alterations to be looked for to the end of the world, *Heb.* 1. 2. Christ hath now made his last will, spoken his mind fully.

3. *It is a safe way.* Those that are in this way, have both direction, and protection from God, which two things make a way safe. Men may be assaulted in this way; the devils will be tempting, and labouring to thrust the people of God out of the way, but they shall not prevail. The devil may scare and fright them, but he cannot plunder them; the devil may disquiet them but he cannot hinder their passage to heaven. *The Angels of God are said to ascend and descend upon the Son of man*, Joh. 1. *ult.* They do thus not only to attend on Christ, but to be as a guard to all those that ascend to heaven by Christ, he is the only *Jacobs* ladder, by which men climb to heaven, and the Angels they

3. Property

hold

hold the ladder yea, they are upon every round of it, as a royal guard to secure them that travel, and the God of glory himself holds the top of it, *Gen.* 28. 12, 13. The devil may shake the ladder, and fright them that are on it, but he is not able to throw it down.

4. *It is an easie way.* Matth. 11. *ult.* It is not so easie, but that men must work and labour in it. It is not a way of idleness and sloth. Christian endeavour, and Christian diligence is necessary; *work out your salvation with feare and trembling*, Phil. 2. 12. He that thinks to be carryed to heaven sleeping, shall be sure to miss of heaven; but though it be not an idle way, yet it is an easie in two respects. 1. Property

In what respects the way of Christ is an easie way.

1. *We have spiritual enablement from Christ, for whatever is commanded by Christ. I can do all things through Christ, that strengtheneth me*, Phil. 4. 13. Christ doth not lay burthens on our back, and leave us to bear them by our own power, *he strengthens us with all might in the inner man*, Col. 1. 11.

2 *Wherein we come short, he satisfies for us*, he is content that all our defects, weaknesses, imperfections should be set on his score. Jesus Christ saith to his Father concerning all the spiritual Arrearages of his people, as *Paul* did to *Philemon* concerning *Onesimus*, Phil. 18. *if they have wronged thee, or owe thee any thing, put that on mine account*; he is content that all our stumbling back-slidings, deviations, should be imputed unto him. In both these respects, the way is easie. 2. Property

5. *It is a comfortable way* Whatsoever makes any way comfortable, is to be found in this way.

First, *Here is good company.* None but Saints travel in this way 'Tis the way of the righteous, the way of holy men, the way of the Elect, and of them only. 'Tis the way of the redeemed of the Lord. They are all friends, they are all brethren, they are all of the same heart, as to the main, that travel this way.

Secondly, *Here is excellent Accommodation.* It adds much to the comfort of a journey, when travellers meet with good provision, when they have good food, good lodging. This way which I am speaking of is excellent for this; here is good provision, here are heavenly ordinances, to bait on at every stage; Jesus Christ who is our way, is both our meat, and our lodging; every

every Saint hath him for his meat and drink till he come to heaven, every Saint lodgeth in his bosome till he have brought him to his own Mansion-house in heaven, which is both purchased and prepared for him.

6. Property

6. *It is a plain way.* We read in *Jer.* 18. 15. of *a way not cast up.* All other wayes to heaven, are unbeaten wayes, they are paths not digged; but this way is a way well troden, Its a trackt way. Prophets, Apostles, Patriarchs have by their walking made this way smooth and even; the weakest travellor may without stumbling walk in this way.

7. Property It is called a holy way in two respects.

7. *Its a holy way.* All other waies are unclean and filthy ways, but this way is clean, there's not one dirty step in it. Its called a holy way in two respects.

1

First, *because none but holy persons walk in it.* This is that which the Prophet speaks of, *Esa*, 35. 8, 9, 10. A person that is unclean in himself, as soon as ever he sets a foot in this way, is made holy; its a sanctifying way.

2

Secondly, *because holiness is that which fits us for this way.* There's no comming where this way leads, without holiness; *Heb* 12. 14. *without holiness no man shall see the Lord*; holinesse is called in Scripture *the way to heaven*, Psal. 34, 12, 13, 14. because all those whom Jesus Christ brings to heaven, he brings in a way of holiness; holinesse is that which fits the eye of the soul, for the beholding of the beatifical vision, *Matth.* 5. 8. An unrenewed soul is no more fit to see God than a diseased eye is to behold the Sun. If it were possible to be imagin'd that Jesus Christ should take an unsanctified person into heaven, heauen would be a dungeon, a prison to such a man.

How unfit an unsanctified person is for heaven.

(1)

1. *Theres no employment which he delights in*; singing Hallelujahs to God, contemplating and meditating on the excellencies of God, this is the work of heaven, and this is wearisome work to an unsanctified heart. An unholy man is tyred out with one day of prayses. One hour spent in spiritual exercises is a burden to him; he cries out with those worldlings, *Amos* 8. 5. *when will the Sabbath be gone?* One hours prayer is an hour too long for his devotion: what should such a Man do in heaven, where this work lasts for ever without one moments intermption? Heaven would be a Hell to a wicked heart.

2. *There's no company which he affects.* The company of heaven is God and Christ, and Saints and Angels; There's neither drunkard,

drunkard, nor swearer, nor covetous person in all that City. All the inhabitants are Saints, and saints in perfection; wicked men hate the Society of the godly here on earth, *Prov.* 29. 27. It goes against the hair of a wicked man, to be one day together in the company of the godly, what would he do if he were in heaven, where he must see no other faces? The Saints above would be weary of heaven, if they should see any wicked man there, and the wicked man if he were in heaven, would wish himself amongst the Devils rather then be tyed to eternity to dwell in the midst of those whom his soul so much abhors. A wicked heart hath an Antipathy against heaven, and all that is in heaven. Christ prepares for glory by grace. This is the seventh particular. It's an holy way.

8. *Tis a very costly way.* It's a cheap way to us, but it's a dear-bought way to Jesus Christ. He could not have been to us the way to heaven, if he had not suffered for us the torments of hell he could not have been to us the way of life, if he had not first travelled the deep way of death. The Apostle makes our way to heaven to be *through the blood of Christ, and through the veil of his flesh*, Heb. 10. 19, 20. His blood was the red sea, through which we pass to *Canaan*. His crucifyed flesh is the veil, through which we enter into the holiest of all. Its a costly way. 8. *Property*

9. *Tis a way of Gods own devising.* Man had wisdom enough to depart from the first path of life, in which God had set him, but he wanted wisdome to find out another way; he had been for ever benighted in his own darkness, he had for ever wandred in his folly, till he had come to hell, if God in his infinite wisdom had not found out this way. The Apostle speaking of this way, *Heb.* 10. 19, 20. saith, *that Christ hath consecrated it.* This is a way not of mans consecration, but Christs. Tis God himself that hath let down this ladder from heaven to earth. If all the wise Angels of heaven had been summoned together to consider of a way to salvation, this would have come into the hearts of none of them. They have the grace to admire it, but there was not wisdome enough in all of them to haue found it out, if the God of wisdom had not discovered it; the contriver of this way is God himself. Thus much for the third particular, the properties of this way. 9. *Property*

4. How this way differs from all other waies. There is a four-fold excellency. 4. The Excellencies of this way above all other

1 Excellen. 1. *Christ is not only the way, but the end also.* Other waies lead to a place, but they are not the place to which they lead: but now Jesus Christ is not only the way to heaven, but he is heaven it self. What is heaven but the full immediate uninterrupted enjoyment of Communion with Christ. Hence it is, that he is called in the text *the life* as well as *the way.* Christ is not only *the way* to life, but he is *life* it self; he is not only the true path to bliss, but even bliss it self. The whole glory of heaven is described to be the seeing of the face of Christ, *Revel* 22. 4. he is salvation, as well as the way to salvation. This is the first.

2. Excellen. 2. *Christ is not only the way to heaven but he that carries us to heaven.* Other waies do not carry the Passenger to his journeys end they afford him a liberty of passage, but they do not properly carry him. But now Jesus Christ carries all his people to heaven. The Prophet saith of Christ, *Isa.* 40. 11. *That he gathers the Lambs with his arm, and carries them in his bosome*; he gives the spiritual traveller both eyes to see, and feet to walk, till he have brought him to his journeys end; he is said *Luke* 15. 5. *To lay the straggling sheep on his shoulder and so carry it home*: if we had not the shoulder of Christ to carry us, as well as his hand to point us out the way, we should fall short of heaven.

3 Excellen. 3 *Christ is a way that is never unfit for the traveller.* Other waies do too often need mending. The fairest and most even waies in a few years, if they be much frequented, prove past travelling: But now Jesus Christ needs no repairing. The Saints of God have been travelling this way to heaven for above five thousand years, yet tis as good as it was the first day. The people of God have been climbing to heaven on this ladder, ever since the fall, and yet there is not one round of it, either broken or weakned. Some give this as one reason why Christ is called a new way *Heb.* 10. 20. He is every way as substantial and compleat, as he was the first day he was discovered to men. This is the third difference.

4 Excellen. 4. *Christ is a living way.* This title the Apostle gives him, *Heb.* 10. 20. Other waies have no life in them, he is a speaking way, a directing way, an animating, and quickning way. The spiritual Traveller hath no life till he come into this way; and when he is in this way, he cannot die; other waies cannot preserve Travellers from dying. We have known of many that have fallen

fallen dead in the high-way. But you never heard of any that dyed in this way. As there is no living out of this way, so there is no fear of dying in it. *In him was life*, saith the Apostle, *Joh.* 1. 4. Bring a dead soul into this way, and he is presently enlivened. Thus much by way of Explication.

I proceed to the application which is

1. For Information.
2. For Reprehension.
3. For Exhortation.
4. For Consolation.

I. For Information.

First, *That the salvation of the Elect is one and the same.* The Apostle *Jude* writing of the salvation of beleevers calls it κοινὴν σωτηρίαν, verse. 3. It's called *common salvation*, because it's common to all the elect; because it consists in the enjoyment of common priviledges, and because there is but one and the same way which leads to it. This way is Christ; he was that way, by which God brought the old Saints to heaven, and he is the way by which all the Gospel-Saints come to heaven. God never did since the fall of *Adam* to this day, God never will from this day to the end of the world, ordain any other way to salvation. 1. *Use of Informati.* 1. Lesson.

And then Secondly, *The impossibility of being saved without Christ. No man cometh unto the Father but by me.* A man can never come to a City or house, if he keep not the way that leads to it. No man can any waies come to heaven but by Christ. God was not prodigal of the blood of his Son. Christ is, and ever was the Son of his Fathers love; he loves him with a peculiar love, and with a strong love, if any other way could have carried the elect to heaven, the Father would not have dealt so rigorously with Christ. It is a question which the Schoolmen dispute, Whether God could by his absolute power have saved the elect, without the sufferings of Christ. They are generally of opinion, that God by his absolute power could have forgiven their sins without any satisfaction. They all grant, that this was the most glorious way, best for the manifestation of the justice of God, best for the evidencing of his love, best for the discovering of his hatred against sin, &c. What 2 Lesson.

ever God might, or could have done, now it is clear, he cannot save man any other way; he hath bound up himself, and he cannot now reverse; the Scripture now speaks peremptorily, *Acts* 4. 12. *That there is salvation in no other* person, it tells us that *eternal life is in his Son*, 1 Joh. 5.11. Those that know not Christ, cannot know the way to life.

3 *Lesson.* Thirdly, *The necessity of saving faith to salvation.* The Scripture makes the grace of faith of absolute necessity to life; *he that beleeveth in me, though he were dead, yet shall he live; he that beleeveth not, is condemned already, because he beleeveth not in the only begotten Son of God*, Joh. 3. 18. *He is condemned already*, in as much as he is under a sentence of condemnation. The necessity of faith is not as if the τὸ *Credere* did merit life eternal, but it is from hence, because it doth apprehend and lay hold on Christ. Christ is the way, and faith is that grace whereby we are brought into the way, and whereby we walk in the way. Christ is necessary as the meritorious cause, and faith is necessary as the instrumental cause, whereby the soul closeth with Christ.

4. Lesson. The book of Creatures no sufficient way to discover Christ. proved

Fourthly, *The necessity of the Gospel, and of the preaching of the Gospel.* Christ is the way to salvation, and the Gospel dispensed in the Ministry, is the way which God hath appointed for the discovery of Christ. Some there are, who would have the book of the Creation; without the preaching of the Gospel, a sufficient way to discover Christ. But this is quite contrary to truth.

1. *Argu.* For first, *Those old Philosophers*, who were great and long Students in this Book, did not attain to the least measure of this knowledge; we find in their writings something of a deity, but nothing at all of a Saviour. Search their writings from end to end, and nothing of a Redeemer doth appear. They that found out such great mysteries and secrets of nature, would have found

2. *Argu.* something of this mystery, if those volumes could have represented any such thing.

Secondly, *The preaching of the Gospel was instituted to supply that defect*, See *Rom.* 1. 16, 19, 20. And more expresly in 1 *Cor.* 1. 21. Apostles and Evangelists had been superfluous, if the

3 *Arg.* Sun, Moon, and stars could have preached, and discovered Christ.

Thirdly, *Christ sends men to Scripture*, to be informed of him. See *John* 5. 39. He doth not say, search the Book of Creation, *but search the Scriptures. Cornelius* is not commanded to look

up

up to the Sun, Moon, and Stars, but to *send men to Joppa* for *Peter*, Acts 10. 5, 6. He need not have been at so much trouble, if the Book of the Creation could have discovered Christ to him: what need was there of *Philips* going to the Eunuch, if Christ could have been found out by the Creatures? he would not have sent *Philip* to the Eunuch, but have directed the Eunuch to view the Creation; but *Philip* is sent *to preach the Gospel* to him, *Acts* 8. 19, 20.

Fourthly, *The discovery of life and immortality, is attributed to the Gospel*, 2 Tim. 1. 10. Life and immortality, were hid till the Gospel was preached. By all which it appears, that the Gospel, and Ministry thereof are necessary to salvation, because by these only is Christ discovered to the world, as the way to life; what secret waies of discovery of Christ God may use, where the Gospel is not, we cannot tell; but sure we are, this is the common way of manifesting him to men. 4 *Arg.*

Fifthly, *The miserable condition of those that reject Christ.* If yee ask, who doth reject him, I answer, All unbelievers. All impenitent men, *&c.* they that will not have him upon the terms of the Gospel, to be governed, sanctified, renewed by him, *&c.* Their misery is great, because he is the way to salvation. God must make a new Bible, He must deny himself, change his counsels, yea, God must be a lyar (which were the higheſt blasphemy imaginable) or else such men must needs be damned. Theres no other ship to carry men to heaven; theres no other ladder to convey men to life. *All they that hate me*, saith Christ, *love death*, Prov. 8. 36. If there be any truth in the word of God, he is in an ill case that despiseth Christ. 5 *Lesson.*

II. For reprehension. *It blames those who make or think to find other ways to heaven.* The vain heart of man is not contented to be ordered by God. In the state of innocency, it was mans pride, that he would not be kept within Gods bounds, *Gen.* 3. It is still both the folly, and sin of man, that he will not be ruled by his maker: men will have other ways to heaven then this which God hath made. 2 Use of Reproof. Three false ways discovered.

1. *The Papist he will make his own works the way to heaven.* If the ladder of his own merit will not carry him to heaven, he will never go to heaven. It were well if men would seriously consider these four things to conquer the fond conceit of the merit of works, we deny not the necessity of works, as evidences of grace 1 The false way of good works.

and

& qualifications of the person that shall be saved. Good works are necessary *Necessitate Medii* and *Necessitate Præcepti & per modum evidentiæ*. God hath commanded them. They are evidences of Grace. But that they are either in whole, or in part, meritorions causes of salvation, this we must deny upon the following reasons.

Arguments against the pretended way of works-

1. *Argu.* First, *They are imperfect. What man is he that doth good and sinneth not?* Eccles. 7. 20. There are many black lines in the whitest Web of our works; our Gold hath much dross, our Wine many dregs, our wheat much Chaff, *Esa.* 64. 6. We need no thing to condemn us but our own Garments; the Apostle would not that Christ should find him at the day of Judgment in the most righteous work he ever did, *Phil* 3. 9 the best of our works need Gods pardoning grace, *Neh.* 13.22.

2. *Argu.* Secondly *They are not our own.* Our evil works are our own, we breed them, we nurse them, we maintain them: but our good works are not ours, we did neither beget them, nor bring them forth; they are wrought in us, they are wrought for us, but they are not wrought by us, *Eph.* 2.10. we are not the creators of good works but *created unto good works*, Esa. 26.12. our strength is too weak to make these vessels. They are called the fruits *of the Spirit*, Gal. 5.22. we are no more able to sanctifie our selves then to save our selves.

3 *Arg.* Thirdly, *They are Gods due.* The best works we do are debts which God may require from us by right of Creation, *Luc.* 17. 8, 9, 10. What man doth all he can do? if he do all he can, he doth not do all he should; if he did, he hath done only what was commanded; the payment of an old debt will not purchase the Creditors inheritance.

4 *Arg.* Fourthly *There is no proportion between mans works and life eternal.* What the Apostle saith of our suffering, may as truly be said of our doing, *Ro.* 8. 18. Salvation is called *an exceeding and eternal weight of glory*, 2 Cor. 4. *ult.* What proportion do our works bear to this weight of glory? All that we can do is not one hours purchase; he were very foolish that should imagine to buy 1000. a year for 6 pence; he that thinks with the single penny of his good works to purchase the Kingdome of heaven is more foolish; heaven is given to none but workers yet no man ever had it for his works.

2 The false way of free will. 2. *The Arminian will go to heaven by his own free will.* Though he do not altogether reject Christ, yet he will go to Christ, and so to heaven by the power of nature; if he have not strength enough

enough in his own legs, he is contented to fall short. Alas, what is nature? Its a blind Creeple, that hath neither eyes nor legs, but what it receives from grace. *We are not of selves sufficient to think a good thought*, 2 Cor. 5. We cannot will to will the least good, but from the power of Grace; so the Apostle tells us, *Phil.* 2. 13. The will of man is corrupted by nature as well as the other faculties of the soul. God calls on men in Scripture to run, to work out their salvation, not because they have power, *for its God that works in them both to will and to do*, Phil. 2. 13. but he calls on them

Why God commands men duties who have no power or free wil

First, *To let them see what he may expect.*

Secondly, *To let them know what they could have done once.*

1. *Reason*
2. *Reason*

Thirdly, *To shew them his willingness to help them.*

Fourthly, *To incourage them to do what they are able.*

3. *Reason*
4. *Reason*

Fifthly, *To drive them to him for strength.* Christ indeed saith, *ye will not come to me*, Joh. 5. 40. not because they have power to come if they will, but because they have no will to do what they can. Christ must renew the will before it be willing to be converted. The Ladder of free will is like a Ladder made of strawes, its too weak to carry us to God.

5. *Reason*

3. *The ignorant Protestant will go to Heaven by his good meanings.* This is Popery. Thy good meanings are the foolish thoughts of an ignorant heart. He that makes any other way to Heaven rejects Christ as insufficient. All other waies are waies not to Heaven, but from Heaven. *Bernard* saith well, *Aliter qui vadit, cadit*; he will fall short of Heaven which goes any other way.

3 the false way of good meanings.

3. For exhortation. First, *Let all those that are strangers to Christ labour to have an interest in him.* Ther's no going to Heaven without him. Theres no going to Heaven but by him. What is to be done that we may have an interest.

3 *Use of Exhortat.*

(1) To all out of Christ. Directions how to get into Christ

1. *Labour to see thy need of Christ.* Many dye without him, because they are not perswaded of their need of him. Consider what thou art by nature. Consider all thy actual sins. Consider the exactness of the Law. The strictnesse of Gods Justice, he will have satisfaction. All or any of these Considerations will convince thee of thy need of Christ.

1. *Direct.*

2. *Labour to be convinced of Christs suitablness to thy soul.* See Rev. 3. 18. He can furnish thee with what ever thou wantest; if thou be poor, he hath Gold to enrich thee; if naked, he hath precious

2 *Direct.*

ray-

rayment to cloth thee; if blind, he hath eye salve to anoint thee.

3 *Direct.* 3. *Be convinced of Christs willingness to bestow himself upon thee,* study those Texts wherein his readinesse is unquestionable, *Esa.* 55. 1. *Math.* 11. 28. *Pro.* 9. *init. Rev.* 22. 17. Christ doth not mock the soul in these offers.

4. *Stand in the way where Christ comes.* The preaching of the
4. *Direct.* word is his high way, *Luke* 19. 4. The preaching of the word is the Sycamore tree, climb up thither, and Christ will sooner or later give thee a call. Miss no opportunity in these meetings, be at his foot at every turn, and he will not passe by alwayes.

5. *Cry to him that he would take thee up.* The two blind men
5. *Direct* *lifted up their voice*, Matth. 20. 30. And Christ was intreated.

6 *Direct.* 6. *Get all that have an interest to joyn in crying with thee and for thee.* Christ will hear the prayers of his people for themselves and others. *Go to my servant Job*, saith God, *cap.* 42. 9. *For him will I accept.*

7. *When Christ takes thee by the hand do not draw back.* When he doth in his Ordinances come towards thee, run to meet him.
7 *Direct.* *Zacheus came down quickly when Christ call'd, Luc.* 19. 5,6. This is the best counsel I can give to those who are strangers to Christ.

2 Branch to all that are in Christ. Secondly, *You that are in Christ*, you that are in this way, learn your duty, namely,

First, *Continue in it.* Take heed of Apostatizing from Christ;
1. *Duty.* seek no new ways. This is the old way and good way.

2. *Duty.* Secondly, *Rejoyce in it.* Tis a safe way and a pleasant way, See *Esay* 34. 10.

Thirdly. *Look at Christ in all you do*, He is the way, and he is
3 *Duty.* your strength in this way, lean on him, *Cant.* 8. 5. Pray, hear, repent by his power; hold fast by the sides of the Ladder, and you shall come to the end.

4. *Duty.* Fourthly *Encourage others to come into this way.* You cannot do Christ a greater kindness then to bring in others to make use of him. Commend the way to them that know it not, that they may at last chuse it.

4 Use of Consol. 4. For Consolation. 1. *Its comfort against thy own unworthiness.* Christ is the way, and he is worthy.

1 2 2. *Against thy own stumbling.* Christ doth not only direct the Travellour but gives him strength.

3. *Against*

3. *Against all the opposition of this way.* Christ will be thy Convoy as well as thy way. None that travel'd this way, did ever yet miscarry, and thou shalt not be the first. Commit all thy cares, all thy fears to him, he that hath put thee into the way, will keep thee in it till thou come to thy Journeys end.

Christ the truth.

Joh. 14.6. καὶ ἡ ἀλήθεια *and the truth, &c.*

JEsus Christ doth not only answer his people according to what they object, but according to what he sees them to stand in need of. As he is pleased to give us more then we desire in our prayers, so he answers us beyond what we desire in our scruples. *Thomas* did but only inquire about the way, and our Saviour tells him that and something besides, about which he made no particular inquiry: I am the truth and the life. *'Tis good to be propounding Questions to Jesus Christ,* He will answer us, not only according to our questions, but beyond our questions. This second branch of the Answer affords this lesson, *viz.* *Note.*

That Jesus Christ is the truth. As he is the *way* by which we begin, and the *life* in which we end, so he is the *truth* or the means by which we are helped on towards the end. *Doct.*

In the opening of this point, I shall shew,

1. *What is meant by truth.*
2. *How Christ is the truth.*

First, Truth hath relation in this place to two things.

1. *To the Doctrin of truth*, that divine Doctrine which is revealed in the Scriptures; so it is taken, *Gal.* 3. 1. 2 *Cor.* 13. 8. In this sense many expositors take it; Christ is, saith *Leo*, *Via conversationis sanctæ veritas doctrinæ divinæ, vita beatitudinis sempiternæ*; The way of holy Conversation, the truth of heavenly

Doctrine, the life of everlasting happiness. And *Bernard* to the same purpose, though in other words, Christ is *via in exemplo, veritas in promisso, vita in premio*; the way to Heaven in his example, the truth in his promise, the life in reward. And so *Ferus*, Christ is *via ducens, veritas lucens, vita pascens*, the way that leads us, the life that feeds us, and the truth that enlightens us. Christ is, saith another, the way, as he is our Pattern; the truth as he hath given us infallible rules for our faith and walking the life as he gives us an assured hope that we shall reign with him

2. *To the types of the Law. Truth* is used in that sense as referring to Christ, *Joh.* 1. 17. *Grace and truth came by Jesus Christ.* And so truth is as much as the substance of those shadows. Thus doth *Piscator* expound it, Christ, saith he, is the truth, that is, that true King and Priest which was prefigured by the Mosaical Priesthood. Christ is the true substance of all those spiritual good things which were prefigured by the types under the Law. I shall take in both these, and begin with the first.

1 Propos. How Christ is the Truth as to Doctrine. 1. *Respect*

1 *Christ is the truth in respect of Doctrine.* He is the heavenly truth of the Scriptures. This he is in four respects.

1. *He is the Author of all divine truth.* The holy Scripture is called, as *the word of God*, so *the Word of Christ*, *Col.* 3. 16. He that is the ὁ λόγος τοῦ θεοῦ substantial and essential word *Rev.* 19. 13. was the inspirer of the written word; he did by his spirit dictate into the pen-men of Scriptures every sentence, every word, every syllable, yea every letter which they set down. He was the great Angel that was with *Moses*, and the Church in the wilderness. *Moses* did receive the lively Oracles for the use of the Church, but Christ was he that put them into his hands. *Acts* 7. 38. *Tertullian* in his Book of the Trinity, doth dispute strongly against the Jews, and against *Marcion*, that Jesus Christ was that Angel, who was seen of *Moses*, who did instruct him, and the Church of the Jews, concerning the holy things of God. It was he also who directed the holy Prophets in all their writings, which they pen'd for the service of the Church. The Apostle tells us, that *the Spirit of Christ was in the Prophets, to guide them in all their Ministery*, 1 Pet. 1. 10, 11. And it was he also that both commanded, and directed the Apostles, in writing the Scriptures in the new Testament, *Rev.* 1. 11. There is the same reason of all the rest. Thus Christ is the truth originally.

2. *He is the publisher of divine Truth.* As he did inspire the pen-men

pen-men of the ſcripture to write it, ſo he did perſonally preach it. Chriſt was as the Apoſtle ſaith, *made a Miniſter of the circumcision for the truth of God*, Rom. 15. 8. He did for about three yeeres and a half in his own perſon, as the Prophet of the Church, make known the truth of God to the world, *Joh.* 1. 16. *The only begotten Son, who is in the boſome of the Father, he hath revealed him.* In his Sermon on the Mount, *Matth.* Cap. 5. *v.* 6, 7. He doth preach the truths of the Law. and vindicates them from the falſe gloſſes, which the ignorant Phariſees had put upon them. He alſo preaches the Covenant of grace, preſſing upon men faith in himſelf, upon pain of eternal damnation, *Joh.* 5. 24. *Joh.* 7. 38. We read in the Evangeliſts many glorious Sermons, which Chriſt himſelf preached. As he was a convincing powerful preacher, ſo he was a diligent and conſtant preacher, *he taught dayly in the Temple*, Luc. 19. 47, Thus was he the publiſher of the Truth. 2. *Reſpect*

3. *He is the Matter or Object of all divine Truth*, The chief ſum of all the *Scriptures is Jeſus Chriſt*. He is the golden center, in which all divine Truth meets, *Eph.* 2. 20. Whatſoever is delivered in Scripture, as an object of faith, doth ſome way or other refer to Chriſt. The *Law was a Schoolmaſter to bring us to Chriſt*, as the Apoſtle ſaith, *Gal.* 3. 24. The Prophets in all their writings and preachings had reſpect to Chriſt, *Acts* 10. 43. Chriſt is the Compendium, or Abridgement of all the Scriptures of truth. *Totum Chriſtiani nominis pondus & fructus mors Chriſti*, ſaith *Tertullian*; Look into what part of Scripture you will, Chriſt will be found the chief ſcope of it. *Search the ſcriptures*, ſaith our Saviour, *John* 5. 39. *They are they which teſtifie of me. In the volume of the Book* ſaith *David*, Pſal. 40. 7. ſpeaking of Chriſt, *it is written of me.* Interpreters have delcanted much about this place, what book is intended; ſome by thoſe words, *volume of the book* would underſtand the beginning of *Geneſis*, eſpecially the third Chapter, where mention is made of the bleſſed *Seed*. Others would have it meant of the beginning of Saint *Johns Goſpel*, which ſpeaks of Chriſt. *In the beginning was the word*, &c. They hit the meaning beſt, who underſtand it not of any one place, but of the whole Scripture. Tis not written in any one particular place, but in every place. The ceremonial Law prefigured him, the Prophets foretold him, *Moſes* wrote of him, the Goſpel clearly points him out. *Hilary* ſaith, the Scripture is nothing elſe but *Epiſtola Creatoris* 3. *Reſpect*

ris ad Creaturam, An Epistle from the Creator to the Creature; and the inscription is nothing else but *Salutem in Christo Sempiternam*, eternal health in and by Jesus Christ. Take what doctrine you will, and ye shall find it refers to Christ; Promises they send us to him as the fulfiller and purchaser of them; Precepts refer us to Christ, as he by whom we are enabled to perform them; Threatnings send us to him, as he by whom we are to escape them. Jesus Christ, and Reconciliation by him, is the great subject which the scriptures treat on.

4. Respect

4. *He is the truth Ministerially.* The Ministers of the Gospel, who preach the word to men, act by special Commission derived from Jesus Christ. *As the Father hath sent me, so have I sent you*, saith our Saviour, *Joh.* 17. 18. The voice is the voice of man, but the word is the word of Christ; the Ministry is ours, but the Authority is Christs, *he that sowes the good seed is the Son of Man*, Matth. 13. 37. He sowes it as effectually, and as truly by the hands of his Ministers, as if he sowed it immediately with his own hands; *He that heareth you heareth me*, *Solomon* preacheth this Gospel in the Old Testamen, *Eccles.* 12, 11. This one Shepheard is Christ the great Shepheard. This Shepheard doth both put the words of wisdome into the mouths of all the *Masters of the Assemblies*, and enable them with authority in his name, to publish them to the world. 'Tis no better than spiritual stealth, to preach in Christs name without a Commission from him, *Jer.* 23. 30. The word of God is the word of Christ, because he inspired it, and the Ministers of this word, are the Ministers of Christ, because by him they are authorized for this work. Thus we see how Christ is *the truth* in regard of doctrine.

1 *Use of Informati.* 1 Consect.

The uses of this point are these, Information, Exhortation. For Information.

First, *The worth and excellencie of divine Truth.* There are many things which prove the worth of every parcel of divine Truth. It is that by which we know what to believe, and what to reject. It is that which gives us to know what is sin, and what is duty. It is that which ties us to God, and God to us. The least parcel of divine Truth is better then the greatest portion of Gold and Silver; we are commanded to buy it any rate, *Prov.* 23. 23. We cannot purchase it at too dear a rate. Amongst other Arguments, this shews it to be a thing

thing of very great worth, because it bears the name of Christ, or rather because Christ bears its name; Christ loves truth so well, that he calls himself *the Truth*; every word of truth is, as it were, a ray, or beam of Jesus Christ; the truth of Christ teacheth us how to lay hold on Christ, who is the Truth. Truth is our guide to lead us our girdle to strengthen us, 'tis our meat to feed us. God would rather the whole world should perish then have one of the Truths of his word perish.

Secondly, *What enemies are they to Jesus Christ, who would extirpate the Truth?* In all Ages of the Church, the devil hath had his Agents to dispute against the Truth; In the beginning of the Gospel *Arrius* was raised to oppose that great Truth of of the divinity of Christ. *Marcion* and the Manichees, and others, to oppose that great Truth of his humanity. *Nestorius* to oppose the personal union of the two Natures in Christ. To this very day hath Satan his instruments to corrupt some Truth or other. The enemies of divine Truth, are not only enemies to the Church, enemies to themselves, but great enemies to Christ himself; he that opposes the truth doth in so doing oppose Christ himself as directly as if he did fight against the very person of Christ Christ is said to be opposed in his Saints, because of their relation to him, *Acts*, 9. 4. He is as truly opposed in his truth as in his Saints, and so opposers shall know another day if they do not cease opposing. 2 Consect.

Thirdly, *That Christ will not be wanting to maintain Divine Truth.* He hath kept the Doctrine of truth in his Church to this day, notwithstanding all the attempts of his and his truths enemies, and he is able still to keep it alive. Neither is the love of Christ to the truth abated, nor, the relation of the truth to Christ ceased. Christ is as near of kin to the truth now as ever he was, and he hath the same zeal and power he ever had, he may suffer his truth to be wounded, but he will not, he cannot suffer it to be destroyed; he will raise up men to plead for it, he will raise up nursing Fathers to defend, and he will rather then it should perish, stretch out that strong Arm of his power to uphold it. 3 Consect.

For Exhortation. 2 Use of Exhortat.

1. *This should beget strong affection in all our hearts to all divine truth.* We are called upon to *love the truth*; *Zech.* 8. 19. Tis an Amiable 1. Duty.

Amiable thing in it self, and its a profitable thing to us; next to God, Christ, the Spirit, saving grace, there is nothing so lovely as the truth.

2. *This should make us more studious to know all revealed truth.*

2. *Duty.* The Scripture calls upon us to search after this treasure; see *Pro.* 2. 3, 4. This is motive enough; in the studying of truth, we study Christ. It comes from Christ, and it leads the soul nearer to Christ. *Eph.* 4. 15, He that hath the greatest knowledge of, and the strongest affection to the truth, is like to have the neerest union with Jesus Christ.

3 *Duty.* 3. *This should work in all our hearts cheerfull Obedience to divine truth.* The truth deserves our obedience, in regard of its own worth; its pure, holy perfect, profitable. And it deserves obedience, because of its relation to Christ. In obeying the truth we obey Christ; the knowledge of the truth is unprofitable, without obedience to it. Love to the truth is counterfeit if it be not followed by obedience; all our privileges are for *obedience of the faith* Rom. 1. 5. Christ is disobeyed if the truth be disobeyed.

4. *This should teach us to hold fast all divine Truth.* We are called upon often to keep the truth. See 2 *Thes.* 2. 15. *Heb.* 10. 23, ἀκλινῆ, *Jude* 3. There is need to press this, because so many seducers are crept into the Church, and because so many have left the Truth; remember Christ is the *Truth.* As far as we Apostatize from the truth, we Apostatize from Christ. We must walk in the truth to the life; he that leaves the truth, if it be a fundamental truth will come short of life.

4. *Duty.*

Eight things will help us to be stedfast in the Truth,

1. *A cleer distinct knowledge of the Truth.* Want of knowledge is the downfall of many a soul. 2 *Tim.* 3. 7. A heart full of lust and a head empty of knowledge, is the high way to all error.

How to be stedfast in the Truth

2. *Get a strong love to divine truth. Eph.* 4. 14, 15. 2 *Thes.* 2. 10, 11.

1 Means

3. *Take heed of separating from the Church, Heb.* 10. 23, 24, 25. All error begins at separation.

2 Means

3 Means

4 Means

4. *Avoid known Seducers,* 2 *Tim.* 3. 5. 2 *Ep. Joh.* 9. 10. *Pro.* 91. 27.

5 Means.

6 Means.

7 Means.

5. *Take heed of small truths and small errors.*

6. *Pray God to keep you stable,* Jude 20.

7. *Consider the fearfull wanderings of such as forsake the truth.* How clear is Gods hand in this particular? how far beyond their first intentions are many gone?

8. *Be*

8. *Be sure to practice what you know* 1 *Tim.* 1. 19 if the conscience be putrified, the heed willsoon be corrupt. 8 Means.

Joh. 14. 6. ἡ ἀλήθεια

I Proceed to the second branch of the Interpretation of Truth, as it is opposed to Types and shadowes; and then the observation is, *That Jesus Christ is the truth and substance of all the shadows of the Ceremonial Law.* Those Types were shadowes of Christ, and Christ is the truth and reality of all those shadows.

Before I can open the point, there are two things to be noted as ptoemial or prefatory.

1. *God was pleased for a long time to dispense the Covenant of his grace to the Church of the Jews, by many ceremonies, types and figures.* Few are such strangers to the Scripture, but know this; the Covenant of Grace during the time of the Law was administred by a multitude of figures; the Gospel of salvation was wrapped up in sacrifices Ceremonies, and various kinds of figures. God would have it so at that time, for these two reasons. 2 Propos. 1 Premis.

First, because *this kind of teaching was the more fit for that infantine puerile state of the Church*, they were to be instructed by the sight of their eyes as well as by the hearing of their Ears. It hath been Gods method to carry on his Church gradually from a lesser degree of light to a greater degree, *Heb.* 1. 1. Children are taught first the letters then to spell, and afterwards to read; God would have his Church to begin with the spelling Book of Types and Ceremonies, and so to be brought on to a higher form, and to a more spiritual way of teaching: When little children are taught to go, their Mothers or Nurses first lead them by the Arms, get standing stools for them, that so they may afterwards go of themselves. God was pleased to use this method to the Church of the Jews, he provided the standing-stool for them as being most suitable to their puny state. The Apostle gives this reason for this way of teaching the Church, *Gal.* 4. 1, 2, 3. the Church

was

was not then come to its full age, it was in its long Coats, and therefore it was kept in bondage under those worldly rudiments as the young heir is under Tutors and Governours, until he come to a perfect man.

Secondly, *For the greater glory of Christ that was to come.* God, for the honouring of his Son, was pleased to refer the most glorious and spiritual way of teaching his Church till he came. It was fit that the greatest light should appear when the body, the Sun appear'd, that the greatest glory should not break forth till the God of glory did break forth. *Moses* was a servant in Christs house, Christ a Son in his own house, as the Apostle speaks *Heb.* 3. 5. 6. It was fit that the greatest glory should be reserved till the Master of the house came in person; This is the first thing.

2 *Præmiss.* 2. *That these ceremonies did figure and point out some things beyond themselves.* All those Ceremonies were meerly representative. *Austin* calls all the Mosaical Ceremonies *prænunciativæ observationes*, figurative Observations. The divinity of that dispensation was meerly Typical and symbolical. God never appointed that way of service for it self, but meerly to figure out some higher things. The Apostle calls them *shadows of future things*, Col. 2 17. And *shadowes of good things to come*, Heb. 10. 1. *Shadows of heavenly things*, Heb. 8. 5. And *patterns cap.* 9. 23. All these rites were meerly manuductory, to lead the people of God, as visible guides, to higher things. And the more intelligent and knowing Jews did ever thus look upon them, *attendebant promissa per Mosen, attendebant promissa per Christum.* As *Austin* speaks, Having premised these two things. I shall now come to shew, that *the Lord Jesus Christ is the Truth, sum and substance of all these Ceremonies.*

The Proposition proved.

This is plain by these two Considerations.

1. From Scripture.

1. *From expresse testimonies of Scripture.* The word of God makes Christ the Truth, and reality of all these. See *Joh.* 1. 17. *The Law was given by Moses, but grace and truth came by Jesus Christ.* The Administration of the Covenant under the Gospel is called grace, not in opposition to the legal Administration, but only by way of comparison of the lesse and greater, for the same grace which is dispensed in the Gospel, was dispensed to the Patriarchs under the Law, *Heb.* 13. 8. *Jesus Christ, yesterday and to day, and the same for ever.* There was then the same Covenant

and

and the same grace for substance, as now there is, Only here is the difference, Grace was under the Law more dark and hidden, under the Gospel it is more visible and manifest, Grace under the Law was communicated under figures, under the Gospel it is communicated in its own native beauty. Another Text is, *Col.* 2. 26, 17. Two things the Apostle laies down in that place. First that all the Levitical Ordinances were typical and shadowy. Secondly, that Jesus Christ was the body of all those shadows. To this agrees that of the Apostle, *Gal.* 2. 24. Where speaking of the Ceremonial Law, he saith, that *it was a Schoolmaster, to bring us to Christ.* Why is it so called, but because all that pedagogy of the Law, was to figure out Christ, who is both the end, and the sum of the Law.

2. *From the Nature of the thing.* This I shall lay down in these three Conclusions. 2 From the nature of the thing in 3. Conclusions.

I *Christ is in the New Testament called by the name of the Types of the Law.* If we consider the Jewish Rites, we shall find that Christ hath the names of those that were most famous under the Law. 1 *Conclus.*

(1.) *He is called the Tabernacle*, Heb. 8. 2. *The true Tabernacle which the Lord pitched, and not man*; why is he called *the Tabernacle?* but to teach us that the Levitical Tabernacle, and all the service therein performed, did typifie him. 1 *Instance*

(2.) *He is called the Temple*, John 2. 19, 21. he is so called, because all the services of the Temple did point him out to the Church. 2 *Instance*

(3.) *He is called the Altar*, Heb. 13. 10. all our sacrifices and services have acceptance with God, because they are offered on this golden *Altar.* 3 *Instance*

(4.) *He is called our sacrifice, and our high Priest; our Passeover* the Apostle calls him, 1 *Cor.* 5. 7. Now why is he called so often *our Priest and our sacrifice?* but because the Levitical Priesthood, and the Levitical sacrifices, did prefigure and shadow out him to the Church. Jesus Christ would never be called by these names, but that all these do someway or other point him out to the world. 4 *Instance*

II. *All the Ceremonies and Types of the Law had their accomplishment in Christ.* The whole Ceremonial Ministery did shadow out these four things especially, Remission of sin, Reconciliation with God, Sanctification of heart, Eternal salvation, or everlasting life. 2 *Conclus.*

1. *Remission of sin.* All the sacrifices were offered that sin might be expiated and done away. Now remission of sin is only in and by Jesus Christ. God doth for his sake take away the guilt and punishment of his peoples sins, and remember them no more. See for this that parallel which the Apostle makes between the sacrifices of the Law, and the sacrifice of Christ, *Heb.* 10. 1, 2, 3, 4, 5. Remission of sin is the fruit of Christs blood, *Ephes.* 1. 7. Had not he dyed, our guilt had been relinquished. And then,

2. *Reconciliation with God.* The sacrifices in the Law were 2. offered to make an attonement between an offended God, and offending sinners. Now Jesus Christ is he *by whom alone we have atonement.* So the Apostle tells us, *Rom.* 5. 11 He is the only peace-maker that makes firm peace between God and man; the Apostle speaks fully to this, *Col.* 1. 20. 21. The enmity which sin made between God and man had never been taken away, if Christ 3 had not shed his blood.

3. *Sanctification of heart.* The legal washing did make those clean which were ceremonially polluted; the *water of separation* was made and kept for this purpose, that upon whomsoever it was sprinkled, he should be clean. See the Law of it, *Numb.* 19. beginning. This had its impletion and accomplishment in Christ; his blood and his grace is the only water of separation, whereby the souls filthinsse is done away. See *Heb* 9. 13, 14. The word of God knows no other cleansing bath besides this.

4. 4. *Eternal life.* This was that which was finally held out in the legal services, they expected not only pardon and reconciliation, but everlasting happinesse. *The holiest of all* was a Type of heaven. Now salvation, and eternal life is only in & by Christ; he hath purchased it by his blood, and he keeps it for the Elect. See *Heb* 9. 15. If we should exactly go over all the Rites of the Law, we shall find, that in Christ they have the accomplishment; This is the second Conclusion.

3 *Concl.* III. *They were all of them abolished at the comming of Christ.* When Jesus Christ was crucified, then did *the veil of the Temple rend in twain from the top to the bottome*, Math. 27. 51. Why was this done, but to shew that his death was the fulfilling of all the Levitical Rites and Ceremonies? See *Cant.* 2. *ult.* The breaking of the day, notes the manifestation of Christ; then the Church expected that all the shadows should fly away; these

only

only were to be in use, as the Apostle saith, *till the time of reformation*, Heb. 9. 10. And therefore we find the Apostles so earnest, especially the Apostle *Paul*, in preaching the observation of them down in all his Epistles, as we shall see hereafter. Thus much for Explication.

The Uses are these. Uses.

1. *It shews the blindness of the Jews that did not see Jesus Christ to be the Messiah.* Though he was so clearly prefigured by all the Ceremonies of the Law, though so frequently foretold by all the Prophets, yet they did reject him. *If ye had believed Moses*, saith our Saviour, *ye would have believed Me, for he wrote of Me*, Joh. 5. 46. He wrote of him in many places, as that in *Deut.* 18. 15. and besides, all the ceremonial worship which *Moses* by Gods appointment established, did exhibit Christ. All their sacrifices, all their Sacraments, all their worship, their Manna, their Rock in the Wilderness, the Pillar of fire, the pillar of the Cloud, their Priests, their Nazarites, were all Types of Christ; and yet when Christ who was typified by all these came, they rejected him; but yet their malice and Gods Judgment for their malice had blinded their eyes, it may eternally be admired that they should refuse him, whom they had so long expected, concerning whose comming they were so many waies instructed. 1. Lesson.

2. *It shews their folly and vanity in keeping up the Ceremonies now Christ is come.* That blind nation are so foolish to this day as to keep up their sacrifices, Circumcision, and other types; they reject the Truth, and keep up the Types, they stick to the shadow, and let go the body. The Apostle *Paul* often preaches in his Epistles against this sinfull practice, as *Col.* 2. 16. 17. *Let no man judge you, &c.* and *Gal.* 4. 9, 10, 11, 7. keeping up of these abrogated Ceremonies is dangerous, it supposes Christ not to be come; if ye be *circumcised* saith the Apostle, *Christ shall profit you nothing*, Gal. 5. 2. the ceremonial law was a true figure of Christ, but now Christ is come, to keep up those figures, is to make them lying Types. Tis to looke on those things as future which are not future. Christ hath fulfilled all those Ceremonies to revive them again, is to make Christ an Impostor, not the true Messiah. 2 Lesson.

3. *It shews that Jesus the Son of* Mary *is the true Messiah.* Abundance of undenyable Arguments we have to confirm our faith 3 Lesson.

in this fundamental truth, that Jesus of *Nazareth* the Son of *Mary*, who suffered under *Pilate*, is the true Messiah whom God promised to the Patriarchs, and afterwards foretold by the Prophets, his Genealogy, his birth, the time of it, the place of it, the manner of it, as it was foretold by the Prophets, the testimony of God from Heaven, &c. his death, his Resurrection, &c. These and many other Arguments prove this. Amongst many other Arguments this is one, that he is the truth of all the Types which did in the Law shadow out the Messiah; if we search the old Testament, we shall find that whatsoever was any way typical of Christ, whether it was a person or a thing, is fully verifyed in the person of this Jesus. Whatsoever was said of the Messiah in the Old Testament, is accomplished in Jesus in the New. Whatsoever is made a shadow of him in the Ceremonial Law, is really fulfilled in Jesus in the Gospel, which is an undenyable Argument to prove him to be the Messiah, the shadows and Types of the Messiah were never fulfilled in the person of any other, neither shall there ever be any other person in whom they shall have their accomplishment.

As face answers face, so doth Jesus of Nazareth our only Saviour, answer all the Types and shadows which did of old point out the Messiah, none but such as are wilfully or judiciarily blind can deny this. This is the third use.

4 Lesson. 4. *The identity and sameness of the salvation of the Saints of the Old Testament, and the Saints of the New.* The same Jesus Christ which is held forth in the New Testament as the Saviour of the Elect, is he who was shadowed out by the Types and Ceremonies of the Old Testament, the same Jesus, the same Covenant, the same way of salvation which is published in the Gospel, was prefigured in the Law. *Jesus Christ yesterday, and to day, and the same for ever*, Heb. 13. 8. *Your Father Abraham*, saith our Saviour to the Jews, *rejoyced to see my day, and he saw it and was glad*, Joh. 8. 56. and the Apostle Heb. 11. 13. tels us, that the *Patriarchs did by faith embrace* the same Evangelical promises which Christians now do, and *Heb.* 4. 2. He tells us, that *the Gospel was preached to the Patriarchs*, as well as it is now to us. Only here is the difference, it was preached unto them in Types and shadows, it is preached to us in evidence and clearness of demonstration, but the salvation of God then and now is one and the same.

5. *In*

5. *In what respect their Ceremonial Law is still usefull to the Church.* It is not usefull as a rule of worship, that were to deny Jesus Christ to be come in the flesh, but its still usefull; and of very great use in this respect, to confirm our faith in Christ. We should make this use of it, to see how all those Types have their accomplishment in him, who was typified by them. The Apostle in the 7, 8, 9, 10. Chapters of the Epistle to the Hebrews makes use of the Levitical Priest-hood, and of the services of that Priest-hood, to shew, that Christs Priest-hood was typified by that and wherein he exceeded it. The Ceremonial Law will help us better to believe the Gospel, and the Gospel will help us better to understand all the Types of the Ceremonial Law. 5 Lesson.

6. *What advantage beleevers have under the Gospel above the Jews.* Though they were under the same Covenant with us, yet is our Condition in many respects better than theirs, for we are freed from a multitude of chargeable Ceremonies which lay as a burden on them, and we have the way of salvation more plainly discovered then it was to them, they were taught by Emblems and Riddles, we are taught in evidence and plainnesse; the abolition of the Ceremonial Law is one glorious part of our Christian freedome which we have by Jesus Christ; and the Scripture speaks of it as a great priviledge that we are freed from that yoke, See *Col.* 2. 14. and *Eph.* 2. 14. our condition is as far above theirs, as the condition of the heir when he is come to his full age, is better then the condition of the heir in his Nonage. See *Heb.* 11. 39, 40. Though they were our elder Brethren, yet is our condition far better than theirs was. 6. Lesson.

7. *The love of Christ in fulfilling all the Types of the Law for us.* He is therefore the truth of the Types, because he did in his own person fulfill them all for us; he is the truth of all the sacrifices, as he offered up himself a sacrifice. Whatsoever was typified of him, was done by him; had he not loved us exceedingly, he would never have done this for us. 7 Lesson.

8. *That Christ will communicate to his Elect, all that which, the Ceremonial Types* did prefigure; he is the true Tabernacle the true scape-Goat, the true blood-sprinkling; He that is the truth of all, will give us truly what the Ceremonies typically shadow'd out. 8 Lesson.

Christ the glory of his People.

Luk. 2. 32.

The glory of thy people Israel.

THese words are a part of a holy Song uttered by *Simeon* the Prophet of the Lord at the presentation of Christ in the Temple. It was revealed to this good man by the Lord, *That he should not see death till he had seen the Lords Christ.* Jesus Christ being now born and brought into the Temple to be presented to the Lord according to the Law of the first born, *Numb.* 3. 13. *Simeon* takes him up in his Armes, and sings this song to the Lord. The Song begins verse 29. and ends with the words of the Text. The whole song is gratulatory. A song of praise and thanksgiving to God for his great mercy, in giving Jesus Christ to the world. This mercy he celebrates.

1. In respect of himself, *verf.* 29. 30. He doth sue for his dissolution, *verf.* 29. and he renders the ground or reason of his suite, *verse* 30. God had made his promise good in preserving his life till Christ was born, this mercy he acknowledgeth, and now is satisfied with living, and intreats a dismission according to the word of the Lord.

2. He celebrates this mercy in reference to others; He shews what benefit mankind should have by this salvation.

First, generally, *verf.* 31.

Secondly, Particularly; he shews what Christ should be to the Gentiles, namely a light to give them light. What he should be to the Jews, namely their glory and excellency; *the glory of his people Israel.*

In which words we have two things.

1. Israels relation to God; They are his people.

2. Christs description in reference to Israel, he is their Glory.

Glory is hereby a Metonymy of the effect, put for the Author of glory.

Israel

Israel is taken two wayes in Scripture; For the literal or natural Israel: The Jews were so called from *Jacob* their Father. *Jacob* for his mighty wrastlings with God had the name of Israel given to him, *Gen.* 32. 27, 28. From him all his posterity are called Israelites or Israel.

For the mystical or spiritual Israel; and so all beleevers, whether they be Jews or Gentiles, are called Israel. *Gal* 6. 16. *As many as walk according to this Rule, Peace & mercy be on them, and on the Israel of God.* Now the Text hath relation to both. Christ is the glory of Israel; of the natural Israel, of whom he descended according to the flesh; of the spiritual Israel, in whom he is conceived according to the promise. The words do afford us a double lesson.

1. That its a great honour to be the people of God.
2. Jesus Christ is the glory of all Gods people.

1. *That its a great honour to be the people of God.* This was that, that did advance the people of Israel above all the people of the earth, that they of all Nations were accounted the people of God. The Prophet speaks of it with much thankfulnesse, *Psal.* 135. 4. *The Lord hath chosen* Jacob *unto himself, and Israel for his peculiar treasure. All other people were strangers, were a far off, Israel was a people near unto God*; and *Moses* in his Song remembers this with rejoycing, *Deut.* 32. 9. *The Lords portion is his people,* Jacob *is the lot of his inheritance.* It was the honour of the Levites above all the Tribes, that they were the Lords peculiar portion, and it is the dignity of beleevers above all the people of the world, that they are the special lot and inheritance of God. I shall shew *Doct.* 1.

First, In what respects men may be said to be the people of God. 1. In what respects men may be said to be the people of God.

For the opening of this, we are to know that there are two waies whereby men are reputed Gods people. First, a general way. Secondly, a particular and special way.

In general three are three wayes of being the Lords people. 1 General Respect.

1. *By Creation.* And so all men whether they be good or bad are the people of God. God hath by his creating power spoken them into being when they were not. In this respect not only men, but even the inanimate Creatures are the Lords, *Psal.* 74. 16.

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The day is thine, and the night is thine, and *Psal.* 89. 11. *The heavens are thine, and the earth is thine.* In this sense the very devils are the Lords; he hath created them as well as the holy Angels.

2 general Respect. 2. *By outward Profession.* And thus all those are the people of God, who do perform external worship to him, though they be not inwardly holy; thus all the carnal Israelites were the people of God, as well as the spiritual seed; thus *Cain* was one of Gods people, as well as *Abel*, and *Esau* as well as *Jacob*.

3 general Respect 3. *By designation to publique office.* Thus all those that were deputed of God to any special Office or service, as Gods deputies, may be called the people of the Lord, whether they be good or bad. In this respect *Cyrus* though a heathen King, is called *Gods Shepheard*, Esa. 45. 1. *Cyrus the* King of *Persia*, was as much the servant of the Lord, in this sense, as *David* the King of Israel. Tis no very great honour to be Gods people in this general way, because this is as peculiar to the worst as to the best of men.

In special the people of God are called so in five Respects.

1 special Respect 1. *In regard of special Election.* Thus the godly are the Lords people; they have been in his thoughts, lain in his bosome, wrapt up in his electing grace from eternity, written in that golden clasped Book of predestination from eternity; of this our Saviour speaks, *Joh.* 17. 6. They had the secret infallible mark of divine election upon them before the foundation of the world was, of this the Apostle speaks, 2 *Thes.* 2. 13.

2 special Respect. 2. *In regard of Redemption.* Thus the godly are the Lords people, because he hath purchased to himself by the blood of his Son. The elect as well as others had lost themselves in *Adam*, and could not be his, without redeeming grace. God by the death of Christ, ransom'd them from the hands of the devil and sin, to whom they had sold themselves, and so made them his; of this the Prophet speaks, *Esa.* 43. 1. And of this the Apostle speaks, 1 *Pet.* 2. 9 Had they not been a purchased people, as well as an elected people, they could never have been the Lords.

3 special Respect. 3. *In regard of Covenant.* Thus all the godly are the Lords; he hath in Jesus Christ stricken a Covenant of life and peace with them, wherein he hath engaged himself to be theirs; of this

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the Prophet ſpeaks, *Eſa.* 63. 7, 8. And hence they are called *verſe*, 18. *The people of Gods holineſſe*, becauſe God hath by the ſtipulation of a holy Covenant, made them his own. See *Hoſ.* 2. 19, 20, 23.

4. *In regard of dedication.* Thus beleevers are the Lords people, they have ſpontaneouſly and freely ſurrendred themſelves to God to be his for ever; the Prophet ſpeaks of this, *Pſal.* 116. 16. *Behold Lord, I am thy ſervant*, this is that which the Apoſtle means by yeelding up our ſelves to God, the Covenant is mutual, when God chooſeth the beleever to be his, the beleever chooſeth the Lord to be his God, *Hoſ.* 2. 23. *And they ſhall ſay thou art my God.* 4 ſpecial Reſpect

5. *In regard of poſſeſſion.* Thus all true beleevers are Gods people, becauſe he hath by the inhabitation of the Spirit taken full poſſeſſion of them. As they are united to him, ſo is he united to them. As he is their dwelling place, ſo in ſome ſenſe are they his Manſion houſe; hence the Apoſtle calls believers *An habitation of God through the Spirit*, Eph. 2. 22. They are living Temples in which he walks, they are ſpiritual houſes in which he dwells; they are the terreſtial Court, wherein the King of of glory keeps his abode, till he have removed them to abide with him in heaven; this is the firſt. 5 ſpecial Reſpect.

Secondly, wherein the honour of this Condition conſiſts.

1. *They that are the people of God in this ſence are the members of Chriſt.* They are united to him by faith, and he is united to them by his Spirit. Chriſt is their head, and they are his members. The Scripture makes this the honourable priviledge of all the godly, that *they are made one with Chriſt*, Joh. 17. 23. *I in them, and they in me.* As the Father and Son are one eſſentially, ſo Chriſt and believers are one myſtically, what greater dignity can be put upon a Creature than this, to be a real member of Jeſus Chriſt? 2 Wherein the honor of being Gods people conſiſts. 1. *Partic.*

2. *They that are Gods people are the Sons of God.* This is aſſerted in many places of Scripture, as *Joh.* 1. 12. Chriſt is the Son of God by natural generation, and they are the Sons of God by the grace of Adoption. Mens ſervants, though they may be dear to them, are not their Sons, but all Gods ſervants are his Sons; what a high dignity is it to be the Sons of God? See how admiringly the Apoſtle ſpeaks of this priviledge? 1 *Joh.* 3. 1. Eternity will be little enough to meditate upon this glory. 2. *Partic.*

3. Partic. 3. *They that are thus the people of God are heirs to all the promises.* The Scripture tells us of *great and precious promises*, 2 Pet. 1. 4. To be the heir of one promise is more then to be possessor of the world; now all the promises are the inheritance of Gods people. The great Capital promise is *I will be thy God.* All other promises are but as so many fruitfull branches springing up from this root. Who can tell what an high dignity it is to be the inheritors of divine promises?

4. Partic. 4. *They that are the people of God have all the Attributes of God as their portion. The Lord is my portion* saith my soul, this is the most heart-cheering meditation the Church can think on in her captivated estate, *Lam.* 3.24. Whatsoever is in an infinite God, is the inheritance of all the people of God; his mercy is theirs to pardon them; his truth to plead for them, his power to defend them, his goodness to supply them. All the vertue of his Arm, all the affection of his bowels, all the depths of his wisdome are theirs, as they stand in need of any of these; all that God doth is for them, all that God hath, is laid up as an eternal portion for them.

1 Use of Examin. The use of this point

I. *For Examination.* It should put all of us upon a diligent enquiry, whether we be the people of God or not.

Characters of the people of God 1 Charact. How may a man know, whether he be one of the people of God? I shall give you these three Characters.

First, *Gods people are a plain hearted people.* Its said of *Jacob*, that he was *a plain man*, Gen. 25. 27. Its not to be understood of his outward condition, but of his inward simplicity, its opposed to *Esaus* Character, which is said to be cunning and crafty. Gods people are men that dare not willingly dissemble, or use deceit, *Esa.* 63. 8. *They are my people, children that will not lye.* Men that dare by design play the hypocrite, equivocate, juggle, dissemble, look one way, row another; men that dare put on all forms, walk in all shapes, that have *Jacobs* voice, *Esaus* hands, that can weep to deceive, that have God in the mouth, the devil in their heart, that can speak like Lambs, and act like Lyons; these are none of Gods people, Gods people are like *Nathaniel*, *Israelites indeed in whom is no guile*, Joh. 1. 47. Those 144000. which follow the Lamb, are described by this Character, *Rev.* 14

7. That

7. That *there was no guile found in their mouth.* None by approbation, none by designe; their hearts are set for God, and their tongue uttereth what the heart conceiveth. This is the first.

Secondly, *They are a heavenly minded people,* Those that are Gods people, have their hearts set on God, *this is the generation of them that seek thy face O* Jacob, Psal. 24. 6. They have their thoughts on God, & on the things of God. See how the Apostle describes them, *Phil.* 3. 20. *Our conversation is in heaven from whence we look for a Saviour.* Wicked men are a people that are continually groveling on the earth, but Gods people are alwaies looking upward. No thoughts are so pleasing to them as thoughts of God; tis said of the wicked, that *God is not in all their thoughts.* Psal. 10. 4. They take no pleasure in divine discourses, in divine Meditations. 'Tis tiresome to them to spend any long time in matters of this nature; but Gods people desire to spend their eternity in such objects as these are; they are angry with themselves that they cannot with more seriousnesse and frequency converse with God; Their hearts are full of heaven, and all their affections run out that way; the things of God are very savory and relishing to them that are Gods people. 2 Charact.

3. *Gods people are an humble people.* They are high in their privileges, but they are low in their affection. Lord I am Hell, thou art Heaven, saith that holy Martyr; wicked men and Hypocrites are very high in their own opinion. Self-admirings, self-applaudings, is their Character; *God I thank thee*, saith the Pharisee, *that I am not like other men*, Luc. 18. 11. the people of God think highly of others, vilely of themselves. *I am not meet to be called an Apostle* saith that chosen vessel Saint *Paul*, 1 Cor. 15. 9. *I am the least of the Apostles*; and else where, *I am the very chief of sinners*, 1 Tim. 1. 15. *I am but Dust and Ashes*, saith *Abraham*, Gen. 18. latter end. *I am more brutish then any man*, saith that wise *Agur* Pro. 30. 2. *Quasi quoddam monstrum sto inter filios Dei, bestia vilior, cadavere pejor*, saith the holy man. Sinfull *John Bradford*, this was the frequent conclusion of that holy mans letters. Self-debasement is an infallible Character of the people of God. They have some knowledge of Gods greatnes, and of their own naughtines, and both these make them lye low. 3 Charact.

II. For Exhortation. Carry your selves as becometh Gods people. 2. *Use of* Exhort.

people. I have some lessons to commend to you.

1 *Duty.* 1. *do nothing without Gods advice.* Pro. 3. 6. You that say you are Gods people act nothing without his Counsel. To undertake any work without advising and consulting God, is to professe that you are none of his. *Abrahams* servant would first advise with his great Master, before he attempted any thing *Gen.* 24. 12. your relation to God layes this injunction upon you. God disclaimes those as none of his people who make themselves their only Counsellors.

2. *Duty.* 2. *Designe Gods honour in all you do.* It becomes Gods people to seek Gods glory: the Apostle urgeth this duty from this priviledge, 1 *Cor.* 6. 19, 20. Honour him with your Parts, with your graces: Self-seeking is an unworthy sin in the people of God.

3 *Duty.* 3. *Be contented to be at his disposing.* To be what God will; and where God will; give a blank paper into his hand, and let him write what he pleaseth, We are his people to be disposed of as he will, what if God set others higher than thee? *Psal.* 47. 4, What if he make others richer than thee? what if God will deprive thee of thy deerest comfort? Murmur not, thou art his; may not I do what I will with my own? pray for the continuance of good, for the removal of evil, but still conclude with thy Saviour, *not as I will but as thou wilt.* Unniversal submission to God is a comly thing for Gods people.

4. *Duty.* 1. *Do not alienate thy self from God.* not to Satan, not to the World; thou art one of Gods people, tis sacriledge, tis injustice to obey any other Lord. Gods people must not be servants of sin, or the servants of the Devil; when thou art tempted to any villany, reason thus with thy self; Is this comly for the people of God? the people of God and swear? the people of God and deceive? Gods people are an holy people; though God did not make them his people for their holinesse, yet he made them his, that they might be holy, *Eph.* 5. 27. *Alexander* would not have a coward called by his name. God will not own unholy men for his people.

5. *Duty.* 5. *Be very humble.* You were not made Gods people, because you were better than others, but because God would magnifie his love to you. Spiritual priviledges then work right when they

3 *Use of* make your heart humble. See 2 *Sam.* 7. 18.

Consol. III. For Consolation.

1. *You*

1. *You may expect provision from God* of grace, of comfort, of glory, and all this suitable to a God, 1 *Tim.* 5. 8. And 1.

2. *Protection in trouble.* Esa. 43. 1. 2. Esa 63. 8. 2.

3. *Preservation from the incroachments of others.* God will secure his own people from forein powers. And 3

4. *The audience of their prayers.* Mic. 7. 7. 4.

You that are not Gods people, labour to become his people none knows whether he be not Gods by election. *Pray to God*, Hos. 1. 10. *lay hold on Christ.* yield your selves to God in a holy life.

Luk. 2. 32. I proceed to the second doctrine.

That Jesus Christ is the glory of all Gods Israel. He is the glory of the natural Israel. To them he was chiefly promised. Of them he was born, for he was, *Rom.* 1. 3. *The Son of* David *according to the flesh.* Amongst them was he educated and brought up, with them he lived. Amongst them he preached and wrought his great miracles, and therefore is properly called their glory. And he is the glory of all the spiritual *Israel*, as well as of the literal. Jesus Christ is called *the glory of the Lord*, Isa. 40. 5. and Chap. 60. 1. He is called *the Lord of glory*, in 1 Cor. 2. 8. and *James* 2. 1. and here is he also called *the glory of* Isr[illegible]. In the opening of the doctrine I shall shew you, Jan. 8. 53 *Doct.* 2

1. The nature of glory.

2. How Christ is the glory of Gods people.

I. For the nature of glory; you may take it thus, 1 What Glory is

Glory is the resplendency of some solid and eminent good. Three things curring to make up Glory.

There are three things concurring to glory, which are expressed in this description.

1. *The foundation of it is somthing that is good.* Goodness and glory are *Synonyma in Scripture*, they are put one for another, *I beseech thee*, saith *Moses* to God, *shew me thy glory*, Exod. 33. 18. saith God *vers.* 19. *I will make all my goodness passe before thee.* That which *Moses* calls *glory*, God calls *goodness*. Nor is it every good, but some solid and induring good, which is the foundation of glory; the Hebrew word כָּבוֹד which is used for glory, signifies *weightiness* or *solidity*, to teach us that it must be a good that hath some weight in it, which makes up glory; the Apostle mentions a *weight of glory*, 2 Cor. 4. 17. The same word in the Hebrew which signifieth *shame*, signifies also *lightness*, קָלוֹן because such things as are light and worthless, are dishonorable. 1.

2. *The good which is the foundation of glory must be eminent and excellent*

excellent. Ordinary good may be laudable and praise-worthy, but it cannot properly be called glorious; we do not affix the name of glory to any thing which hath not some transcendency in it.

3 3. *There must be a resplendency and shining forth of that eminency, else it cannot be glorious. Gloria quasi claria*, saith *Aquinas*, because glory is the bright shining forth of excellency. Pearls when they are in the Sea are precious, but they are not called glorious, till they be polished and sparkle out their brightnesse. The Sun is not glorious when tis obscured with a Cloud, but when the beames shine out, then 'tis glorious. A bright-shining day, we call a glorious day. Thus much for the first.

In what respects Christ is the Glory of his people. 1. *Respect* II. Christ is the glory of the people of God in three Respects.

1. *He is the procurer of all their glory.* Many glorious excellencies do the people of God injoy. *Glorious things are spoken of thee O thou City of God*, Psalm 87. 3. The Sanctuary of God is called *a glorious high throne*, Jer. 17. 12. The people of God in regard of their glorious enjoyments are called *Glory* in the abstract, *Isa.* 4. 5. Now whatsoever glorious priviledge doth appertain to the people of God, they have it by the procurement and purchase of Jesus Christ, *Eph.* 1. 3. To instance in some particular privileges

1. I. *Election.* This is one of the fundamental glories of the people of God. Others are past by, they are chosen to life. In this they are advanced above all mankind besides; this privilege of glory is in and by Jesus Christ. See *Ephesians* 1. 4. Christ the first elect is the foundation of the election of all the rest.

2. 2. *Justification.* Its the glorious priviledge of Gods people, that they have obtained this grace not to have their sins imputed, but to have all their guilt done away, and themselves made righteous in the sight of God. This is an unspeakable glory. Sin and guilt, are the only shame of the soul, the removal of guilt, and the application of righteousnesse makes the soul very glorious; the Church triumphs in this, *Isa.* 61. 10. Now this glory is the sole procurement of Christ. God justifies his people in and through Christ: he is therefore called by the Church, *the Lord our righteousnesse*, Jer. 23. 6.

3. *San-*

3. *Sanctification.* Its the great priviledge of the people of God that they are renewed and sanctified with grace. *The Kings daughter is all glorious within.* Psal. 45. 13. This glory no wicked man enjoyes. Now this is the procurement of Jesus Christ. *Ye are washed, ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God,* 1 Cor. 6. 11. The Communication of the graces of Christ is the souls holinesse. 3.

4. *Adoption.* It's the greatest honour of the people of God that they are made the Sons of God; though by nature they are enemies, yet by grace they are made Children. This is an inconceivable glory; the Apostle speaks of it in a way of admiration, 1 *Joh.* 3 1. To be a Servant of God is glorious, but to be a Son is the highest glory. Now this honourable priviledge is by the procurement of Christ, he that is the Son of God by nature, makes us Sons by grace: *He hath predestinated us to the Adoption of Children by Jesus Christ,* Ephes. 1. 5. 4.

5. *Salvation.* This is the highest privilege which any of *Adams* posterity are capable of, to enjoy everlasting Communion with God, to see his face and behold his glory. Now this glory is ours, because Christ is ours; The Apostle asserts this in 1 *Pet.* 5. 10 *The God of all grace who hath called us into his eternal glory by Jesus Christ*; had not the Lord Jesus Christ been ours, eternal life had not been ours; *God hath given to us eternal life, and this life is in his Son.* We can name no spiritual privilege wherein the glory of the people of God consists, but it must be owned as the procurement of Christ. All the graces of glory, all the promises of glory, all the pearles of a Christians Crown of glory, are the purchase and merit of Jesus Christ, he hath made us Kings and Priests, *Revel.* 1. 16. All is by Christ. 5.

2. *He is the maintainer and preserver of their glory. Thou shalt increase my greatness,* saith *David, and comfort me on every side,* Psal. 71. 21. The same Christ that doth purchase our glory, doth increase it and maintain it, *thou maintainest my lot,* Psa. 16. 5. Christians would soon lose all their glory, if Christ did not maintain it to them, and them in it; he maintaines their graces, he maintains their comforts, he sets the Crown upon their head, and he keeps it from topling off, otherwise it would presently fall. 2. *Respect*

3. *He is the matter of their glory.* All a Christians glory may be summed up in this short sentence, *Christ is mine, Tolle Deum, tollo meum,* Take away Christ, and you have stript a Christian of all 3. *Respect*

his

his glory. This made the Apostle say, *Christ is all in all*, Col. 5. 11. & elsewhere, *I desire to know nothing but Jesus Christ and him crucified*, 1 Cor 2. 2. the Apostle speaking of the Ceremonies of the Law, saith; that *the body is Christ*, Col. 2. 17. we may say of all the glory of a believer, that the body and marrow of all is Jesus Christ. If we consider justification, what is that but Christs righteousnesse imputed? if we look on sanctification, what is that but Christs holinesse imparted? if we consider salvation, what is that but Christ fully injoyed. He is the center in which all the lines of a beleevers glory meet. *Christ in you the hope of glory*, Col. 1. 27. Consider but what Christ is to a believer and it will appear that he is the matter of his glory.

1. *Christ is their King.* Believers have this honour, that they are the subjects of Christ, and have him for their King, *Zach.* 9. 9. A good King is the glory of his people; Wicked Kings are the shame and sorrow of their people, but good Kings both their glory and their joy. Christ hath all qualifications of a glorious King. He is a wise King, a mercifull King, a high-born King, a bountifull King, a holy King. Its an honour to the people of God that they have such a King.

1.

2. *Christ is their head.* Beleevers have this honour that they are the members of Christ. God hath given him to be their head and them to him as members, *Eph.* 1. 22. Is it not honourable to have such a head? Christ is the head of principalities and powers, and they glory in it, that they have such a head; beleevers have much more honour to glory in him, for by vertue of Christs headship over them, they come to be *made one with God*, which is the highest glory a Creature is capable of.

2.

3. *Christ is their Husband.* The Husband is either the glory or the dishonour of his wife. An evil Husband is the reproach of the wife, but a good Husband the Crown. Christ is the Husband of his people. *He hath married her unto himself, in truth, in faithfulnes, and in mercy*, Hos. 2. 19, 20. and he is so excellent a Husband, that the soul that is marryed to him cannot but be glorious. What glory a King can put upon his subjects, a head upon the members, a husband on a Wife, that glory doth Christ put upon his people.

3.

The

The Uses are, { *Information.* *Exhortation.* *Consolation.*

3 *Use of Informati.*

1. *Lesson.*

1. For Information. 1. *That Christ himself is a glorious person*; he is the glory of his people, and therefore he must be glorious himself. It was prophecyed of *Eliachim*, as a Type of Christ *That they should hang on him all the glory of his Fathers house*, Esa. 22. 24. God hath put on Jesus Christ all the glory that is imaginable, there is nothing in him but what is glorious; *His name shall be called wonderfull*, Esa. 9. 6. He is glorious in his person *Heb.* 1.3. God and man; Never such a person in the world, two natures personally united. He is glorious in his works, his work of Creation, Redemption, his works of providence; As he is God, these are his works, as well as the Fathers; He is glorious in his Offices, never did the Offices of King, Priest, Prophet, meet in one person besides. He is glorious in his graces as man, he was full of grace, the spirit was not given to him by measure. In whatever notion you look on Christ, you will find him to be glorious; the Jews looking on him with a malicious eye, saw no glory in him *Esa*, 53. 2. but to them that study his excellency, he will appear incomparably glorious; *unto you that believe he is* τιμὴ *an honour*, 1 Pet. 2.7. he is either blind or malicious that will not see and acknowledge Christ to be every way glorious; he could not be the glory of his people, if he were not so in himself,

2. *Lesson.*

2. *Its no dishonour to be a follower of Christ.* Great personages think they go below themselves when they embrace Religion; for them to pray, to follow Sermons, and to perform other exercises of religion, they judge some kind of disparagement. *Prophesie in the Land of Judah o Seer*, saith *Amaziah* to the Prophet *Amos* 7. 12,13. *but prophesie not any more at* Bethlem, *for it is the Kings Court.* Religion may do well for men of a meaner rank but for Nobles and Gentlemen its too great a stain; the real following of Christ is the greatest dignity that mortal man is capable of, *let the brother of low degree rejoice in that he is exalted*, Jam. 1. 9. Grace is the highest promotion, the best kind of exaltation. Grace with disgrace is greatnesse. poverty with purity is preferment, Religion with reproach is renown. The people of God have accounted debasements for Christ promotion, so did *Moses*, Heb. 11. 26. so did the Apostles, *they rejoyced that they*

were worthy to suffer shame for the name of Christ, Acts 5. 41. Grace is the true gentility, the true nobility of the soul. A Subject of Christ is a higher title than a Rule over men; great men add to their greatness by following Christ and his ways, 1 *Chron.* 4. 9 And then we learn

3 *Lesson.* 3. *That they can have no true honour that want Christ.* A man may be born of great blood, descended from Noble Ancestors, born to great possessions, yet if Christ be not his, he is a stranger to true glory. *Since thou wast precious in mine eyes, thou hast been honourable*, Esa. 43. 4. *Antiochus Epiphanes* is called a vile person, *Dan*, 11. 21. his outward glory made him *Epiphanes* illustrious, his wickedness rendred him a vile person, *Arise, shine for thy light is come and the glory of God is risen upon thee*, Esa. 60. 1. Till Jesus Christ be risen upon the soul, it inherits nothing but shame. Wicked men that have no interest in Christ are called by all dishonourable names. *Dross*, Psa. 119. 119. *reprobate silver* Jer. 6. *ult.* A Christlesse man is in the Herauldry of Heaven, the very off-scouring of the World. And then

4 *Lesson.* 4. *The glory of God is the best and truest glory.* Some men glory in their wealth, others in their birth, others in their beauty, others in their Children, others in their Titles of Honour; These are all good things in themselves, and have some kind of glory; but a child of God hath a better foundation of glory than any of these. *Thou art my glory*, saith *David* to God, *and the lifter up of my head*, Psa. 3. 3. He that hath Christ for his portion, is the richest man, and he that hath Christ is for his glory, is the most honourable man.

1. 1. *This is lasting glory*; wealth, titels of honour, &c. they last not; doth the Crown endure to Generations? *Pro.* 27. 24. but Christ abideth for ever.

2. 2. *This is soul-satisfying glory.* Other glory satisfies not, *Haman* wanted *Mordecais* Knee, and because of that, all his glory was nothing to him, *Est.* 5. 11, 12, 13. and then

3. 3. *This is glory that commends us to God.*

4. 4. *This is glory in the other life*, Psal. 49 16, 17. This made the Apostle neglect all these external glories, and triumph in Christ, *Phil.* 3. 4, 5, 6, 7, 8,

2. *Use of Exhort.* II. For Exhortation. This Doctrine commends many duties to all Gods people.

1 *Duty.* 1. *Acknowledge all your glory to be from him.* The pride of mens

mens hearts is so great within them, that they are not willing to own Christ for their Rayser; they attribute all their glory to themselves; we should not so be injurious to Christ as to rob him of that glory which belongs to him; the Elders in Heaven attribute all their glory to Christ, and accordingly give glory to him *Rev.* 5. 9. 10. All your priviledges will be the more dear to you when they are looked upon as the procurements of Christ. 2. *Duty.*

2. *Be not ashamed of Christ*, disown him not for fear of trouble or danger. It was *Peters sin* to deny Christ for fear of the Jews; the truths of Christ, the name of Christ, the Ordinances of Christ, the Sabbaths of Christ, every thing of Jesus Christ is an honour to his people, and honourable in it self; its to deny him to be glorious, to disown him. Consider what our Saviour hath said, *Mar.* 8. 38. *He that is ashamed of me and my words, of him will I be ashamed before my Father, &c.* The Apostles were not ashamed of Christ, though they were sorely persecuted for his sake; they own'd him, they preacht him, and salvation by him, in the face of his enemies, *Acts* 5. 29. Let Pagans be ashamed of the dunghill gods, let Turks be ashamed of their *Mahomet*, let not Christians be ashamed of Christ, or of any of his truths. 3 *Duty.*

Thirdly, *glory in him wherever you come.* Men are usually setting out their glory in every company; if they have any great kindred, if they have any excellent possessions, they are continually speaking of them; how should Christians glory in Christ *my soul shall make her boast of the Lord*, saith *David*, Psal. 34. 2. And else-where, *whom have I in heaven but thee?* they are the words of *Asaph.* Psal. 73. 25. A soul can never sufficiently glory in Christ; you may glory inordinately, and immoderately of all worldly things, but you can never glory sufficiently of Christ. 4. *Duty.*

4. *Labour to be a glory to Christ.* The people of God are called *Gods glory* Esa. 46. 13. And *the glory of Christ*, 2 Cor. 8. 23. Eminent Saints are a glory not only to the Church, but to Christ himself; *hast thou not considered my servant* Job? the Lord makes his boast of him, *Cap.* 1. 8. *Job* boasts that he hath such a Master, and God boasts that he hath such a servant; such as are full of grace, such as make it their study to spend and be spent for Christ, they put glory on Jesus Christ, and make him better este-

med in the world; 'Tis the souls greatest glory to be a glory to Jesus Christ. All the glory you bring to Christ here, will be your own glory hereafter.

5. *Duty.* 5. *Let no temptation draw you from him.* Change not the true Christian Religion, for any false Religion; *hath a Nation changed their gods, that are no gods? but my people have changed their glory for that which doth not profit*, Jer. 2. 11. Whatever Religion, whatever opinion, amongst those that are called Christians, derogates from Christ, is a false Religion. *Arminians* derogate from his grace by setting up free will in the room of free grace; Papists derogate from the satisfaction of Christs blood, by annexing the merit of works. Socinians derogate from his Priestly office, by denying the merit of his blood. Arrians derogate from the glory of his person, by denying his divinity. All the up-start opinions amongst us, though they would be accounted Christian, militate against the glory of some of his offices; Whatever opinion doth cast any cloud upon Christ who is the churches glory reject it.

6 *Duty.* 6. *Be carefull to secure your interest in Christ.* Prove that he is yours, and that you are his, 2 *Cor.* 13. 5. All yonr glory depends on him, if he be not yours, you can inherit nothing but shame here and everlasting shame in the other life.

3 Use of Consolation. III. For Consolation. Its full of comfort to the people of God.

1. Case. 1. *In the want of eternal glory*, Its the portion of the people of God oftentimes to be destitute of all worldly glory. They have neither riches nor honours, nor any of those promotions in which the world glories; if Christ be yours you have glory enough. A child of God may outglory the highest of men; he hath greater honour than crowns, scepters, *&c.* these are dying honours, ill gotten, and ill used sometimes, but Christ is the beleevers honour he weighs down all other glory. Its some disparagement to Jesus Christ, that those that enjoy interest in him, should complain for want of other honour; when thou heares of men boasting of such and such things, set thy Christ against all their glory, and thou canst not envy them, or wish thy self in a better condition.

2. Case. 2. *In case of disgraces* Its the lot of Gods people to be vilified, reproached, debased in the world; *we are the offscouring of all things* 1 Cor. 4. 13 Jesus Christ is able to give you glory enough to gild over these reproaches. There's enough in Jesus Christ to make a Christian not only content, but even rejoyce in reproaches. Let

men.

men revile, defame, ſtudy to put all the ignominy they can upon a *Chriſtian*, while Jeſus *Chriſt* is his glory, they can never take away his *Crown*.

Chriſt the Gift of God

JOH. 4. 10.

If thou kneweſt the Gift of God.

THE words are part of a heavenly diſcourſe, between Jeſus *Chriſt* and a *Samaritan* woman. Jeſus *Chriſt*, in his return unto *Galile*, paſſeth thorow *Samaria*; being weary with travelling, he ſits down at *Jacobs well*, to repoſe himſelf, while his Diſciples went unto the *City* to buy meat. A poor woman comes to the Well to draw water; our Saviour knowing that the end of his coming into the world was *to ſeek & ſave that which was loſt*, having ſuch an opportunity offered, enters into diſcourſe with the woman. The firſt queſtions he propounds is, that ſhe would *give him a little cold water to drink*, verſe 7. where we may obſerve, *the great poverty of Chriſt*, he that gives to others the water of Life, is fain to drink common water. *Though he was rich*, ſaith the Apoſtle, *yet for our ſakes he became poor, that we through his poverty might be made rich*, 2 Cor. 8. 9. The woman of *Samaria denies* this ſmall curteſie, ſhe puts him off with a queſtion *verſe* 9. *How is it that thou being a* Jew, *askeſt drink of me which am a woman of* Samaria; ſhe doth in effect give that anſwer to him. which uncharitable people uſe to give to poor ſtrangers, that he ſhould go to his own countrey, and there get relief; unto this queſtion our Saviour replies in the Text, *If thou kneweſt the gift of God, and who it is that ſaith unto thee give me to drink, thou wouldeſt have asked of him, and he would have given the living water.* In which words he doth preach himſelf to her as the Saviour of the world.

The words are our Saviours diſcovery of himſelf, and they may be divided, for methods ſake, into theſe two parts.

1. A precious mercy, a gracious bequeathment, called here a gift.

2. Here is the Donor, or Author of this gift, that is not man, not any Creature, but God himself.

Doct. These two afford us this comfortable lesson, namely.

That the Lord Jesus Christ is the gift of God to his people. That by *the gift of God* in this place is meant *Christ*, appears from the next clause which is exegetical and explanatory of this, *and who it is that saith unto thee give me drink.* It's as if he had said, I that say unto thee give me to drink, am no other than the gift of God. Jesus Christ is the free gift of Gods grace to his people. If we search the Scripture, we shall find that wherever mention is made of Christ, the manner of conveyance is said to be by way of gift. See *John* 3. 16. *God so loved the world that he gave his only begotten Son*, and *Isa.* 42. 6. *I will give thee for a Covenant of the people, for a light of the Gentiles.* So *Ephes.* 1. 22. *He gave him to be the head of all things to the Church*, and *John* 6. 32. My *Father*, saith our Saviour speaking of himself, *giveth you the true bread from heaven.*

In the opening of this point I shall shew,

1, That Christ can be no other then a gift.

2. The moving cause in God of this gift.

3. What an excellent gift Christ is, a gift of gifts.

4. How Christ is said to give himself, when as he is the gift of the Father.

5. Whether Christ be given to all men indifferently? if not, to whom is he given? When I have opened these I shall come to application.

1 That Christ can be no other then a gift. proved

I. That Jesus Christ can be no other than a gift. I shall give but one Argument for the proving of this, namely, *He must either be by gift, or by purchase, or by force*: but he is not ours either by force, or by purchase, therefore he is ours by free gift and donation..

1 He is not ours by force.

1. *Jesus Christ is not ours by force.* We could neither extort him from the Father by violence, nor steal him by fraud. Jesus Christ is *the Son of his Fathers bosome*, John 1. 18. The bosome is a place of affection, and a place of security. Should any Creature have approached to the bosome of God, to have taken away this jewel, either by violence or by fraud, Gods wrath would presently

ſently have flam'd out upon the Attemptors, and have conſumed them. A man may have his child taken from him, either by violence, or by fraud: but it is impoſſible that the God of heaven ſhould be deprived of his Son by any of theſe waies.

And beſides, Jeſus Chriſt is God of equal power with the Father, and it is not poſſible that either force or fraud ſhould prevail over an All-powerfull God. *Labans* Gods were taken away from him by ſtealth, *Rachel* took them and hid them in her *Camels* furniture, *Gen.* 1. 34. Idol Gods are lyable both to force and fraud, but the true God cannot be indangered by either of theſe means. This is the firſt. And then,

2. *Jeſus Chriſt is not ours by purchaſe and ſale.* We find nothing at all in Scripture of Gods making over of Chriſt to the world by bargain and ſale, but of his making him over by deed of gift, we read very frequently. 2 He cannot be ours by purchaſe for 4 reaſons.

There are four things which make it evident that Chriſt cannot be ours by way of purchaſe.

1. *It's a very great derogating from the bounty and liberality of God.* God is a God of liberality and munificence, *he giveth liberally to all*, as the Apoſtle ſaith, *Jam.* 1. 5. It's too far below God, to ſet his benefits to ſale. He needs nothing which Creatures have to give; *of him, and from him, and by him, are all things* Rom. 11. 36. It's a diſparagement to Kings to turn Pedlars, it's an implicite denyal of the bounty of God, to think that he ſhould ſel his Son into the world. 1. *Reaſon*

2. *Mans indigency.* Man is a beggarly and neceſſitous Creature, he hath not wherewithall to purchaſe the leaſt common bleſſing; and therefore is unable to purchaſe ſo great a treaſure as Chriſt is. Had God ſet his Son upon a price, all the revenues of the world, if they had been paid to eternity, would not have amounted to one minutes purchaſe, *thouſands of Rams, ten thouſand Rivers of Oyl, the firſt born of a mans body*, is not a valuable price for the expiation of one ſin, *Mic.* 6. 7. if all the mountains in the world were Diamonds, if all the Duſt of the earth were gold of *Ophir*, if all the vaſt circumference of Heaven were piled up with Pearls and precious ſtones, all this wealth would not be worth the little finger of Jeſus Chriſt; ſhould all the Sons of men, and all the Angels of Heaven be ſold for ſlaves, the price of all theſe would not be worth the border of the garment, or the Shoo-latchet of Jeſus Chriſt. And then beſides, whatſoever man 2. *Reaſon*

hath

hath to give is Gods already; *the whole world saith God is mine, and the fulneſs thereof*, *Pſa* 50. 12. man can give nothing to God but what is his own. God is too liberal to ſell, man is too needy to buy Jeſus Chriſt. And then

3. *Reaſon* 3. *Chriſt was given in the purpoſe of God before man was*: the Patent was ſealed from eternity, albeit the actual donation of Chriſt was in the fulneſs of time; Albeit the promiſe of Chriſt was in time, yet the abſolute determination of the thing was before time. It's ſaid of Chriſt, in regard of his God-head, that *his goings forth have been of old from everlaſting*, *Mic.* 5. 2. The goings forth of Chriſt as a Redeemer, in regard of the Counſels of God, have been from everlaſting. Creatures that are but of yeſterday cannot purchaſe decrees that have been from eternity. And then beſides.

4. *Reaſon* 4. *Chriſt is the purchaſer of man, and therefore men cannot be the purchaſers of Chriſt*; that he is the purchaſer of the Church is clear from that of the Apoſtle, *Acts* 23. 28. the redemption of the Church is by the purchaſe of Chriſts blood; Heaven it ſelf, which is the inheritance of the Church, is called *a purchaſed poſſeſſion*, *Eph.* 1. 14. there's no other purchaſer of this poſſeſſion but Jeſus Chriſt. Now it's a contradiction to ſay that Chriſt is the purchaſer of the Church, and yet to affirm the Church to be the purchaſer of Chriſt; thus much for the firſt particular.

2 What moved God to give Chriſt. II. The moving cauſe in God of this gift. *The Scripture attributes this to the love of God*, Joh. 3 16. *God ſo loved the World that he gave his only begotten ſon.* Jeſus Chriſt is a Garment ſpun out of the bowels of divine love. It was love that made the eternal decree; It was love that made the promiſe, and it was love and nothing but love, that did actually ſend him forth.

This the Apoſtle teacheth us, *Rom.* 5. 8. *God commendeth his love to us in that, when we were yet ſinners, Chriſt dyed for us.* The Schoolmen ſpeak of a two-fold love of God; An antecedent love, and a ſubſequent love, the former they call a love of Compaſſion, the latter a love of Complacency; this latter love is the purchaſe of Chriſt, not the cauſe of Chriſt. God cannot love any of loſt mankind with a love of delight and complacency, but as he beholds them in Chriſt. Chriſt muſt be ours, and we His, before God can love us, ſo as to delight in us; The Apoſtle ſpeaks of this, *Eph.* 1. 6. where he tels us, that *God hath made us accepted in the beloved*; this love of acceptance is for Chriſt and through Chriſt, but

but the love of pitty was that which fetcht Christ out of the bosom of the Father. God seeing the misery of mankind, pitied them, was unwilling they should be for ever miserable, and this love of pitty put him upon thoughts of saving them by the satisfaction of his Son. This spring of our salvation the Prophet shews us, *Ezek.* 16. 5, 6, 7. we did not pitty our selves, no other creature pittied us, the God of pitty had compassion on us & his compassion drew his son out of his bosom, that in and through him he might love us with a love of delight and acceptance; *herein is love*, saith the Apostle, 1 Joh. 4. 10. *Not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins.* Christ is the cause of his Fathers delight, & the fruit of his compassion to the world; this is the second particular.

III. For the nature of this gift. I shall lay that down in these six particulars, which are as the properties of it.

3 The Excellent properties of this Gift.

1. *It is a gift which is accompanied with the special favour of God* God may give men other things, and yet hate their persons; he may give a man wealth, and yet afterwards cast him into Hell, so he did the rich glutton in the Gospel; he may give a man honour and yet continue to be his enemy, so he did to *Haman*; he may give a man the knowledge of all outward things, and afterwards condemn him, so he did the Heathen *Philosophers*: but to whomsoever he gives Jesus Christ, he gives all the love and affection of his heart; *he hath made us accepted in the beloved*, Eph. 1. 6. God may be angry with a person to whom he hath given his Son but he cannot hate him, the enmity between God and man is for ever done away when Jesus Christ is bestowed. 1. Property

2. *It is an eternal gift.* God may bestow other gifts upon men and afterwards see cause to remove them; he gave a great estate to *Job*, and took it away again *Job.* 5. He gave the Crown to *Saul*, and took it away for the abuse of it; he gives men children and they live to see them all devoured by death: but those to whom Christ is given do enjoy him for ever; death that strips a man of all other things, puts him into a better and more glorious possession of Christ than he had before. God gives other gifts to men, and afterwards repents and withdraws them again, but the gift of Christ is *a gift without repentance*, Rom. 11. 22. 2. Property

3. *It is a soul-satisfying gift.* Other gifts do not satisfie the soul riches and honours are insufficient gifts. *Wherefore do ye lay out money on that which is not bread, and your labour for that which satisfieth* 3. Property

not, Esa. 55. 2. No external gift can fill all the desires of the soul, the soul hath a capacity still of desiring and receiving more, but Christ satisfies the utmost capacities of the soul, the soul that once knows himself to be possessed of this gift cannot tell how to make another request to God. *I have all, my Brother*, saith *Jacob* to *Esau*, Gen. 33. 11. *Esau saith, I have much*, v. 9. but *Jacob* saith I have all: the soul cannot fancy a higher gift than Jesus Christ is.

4. Property

4. *It is a comprehensive gift.* Jesus Christ is a pregnant gift, the soul shall never be able to number up to the longest moment of eternity all the particular gifts that are comprized in this rich Cabinet, the Lord Jesus. The Church calls Christ *a bundle of Myrrh* a cluster of Camphire, *Cant.* 1. 13. 14. because so many gifts are bundled up in this one gift; the Apostle mentions *spiritual blessings in Christ*, Eph. 1. 3. There are millions of blessings in this one blessing; the compendium and epitome of all gifts is Jesus Christ. As *Leah* said when *Zilpha* had conceived, saith she, *a troop cometh*, Gen. 30. 11. when Christ is given to the soul, he may say so more properly, a troop cometh. All the train of scriptural blessings follow at the foot of this great gift of God. When the Scripture speaks of Jesus Christ, it usually mentions variety of gifts. See 1 *Cor.* 1. 30. *He is made to us of God, wisdom, righteousnesse, Sanctification, Redemption*; when Christ is given to a soul all the promises are given with him, when Christ is given all the graces of God are given with him, when Christ is given, all spiritual privileges are given, when Christ is given, pardon is given, Peace is given, Salvation is given. *All things are yours*, saith the Apostle, 1 *Cor.* 3. 22. *Life, death, things present, things to come, and you are Christs.* Other gifts are *parvum in magno*, little in much, but Jesus Christ is *magnum in parvo*, much in a little, yea he is as the Apostle saith, *all in all.* God hath no greater gift to bestow, man hath no greater gift to desire.

5. Property

5. *It is a gift that sanctifies all other gifts.* There is no sweetnesse in any other gifts without this; All the gifts of God without this gift, are snares and curses to them that receive them; wealth without Christ is the greatest poverty, health without Christ is the worst sickness, honour without Christ is the greatest disgrace. God gives nothing in mercy till he gives Christ, he that hath Christ enjoyes what he wants, and he that wants Christ hath not what he injoyes. *Lord, what wilt thou give me*, saith *Abraham*, seeing

seeing I go childleſſe, Gen. 15. 2. he muſt have a child, or he could have had no Chriſt, for the Meſſiah was to come out of his loins *Gen.* 12. 3. *Abraham* knew all he had was too little if God ſhould not add Chriſt; thats a fearfull imprecation which *David* uſeth againſt the implacable enemies of God, *Pſa.* 69. 22. *Let their table become a ſnare, and that which ſhould have been for their welfare, let it become a trap*; this will be the reſult, this will be the event of all other gifts, without Chriſt they will be like *Abſoloms* Mule and locks, the certain ruine of him that receives them. Its one great vanity which *Solomon* obſerved in his time, namely *riches kept for the owners thereof to their hurt*, Eccleſ. 5. 13. All that ever a man hath from God, if he beſtow not this gift on him, will be for the hurt of him that owes it. This is the cæleſtial ſalt that ſeaſons and ſweetens all gifts.

6. *It is ſuch a gift as gives a man a ſpiritual right to all other gifts.* Whatever outward gift God beſtowes on men, they have a civil right and propriety in it. The tenth Commandement doth fully aſſert propriety, but they have no ſpiritual propriety till they come to have an intereſt in Chriſt. *Adams* ſin loſt his right to the Creatures, this right is reſtored by Jeſus Chriſt; now untill a man hath an intereſt in Chriſt, he is in a ſpiritual ſenſe, but an uſurper of what he enjoyes, this gift doth reinveſt a man into a trne propriety to all worldly enjoyments, *All things are yours, and ye are Chriſts*, 1 Cor. 3. latter end; he that hath an intereſt in this gift of God enjoyes all other gifts not only by the tenure of common providence, but by the title of a ſpecial promiſe. This is the third particular. 6. Property

IV. How Chriſt is ſaid to give himſelf, when as he is the gift of the Father. That he is ſaid to give himſelf, is manifeſt from expreſs Scripture. See *Gal.* 1. 4. and *Eph.* 5. 25. Chriſt is both the Donor and the gift in two reſpects. 4 How Chriſt is both the Donor, and the gift.

1. *Chriſt as God doth whatſoever the Father doth. Opera Trinitatis ad extra ſunt indiviſa.* The work of mans Redemption by Chriſt is an external work, and ſo it was both decreed and contrived by the joynt conſent of all the three perſons. 1. *Reſpect*

2. *Chriſt did voluntarily ſubmit himſelf to this work.* The Son of God is God equal in power, and Authority to the Father. No Law could be impoſed on Chriſt, without his own voluntary conſent; the Father could not have given the Son, if the Son had not 2. *Reſpect*

given himself. See *Psal.* 40. 7. It was not an Act of compulsion but an Act of gracious Condescension in Christ to be given for the salvation of man, therefore he did as truly give himself, as he was given by the Father; the Covenant between the Father and the Son is mentioned, *Esa.* 53. 10. This Agreement was as voluntary on the Sons part, as on the Fathers part; thus much for the fourth particular.

5 To whom Christ was given. 1 Assert.

5. Whether Christ was indifferently given to all men, or to some only in particular. I must lay down two Assertions for the clearing of this.

I. *That all mankind hath some benefit by Jesus Christ.* The world upon the Sin of *Adam* would presently have been destroyed, if the promise of Christ had not been interposed; the worst of men have the benefit of being and preservation by reason of this gift of God.

2 Assert. Christ as a Redeemer given to the Elect only proved by 5 Arg.

II. *Christ as a Redeemer is not intended for all without difference, but only for the Elect.* That Christ is in Gods intention given only to them, is clear by these five Arguments, namely,

1. *Arg.* 1. *Christ is given as a Covenant.* Now all are not *fœderati*, all are not in Covenant with God. All are not outwardly in Covenant with God, all that are outwardly in Covenant, are not inwardly in Covenant, some live and dye strangers to the Covenant.

2. *Arg.* 2. *Christ is given to none but to such as are given to him.* Now all are not given to Christ; our Saviour distinguisheth between the world and those that are given him out of the world, *Joh.* 17. 6.

3. *Arg.* 3. *All to whom Christ is given shall be saved.* God cannot lose his intention; but all shall not be saved. *Ergo.* See *Joh.* 6. 37.

4 *Arg.* 4. *Christ is given only to his seed.* Esa. 53. 10. All are not his seed, some are the seed of the Serpent. And then,

5. *Arg.* 5. *All those to whom Christ is given by the Father, are in time united to him.* He is given to them as their head, they are given to him as members: but all are not united to Christ, nor Christ to them. *Ergo.* Thus much for explication.

Most of the Texts brought by Arminians have something in the context that doth necessarily restrain the universal term to a certain number or kind of men, as that in 1 *Tim.* 2. 6. The Apostle in that Chapter doth not speak of *all* individuals, but of *all* sorts and degrees of men, as is clear from *v.* 1, 2. And so that in *Heb.* 2. 9. A place much insisted on. This term [*every man*] is necessarily restrained to some particular men; this *every man*

is

is ver. 10. called many sons; every man that is a Son did Christ taste death for, and then *v.* 11. this *every man* is *they that are sanctified*, and then this *every man* is spoken of such as are *brethren* to Christ. Now we deny not that Christ tasted death for every one of these. So that in 1 *Joh.* 2. 2. is clearly restrained by the context; *world* is put for *Gentiles* in opposition to *Jews*, not for every particular man in the world, and besides, the word *Advocate* mentioned *ver.* 1. tels us in what sense we must take *propitiation*. One part of the Priestly Office of Christ is not to be extended farther than the other. *Advocate* & *Propitiation* are the two parts of the Priestly office of Christ, Advocate notes his *Intercession*, *Propitiation* his *satisfaction*. Now, why his *satisfaction* should be extended further than his *intercession*, I see no reason, both of them belonging to the same office. Now he is not an *Advocate* to all *Joh.* 17. 9. Therefore neither is he in that sence a *propitiation* for all. If it be said, Christ prayed for those that were not elected, as Luc. 23. 34. we must distinguish between the prayers of Christ as meer man, of which that was one, and the prayers of Christ as Mediator: that prayer *Joh* 17. is made by Christ as executing his Mediatory office, from his Intercession in that prayer some are expresly excluded.

The Uses follow, which are,

I. For Information. It teacheth us three Lessons. *1 Vse of Informati.*

1. *The freeness of our salvation.* Proud Papists talk of meriting Heaven, they will have eternal life not to be Gods gift, but mans purchase. We have learned better from Scripture, that *eternal life is the gift of God*, Ro. 6. *ult.* And this text shews it. Christ himself, who is the meritorious cause of our salvation, is *the gift of God. This is the Record*, saith the Apostle, *That God hath given to us eternal life, and this life is in his Son*, 1 Joh. 5. 11. We are not able by any power of our own, to beg salvation, we are not able to receive power from God till we accept of the tender of salvation, therefore are we utterly unable to purchase salvation. To deny salvation to be free, is either to deny Christ to be the gift of God, or to deny salvation to be by Christ. *1. Lesson.* *2. Lesson.*

2. *The exceeding greatness of Gods love to mankind.* The Scripture when it speaks of the gift of Christ, useth to mentiõ the love of God

God as that which is the foundation of it, *Ro.* 5.8. *God commends his love to us*, ſaith the Apoſtle, *In that while we were yet ſinners, Chriſt dyed for us.* If ever God ſhewed his bowels to mankind he did it clearly in this Act. So 1 *Joh.* 4. 9, 10. *In this was manifeſted the love of God, becauſe that God ſent his only begotten Son into the world, that we might live through him, &c.* And Eph. 2. 7. The Apoſtle mentions the *exceeding riches of the grace of God*, and his kindneſs in the gift of Chriſt. There are three conſiderations which will help us to take a meaſure of this unmeaſurable love.

Three Conſiderations to ſet out this love of God

1 Conſid. 1. *Conſider the relation of the gift to the Donor.* What Chriſt is to God, He *is his Son.* Not his ſervant, not his friend, but his Son. How much is there in this that God ſhould give his Son? if ye would know how to expatiate this in your meditations, conſider what manner of Son he is.

1. *He is his own Son*; not an adoptive ſon, but a natural Son;

1. The Apoſtle mentions this as one heightning conſideration of the love of God in this act, *Rom.* 8. 32. *He that ſpared not his own Son.* τοῦ ἰδίου υἱοῦ, *His own Son.* by eternal generation, his Son who is the expreſſe Image and Character of his own perſon.

2. *He is his only Son.* For one that hath many ſons, to part

2. with one is an act of mighty love. *Jacob* mourns for one ſons death, with a bitter mourning, though he had then eleven more alive, and was not certain of his death neither, *Gen.* 37. 34, 35. I but for a man that hath but one ſon, to part with him, this is admirable indeed; herein Abraham teſtifyed his obedience, in that he was willing at Gods command, to part with his only Son. *Gen.* 22. 17. *Now I know thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only ſon from me.* God hath but one Son, and yet was willing to part with him, for the good of his elect.

3 3. *He is a beloved Son*, For a man to part with a ſon that he doth not much reſpect, is not any great matter; to give an *Abſolom*, an *Adonijah*, a *Reuben*, that defiled his Fathers Bed, an *Eſau*, this is not much to be wondred at, but to part with a *Benjamin*, a beloved ſon, this is love indeed. *Take now thy ſon thine only ſon Iſaac whom thou loveſt*, ſaith God to *Abraham.* Gen. 22. 1. Jeſus Chriſt is Gods *Iſaac*, his *Benjamin*, a ſon that never diſpleaſed him, 2 *Pet.* 1. 17. *This is my beloved ſon in whom*

I am

I am well pleaſed. All the motives which perſwade a Father to love his ſon, do perſwade God to love Chriſt.

(1) *There is ſimilitudo ſubſtantiæ.* The ſon is the Image of his Father; A Father, if he have many children, uſually loves that beſt, who is likeſt to him. Jeſus Chriſt is *filius ὁμοούσιος* the Conſubſtantial ſon of the Father, the very *expreſs Image of his perſon*, Heb. 1. 3. the Apoſtle ſaith of him, that he was *ἐν μορφῇ Θεοῦ*, *Phil.* 2. 6. *in the form of God.* He is as like the Father, as the Father is like himſelf. There is no perfection in the Father, but the ſame is ſubſtantially in the Son, he is omnipotent, omnipreſent, eternal, infinite, as the Father is; there is not only ſimiſitude of nature, but identity of nature, I *and my Father are one* not only one in will and conſent, as the Arrians ſay, but one in nature, one in eſſence.

(2) *Filius eſt per ſe amabilis.* A Fathers heart is much drawn out towards his child, if he ſee amiableneſſe and worth in him. Now Jeſus Chriſt is very amiable in himſelf. The Church which hath but dim eyes is able to ſee his lovelineſs ſo as to be enamour'd with him, ſee *Pſa.* 45. 2. *thou art fairer than the children of men*, and Cant. 5. 10. *My beloved is white and ruddy, the chiefeſt of* 10000. but the eyes of God, which are able to ſee all the excellencies of his Deity, can diſcover infinite worth in him. God ſees in him infinite beauty, infinite wiſdom, , infinite ſtrength, the fulneſs and perfections of the God-head *which dwelleth bodily in him*, *Col.* 2. 9. therefore he cannot but love him with an infinite love. And then

(3) *Filius Patrem redamat.* The natural affection of Parents is doubled and multiplyed towards a child, if they ſee a return of love in the child to them again, they love the child though the child have little love to them, *O Abſolom my ſon, my ſon, my ſon, Abſolom.* God compares his love to his people, to the love of a father toward *a ſon that ſerveth him*, Mal. 3. 17. Now Jeſus Chriſt is a ſon that bears as much affection to the Father as the Father doth to him. As the Father loves the ſon with an infinite love, ſo doth the ſon love the Father with an infinite love. As God the Father did from eternity place his delights in God the ſon, ſo did God the ſon place his delights from eternity in God the Father. *Ambroſe* hath an excellent meditation of this. Conſider, ſaith he, the great love of God in giving Chriſt; he did as it were run the hazard of loſing his ſon, that he might not loſe thee, he did as

it were run the hazard of making himself childless, to save thee from perishing. *Tantum fuit Domino studium tuæ salutis, ut propemodum de suo periclitaretur, dum te lucraretur*, God hath so much care of thy salvation, that he did as it were run the hazard of endangering his own, that he might gain thee. This is the first consideration, the relation of the gift to the giver.

2 Consid. 2. *Consider what Christ was given to undergo*, this I shall amplify in these five meditations.

1, *He gave him to minister to us, the son of man came not to be ministred unto, but to minister*, Math. 20. 28. he that was & is the Lord and Creator of man, came *in the form of a servant* to be a servant to man; if he had given his Son to have been a great earthly Monarch to have ruled over the World, it had been great love, but that he should give him to be a servant to his vassals, what unspeakable love is this?

2. *He gave him to pay our debts*; man by sin was deeply indebted to the justice of God, and if he and all he had, had been sold, he could not have paid the least farthing; and yet all must be discharged to the last mite, or else man must for ever be damned; for the payment of these great sums was Jesus Christ given by the Father. God hath as the Prophet speaks, *laid on him the iniquity of us all*, Esa. 53. 6.

3 *He gave him to be a servant to his own Law*; of this the Apostle speaks, *Gal.* 4. 4. He that was the supreme absolute Law-giver, came out of the bosom of his Father to fulfil the righteousness of the Law for us; He that was King came to live as a subject, under the obedience of his own law.

4. *He came to suffer hunger and cold, and other the necessities of this life*; he was given to be reproached, to be vilified, to be spit upon, *to give his back to the smiters, and his Cheeks to them that pulled off the hair*, Esa. 50. 6. He was as the Apostle calls him, *A man of sorrows and acquainted with grief*, Esa. 53. 3. That he was given to be a man was great humiliation, though he had been a man of delights, but that he should be given to be a man of sorrowes this was low humiliation indeed.

5. *He was given to dye for us*. A cruel death, a cursed death, a shamefull death did the Lord Jesus undergo for man, *Gal.* 3. 13. he was given to be a sacrifice, to suffer the wrath of God, to endure the torments of Hell in his soul, that we might be delivered from

from those torments; he have him who is God to be sold for ever to be a curse for us, He gave *him to be made sin for us, that knew no sin, that we might be made the righteousness of God through him*, so the Apostle tells us, 2 *Cor.* 5. 21. this is the second consideration, what Christ was given for.

3. *Consider to whom Christ was given.* Not to Angels, but to men. Take the enlargement of it in these two Meditations. 3 Consid.

1. *He was given to such as were his enemies.* Man was in actual Rebellion against God when Christ came to dye for him, We were not only sinners, (which might have set the heart of God against us) but we were adversaries: The Apostle speaks of this in the 5. *Rom.* 10. *When we were enemies, we were reconciled to God by the death of his Son*; the greatest love that ever was found amongst men is for a man to dye for his friends, *Joh.* 15. 13. God manifested greater love than this, in that he gave his son when we were his *enemies*.

2. *He was given to such as God certainly knew* would sleight him, and reject him; it was much that God should give him undesired and undeserved, but more that God would give him to such as should despise him. See that Prophecie, *Es.* 53. 2. 3. *He is despised and rejected of men* Jesus Christ never yet came to any of his elect, but he found contempt from them; put all together and it will argue great love in God to mankind. This is the second inference.

3. *That the salvation of the elect is a thing well pleasing unto God the Father.* The Prophet speaking of this work, calls it *the pleasure of the Lord*, Esa. 53. 10. *The pleasure of the Lord shal prosper in his hand.* It is well-pleasing to God, because it is a work tending to his honour, and it cannot but be pleasing to him, because he gave his Son as a free gift for the perfecting of it. Whatsoever Jesus Christ hath done for his elect, whatsoever he hath suffered for them, whatsoever he hath promised to them, cannot but be very well-pleasing to God. This is the first Use. 3. Lesson. 2. Use of Exhort.

II. For Exhortation. 1 To those that have Christ.

1. To such as actually possess this gift. I shall commend four duties to them.

1. *Bless God for this gift.* Say with the Apostle, *Eph.* 1. 3. You had been undone but for this gift. 1 Duty.

2. *Be contented to want other gifts.* Though God hath not given you riches, honours, if you have Christ you have that that countervailes all. All had been nothing without Christ. Christ will abundantly 2. Duty.

dantly supply all other wants; when others boast of their wealth, of their strength, do you boast of your Christ.

3 Duty. 3. *Give your selves more to him that hath given Christ to you.* God hath given you his best, his all, when he gave you Christ: Do you give your selves then all to God, *Rom.* 6. 13. all you have to give willnot equalize Gods Christ, whom he hath given to you.

4. Duty. 4. *Improve this gift.* God hath given Christ for the use of his people, make use of him, and all that is in him; use him for justification, for sanctification; use his wisdom, his power, use his grace, use his merit; This gift of God serves the soul for all turns. God loves to see his people make the best improvement of his Christ. This is the first branch. And then

2. To Christless persons 2. To them that want this gift.

1 Advice 1. *Beg this gift.* You are undone without him. Give me Christ or else I dye.

2 Advice 2. *Refuse not Christ.* This is the Worlds sin. God offers, man rejects. *All they that hate him love death* Pro. 8. 36. God is willing to give, man is unwilling to receive this gift of God. God cannot now save him that rejects Christ. Stand in the way, Leave your sins; be willing to have him on Gods terms, and he shall be yours. All you have will not suffice without Christ. All you have is a Curse without Christ. Say to God as this woman did to Christ, *verse* 15. She came to *Jacobs* well without Christ; she went away with this gift in her bosom. Tarry at *Jacobs* Well, Gods Ordinances, beg Christ earnestly, and God will not deny thee. This is the second Use.

3 Use of Consol. III. For Consolation to the people of God.

1. Case. 1. *In case of the want of other things.* dost thou want riches, children, &c. Care not for those wants, if this gift of God be thine; *Why weepest thou Hannah? am not I better than ten sons*, 1 Sam. 1. 8. Its some disparagement to Christ to see those that have him to mourn for want of other things.

2. Case. 2. *Against the fear of thine own unworthinesse*; many Christians put themselves to unnecessary torment about this, they are unworthy of Christ, of Heaven, &c. he is the gift of God; thy poverty, thy unworthiness prepared thee for the receiving of this gift.

3. Case. 3. *Against fear of being denyed the thing thou wantest*; Thou begst

begst pardon, thou begst grace, &c. Thou art afraid thou shalt be denyed, remember that of the Apostle, *Rom.* 8, 32. the inference is as strong as may be, he that gave Christ will deny nothing. Nothing is greater than Christ; he that gave Christ can deny nothing. All things the soul wanteth are virtually in Christ. Christ extended, Christ unfolded, is all things else. Pardon, peace, comfort, &c. are all in Christ. And then besides, Christ hath purchased a right for thee to all other gifts. Christ being thine by gift, all else are thine by inheritance. God hath given Christ to the Church, as a purchaser; and this purchaser hath purchased at a valuable rate all other things for them. Beg in Christs name, and God will not, God cannot deny thee any thing.

Christ the Author and Finisher of our faith.

Heb. 12. 2.

The Author and Finisher of our Faith.

THE scope of the Apostle in the beginning of this Chapter, is to perswade Christians to patience under the Cross; he laies down divers considerations to help on this work. As

First the cloud of witnesses, all the sufferers in the old Church and in the new Church; And

Secondly, the fixing of the eye on Jesus Christ, the Martyrs suffered much, but Christ endured more than they all, *verse* 2, 3. Now the Apostle having named Jesus Christ, cannot let him pass without some honourable title, and therfore calls him, *The Author and Finisher of our faith.* In which we have.

I. A glorious grace mentioned *viz.* Faith.

II. The denomination of Christ in reference to this grace; he is the Author and the Finisher of it. Faith is put for the Doctrine of faith, 1 *Tim.* 4. 1. for the grace of faith. In the Text, *By faith* we are to understand the grace of faith, not the Doctrine of faith, not any common faith but special faith. For

Jude 3. Heb. 4. 2. Jam. 2. 17.

1. *Tis the grace of faith that bears us up in tryals*, and of tryals the Apostle is here speaking. Its brought in as a comfort to Gods children, who are apt to think, that by long tryals their faith will be shaken, the Apostle would support them against the fear of this, by telling them that *Christ is the Author and finisher of their faith*, And then

2. *The Apostle speaks of looking to Jesus*, in the beginning of the *vers.* Looking to Jesus is an Act of saving faith. *Zech.* 12.10. faith is the souls eye which looks to Christ in all straights for help and support. Christ is called the Author or finisher of this grace, *the Author*, tis ἀρχηγὸν in the Greek, which signifies the beginner. Christ is the beginner of our faith. *Beza* renders it *fidei ducem*, the Captain of our faith, and *Calvin*, *fidei principium*. *Erasmus* dislikes that reading, as losing the elegancy of the phrase, and therefore he renders it *inceptorem fidei*. And he is called *the finisher* of our faith, as being he that brings it to perfection. He is *Author initii simul & finis*. as *Erasmus* speaks, the Author of the beginning, and the end or consummation of our faith.

The Observation will be this.

Doct. *That Jesus Christ is both the Author and Finisher of Faith in his people. I am Alpha and Omega*, saith our Saviour to the Evangelist, *Rev.* 1. 11. tis spoken there of his Godhead; tis as much as I *am true and very God*; the words are taken from *Isa.* 44. 6. where the Lord asserts his divine power by these words, *I am the first, I am the last, and besides me there is no God.* It may as truly be said of Christ, in regard of saving faith, he is the *Alpha* and the *Omega* of it. In the handling of the point, I shall

1. Open the nature of saving faith which is the grace here mentioned,

2. Shew why Christ is called the Author of our faith, in what respects he is so.

3. That Christ is the finisher of it, as well as Author of it.

1 What saving faith is The Description of it opened in 7 particulars

First, For the nature of saving faith; Take this description of it.

Its a special gift of grace wrought by the Holy Ghost, through the preaching of the word, in the heart of a Regenerate person, whereby he is enabled to cast himself on Christ for life and salvation, according to the promise of the Gospel. To open this description will make it more plain.

1. Tis

1. Tis a gift, so the Scripture calls, it *Phil.* 1. 29. and *Eph.* 2. 8. there would never have been a beleever, if it had not been given to them from above. 1.

2. *A gift of grace.* If a gift, it must needs be of grace. See *Acts* 18. 27. believing is said to be *through grace*; faith is a part of the new creature, a principal and chief part of it, and therefore must needs be of grace Tis called *a mans own faith*, Heb. 2. 4. Tis our own *subjective*, but in regard of the original of it, it is of grace. 2.

3. *Tis a special gift.* To distinguish it from the Historical faith, the temporary faith, and those common gifts which are bestowed on such as may be damned, *Heb.* 6 4. Tis called *saving faith*, because who ever hath it shall be saved. Tis a supernatural extraordinary gift. *All men have not this faith.* 3.

4. *Tis wrought by the holy Ghost through the preaching of the word.* This shews both the efficient cause and the instrumental; the efficient cause is the Holy Ghost, called therefore *the Spirit of Faith*, 2 Cor. 4. 13. The instrumental cause is ordinarily the word preached, *Rom.* 10. 17. which is therefore called, *the word of faith*, Ro. 10. 8. and therefore is faith called *the fruit of the lips*, Esa. 57. 19. because its wrought by the preaching of the word which God hath committed to the lips of men. And then 4.

5. *Tis wrought in the heart of a regenerate person.* A regenerate man is the subject of this grace. Tis called *the faith of Gods elect* *Tit.* 1. 1. because it is bestowed only upon the Elect And then the proper special subject of it is the heart of man, so the Apostle saith, *Ro.* 10. 10. *with the heart man beleeveth unto righteousness.* The *Will* rather than the *understanding* is the seat of faith, because faith is an Act of election, whereby the soul chuseth and embraceth Christ; Now election is more than an Act of the understanding, And then, 5.

6. *It enables the soul to cast it self upon Christ.* This expresseth the very nature of faith, which is recumbency on Christ, cleaving to Christ for salvation; the Scripture useth to describe faith by such expressions, as note relyance on Christ. Tis called sometimes *coming to Christ*, 1 Pet. 2. 4. sometimes *casting our burthen upon him*, Psal. 55. 22. sometimes *hungring and thirsting after him*, Matth. 5. 6. which do all denote the souls casting it self upon him for life 6.

7. *All this is according to the promise.* Without the divine promise 7.

miſe, there can be no believing. The promiſe encourageth the ſoul to believe, & the promiſe ſhews the ſoul how to beheve, and the promiſe is that which gives the ſoul ability to beleeve. Take away the promiſe, and faith dies preſently. Thus much for the general nature of ſaving and juſtifying faith. For the degrees or ſeveral ſteps of this grace, they are theſe ſix.

Six gradual parts of ſaving Faith.

1. *Knowledge.* This is naturally to be ſuppoſed; 'tis impoſſible there ſhould be faith in Chriſt, or in any thing propounded by Chriſt, till there be knowledge both of Chriſt, and that which he propounds. 'Tis granted that knowledge is not faith; faith and knowledge are two diſtinct habits; yet knowledge neceſſarily preceeds faith; faith is the ſight of the mind; ſight ſuppoſeth a viſible object; the Apoſtles queſtion is unanſwerable, *Rom.* 10. 14. *How ſhall they call on him, in whom they have not beleeved? how ſhall they beleeve in him of whom they have not heard?* The Scripture gives knowledge the precedency of faith, *Joh* 4. 10. *If thou kneweſt the gift of God, and who it is that ſaith unto thee give me drink, thou wouldſt have asked of him*, &c. Knowlege is indeed increaſed by faith, but yet there can be no faith, where there is not knowledge. Faith is an adviſed grace, it will not ruſh headlong into unknown waies, but will have knowledge as a guide go before it; our Saviour asks him that was lately blind, *doſt thou believe in the name of the Son of God?* Joh. 9. 35, 36, 37, 38. He anſwers with another queſtion, *who is he that I may believe on him?* And when he knows the perſon, then he beleeves, and worſhips. We find in Scripture, that faith is called knowledge, *Eſa.* 53. 11. not as if all knowledge were faith, but becauſe there can be no true faith without knowledge. To believe in whom or what we know not, is fancy, preſumption, not faith; *fides neſcia fides nulla*; ignorant faith is no faith. 1.

2. *Aſſent.* After that the knowledge of the thing propounded is wrought in the Underſtanding, then followeth the act of the Will, giving its aſſent to it according as it is known. This is called *the ſetting of our ſeal to the divine teſtimony*, Joh. 3. 33. This adding of the ſeal, is nothing elſe but the ſouls firm aſſent unto the truth revealed, that Gods teſtimony is true in every thing; this is that which is ſaid of *Abraham* Gen. 17. 6. he is ſaid to beleive, in as much as he did freely yield his aſſent to the truth, firmneſs, and ſtability of that which was delivered of God. This aſſent hath two properties. Firſt, it is univerſal to all the divine 2.

decla-

ration. Secondly, its builded and grounded principally and properly on the Authority of God, who is the revealer of it.

3. *Upon this assent is raised up in the soul, a high esteem and strong affection to that which is known & assented unto.* The soul puts an high value upon it. According to our assent, so is our apprtiea- 3
tion of the thing assented unto, 1 *Pet.* 2. 7. the soul surveys all the things which are revealed with a judicious eye, and finding them to be excellent, puts a very high price upon them, thinks them the most excellent things that ever the eye of man saw: those which have not attained to an high valuation of the things of the Gospel, are far short of saving faith.

4. *Upon these appretiations follow earnest longings in the soul, to be made partaker of all those excellent things.* Desire of enjoyment 4.
is the constant effect of true affection. This desire is insatiable, and unquenchable, hence it its set out in Scripture, by *hungring and thirsting.* See *Esa.* 55. 1. he that finds not thirst after Christ, and all the good things in him, hath not faith.

5. *Upon these hungrings and longings, followeth affiance and confidence.* The soul is wrought to such a frame, that it can come 5.
to Christ as *a living stone,* 1 Pet 2. 4. and upon him, and the promises of pardon and grace made by him, is enabled to set down its rest, as upon the only pillar and rock of salvation; the Scripture speaks of this Affiance, as that in which the essence of faith lies, *Psal.* 112. 7, 8. Here are three words which denote affiance, *fixing of* the heart, *trusting, establishing of the heart,* this is expressed, *Esa.* 50. 10. by *staying* or *leaning upon God,* we have such another description of it, *Esa.* 26. 3, 4. and the like, *Psal.* 37. 5. *by rolling our burthen on the Lord.* As a man that is bowed down with a great burthen, rolls it off himself on a pillar or seat, so the believing soul rolls off his burthen on Christ. See *Matth.* 11. 28.

6. *Upon this affiance followeth the souls election of that which is exhibited in the testimony of God.* The soul freely chooseth the pro- 6.
mises of the Gospel, and makes them his own. This is the highest and last step of faith, when the soul is not only willing to accept but to choose the way of God, and to choose all the contents of the promises; this is that which *David* professeth of himself, *Psal.* 119. 30, 31. *I have chosen the way of truth.* To this the Apostle exhorted the Christians of *Antioch.* Acts 11. 23. *That with full purpose of heart they would cleave unto the Lord.* This

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is the first particular; the nature of faith.

2. In what respects Christ is the Author of Faith.

Secondly, Christ may be said to be the Author of faith (not excluding the Father and Holy Ghost) in six respects.

1. *Respect* 1. *As he is the object or foundation of it.* The Lord Jesus as he is the foundation of the faith of doctrine, so he is the principal object of the grace of faith. Jesus Christ and his righteousnesse is the fundamental object of justifying faith; we believe in God the Father, and we believe in God the Holy Ghost, but it is in and through Christ the mediator. Saving faith is ordinarily called in Scripture, *the faith of Christ*, as Gal 2. 20. *The life which I live in the flesh, I live by the faith of the Son of God*, and *Eph.* 3. 12. *We have access with confidence by the faith of him.* The faith of Christ is as much as faith in Christ, because he is the principal object of this grace. Take away Jesus Christ and faith dies presently. All saving faith is bottom'd on him; and therefore he may be well called *the Author* of it. And,

2. *Respect* 2. *As he is the great appointer of all the means of faith.* The ordinary and common instrument whereby the grace of faith is wrought in the soul, is the word preached, *Rom.* 10. 17. it is the usual seed of faith, the glorious engine in the hand of Christ, whereby this grace is fashioned. Now who but Jesus Christ is the Author of this Ministry? he as the great shepheard, hath appointed other shepheards; he as the great Prophet of the Church hath erected this standing office in the Church, *Eph.* 4. 8, 11, 12. and he it is that doth preserve it, for the accomplishment of his own ends; and in this respect may be called the Author of it, its wrought by means of his appointment.

3. *Respect* 3. *As he doth by the power of his Spirit begin the work in the soul.* The grace of faith is said by the Apostle, to be the operation of God, *Col.* 2. 12 because he works it in the soul; now whatsoever the Father doth, the Son doth likewise. Do but consider the generation of faith, and it will appear to be the handy-work of Christ. Tis he that shewes the sinner his guilt. Tis he that shews him his own inability to free himself. Tis he that propounds himself to the soul, in the fulnesse of his merit, freeness of his grace, in his readiness to accept of sinners. It is he that invites the sinner to call himself upon him; and it is he that inclines and disposes the soul to a willingnesse, to come out of it self, to deny its own righteousness, and to rest it self on him alone

lone for remission and life. There would never be such a disposition as doth incline the soul to close with Christ, if Christ himself did not begin to work it in the soul; he moves the very first wheel that stirs in the soul towards any such work as faith is; we may see it, in his dealing with the woman of *Samaria*, Joh. 4. Christ enters into discourse with her, shews her her guilt, *thou hast had five husbands, and he whom thou hast now, is not thy husband*, v. 18. he shewes her his readiness to give her water of life, if she did but desire it, *v.* 10. and at last works her heart to a closure with him, *v.* 26.

4. *As he is the procurer of the promises.* The promises are made and revealed, both for the begetting of faith, and for the strengthning of it; if there had not been promises made, there would never have been such a thing as beleeving; now who but Christ is the procurer of the promises? the Apostle tells us, 2 *Cor.* 1. 20. *That all the promises of God are in him.* They are in him, as the foundation of them; they are in him as the matter of them; they are in him as the purchaser of them, they are in him, as the fulfiller of them. As Christ is the Author of the promises, so is he the Author of faith, which applies the promises. 4. *Respect.*

5. *As he is the purchaser of the grace it self.* Grace is as truly the purchase of Christ, as glory As he hath bought eternal life, for the elect, so he hath bought for them all those graces which make them meet for eternal life; If Christ had purchased Heaven for beleivers. and had not purchased faith to enable men to believe, not one of *Adams* posterity had ever come to Heaven; As he hath bought repentance and other graces for his people which shall in due time be communicated to them, so he hath purchased faith for them to enable them to beleeve; and in all these respects he is justly called the Author of our faith 5. *Respect.*

6. *As he takes us off from a possibility of being saved by any other way than by believing.* The very name of a Christ lets us see that there can be no other way to come to Heaven but by relying upon him, which is the work of faith. There are but two waies that ever God appointed to attain to life, *works* and *faith*, Jesus Christ takes us off from relying on the way of works there had been no need of him if works would have done it, *Gal.* 3. 23, 24. Christ shews the soul that salvation cannot be by works, and thereby disposes it to seek salvation by believing. This is the second particular. 6. *Respect.*

Thirdly, that Christ is the *finisher of our faith*. As he begins the grace in the soul, so he is pleased to carry it on. This he doth several waies.

3 Christ is the finisher of our faith

He doth it seaven wayes

1 Way

1. *By exciting and stirring up the habit of faith into Act.* One way whereby the graces of God in the soul are perfected, is by drawing out the habits of those graces into exercise. As other graces, so is the grace of faith perfected this way; the more frequent a Christian is in putting forth Acts of faith, the stronger will it be both in the habit and in the actings of it. Now it is the Lord Jesus that doth by his Spirit draw out the habit into act, the Church prayes for this, *Cant.* 4. 16. Christ that did at first by his spirit set the root of faith in the soul, doth by effectual and powerfull movings of the same Spirit, cause *the spices* thereof to *flow out*, and so by producting new Acts of faith perfects the grace of faith. Every act of faith is from Christ as well as the habit.

2 Way

2. *By manifesting to the soul of the believer the righteousness of faith more and more visibly.* The righteousness of Christ is the object of saving and justifying faith, and it is also a means to increase and strengthen faith, *Rom.* 1. 17. The Apostle speaking of the Gospel, saith, that therein is *the righteousness of God revealed from faith to faith*, that is, from one degree of faith to another; the more clearly we see the righteousnesse of God, the more is faith in Christ increased. Now as Christ doth at first convince the soul of this righteousness, both of the excellency of it, and of the sufficiency of it, and of the suitableness of it, to a sinner, so doth he dayly in the preaching of the gospel manifest it more clearly and fully to the soul, and by such manifestations, doth strengthen and carry on faith.

3 Way

3. *By conveighing nourishment to the soul from the means of faith.* There are three great helps which are appointed for the strengthning of faith, prayer, the word, and the seals That prayer is a help to strengthen faith is clear from that of the Apostle, *Luc.* 17. 5. Faith and Prayer are mutual helps one to another, faith teacheth us how to pray, and prayer helps us in believing. That the word is a means to strengthen faith is clear, because, therein all the promises are conteined, which are the great feeders of faith. That the sacraments are helps to faith is as evident, for they are called the *Seals of the righteousness of faith*, *Rom.* 4. 11. Now Jesus Christ by blessing all these means to the soul, helps it on in the work of faith; he makes way for the hearing of our prayers, he

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makes all the promises of the word effectual to us, and he doth by the use of Sacraments communicate strength to us, and so increaseth and carryeth on faith in the soul.

4. *By the power of his intercession.* Christ by the merit of his blood hath purchased faith and all other graces for his people, and by the vertue of his intercession, he doth communicate both the seed of grace and increase of grace; the continual Intercession of Christ is that the elect may be brought into a state of faith, and that all that have believed may believe more and more. *I have prayed for thee that thy faith do not fail.* Luc. 22. 32. Christ doth not only pray that our faith fail not, but that our faith may be increased. 4 Way

5. *By shedding abroad the sense of his love into their hearts.* The sense of the love of Christ to to the soul doth beget faith at first, and increase it when it is begotten. Now as Christ did out of love dye for the elect, so he is ready on all occasions to present and manifest this love to them, after they have believed in him; and by such discoveries faith is much strengthned in the soul; when Christ had shewed *Thomas* the prints of the nailes and gave him leave to thrust his hand into his side, then his faith was strengthened, *my Lord and my God*, Joh. 20.28. Jesus Christ is pleased sometimes to open his side to his people, that they may see the working of his very bowels towards them; he takes them sometimes into his *Wine cellar, and spreads over them the bands of his love*, and by these communications of himself, puts life into their faith. 5 Way

6. *By strengthning their union with himself.* Tis the priviledge of believers, that they are implanted into Christ, as the branch into the Vine. *I in them, and thou in me* John 17. 23. Jesus Christ as he doth make this union, so he doth confirm and strengthen this union, causeth the soul to take deeper root in himself, makes it *grow up into him*, as the Apostle speaks, *Eph.* 4. 15. Now look how the soul takes deeper hold in Christ, by so much is faith increased; faith and union are mutual helps one to another, faith strengthens the union, and the union strengthens, and increaseth faith. 6 Way

7. *By expelling all faith-inweakning distempers out of the soul.* There are many things which hinder the growth of faith in the heart; every sin is a hindrance to faith, every jealous surmise against God, every distrustfull objection made by the soul, these are hindrances within; And then there are many things without 7 Way

that prejudice faith. Assaulting temptations from Satan, intricate and cross providences which seem to oppose promises, the despayring of others who seemed to beleeve. Jesus Christ relieves the soul against these; inward distempers are suppressed, jealous thoughts of God are removed, distrustfull objections are answered. And then the external hindrances are taken away, Temptations are beaten back, Cross providences are reconciled to promises, the soul is enlightned to see that such as finally despaired, did never truly believe, and by this means is faith strengthned.

The Uses { 1. *From the first clause.* 2. *From the second clause.*

From Christs being the Author of our Faith

I. Christ is the Author of our faith.

1 Use of *Informati.*

I. This teacheth us several lessons by way of Information.

1. *Lesson.*

1. *The excellency of saving faith.* Its called *precious faith*, 2 Pet. 1. 1. it produceth rare effects, and therefore precious; it serves *for precious uses* to the soul, its the souls Eye, its the souls foot, the souls hand, its a buckler in temptation, its a staff in weakness, its a Cordial in faintings; Its excellent in this regard, because Jesus Christ is the Author of it. All the works of Christ are like himself very excellent; of all the works he hath wrought, none more excellent than the work of faith, its one of the rarest Jewels that ever Jesus Christ polished or made.

2. *Lesson.*

2. *The necessity of faith.* As its a rare grace, so its a very usefull grace. Nothing is well done in all the works of Christianity which is done without it; its necessary to justification, to consolation, to salvation, there's no pleasing of God without, *Heb.* 11. 6. The necessity appears from hence, Jesus Christ is the Author of it. Christ is so wise that he will not be the Author of vain things. Whatsoever he hath made is some way or other usefull, its a disparagement to Jesus Christ to call any work of his unnecessary or trivial.

3. *Lesson.*

3. *The divine Almighty power of Christ.* All his works prove his Divinity and Almightiness; none more than the grace of faith; the Apostle makes faith an evidence of Almighty power, *Eph.* 1. 19. Consider but how indisposed the heart is to faith

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yea how oppofite it is to faith, what mighty mountains muſt be removed before juſtifying faith can be wrought in the ſoul; how much above reaſon it is to beleeve and rely on another for ſalvation, to be clothed by anothers garments, to be enriched by anothers wealth, &c. What a world of myſteries are there in this grace? if Jeſus Chriſt were not of infinite power, he could not be able to be the Author of ſuch a grace. All the Angels of heaven have not ſtrength enough to work this grace in the heart of one man.

4. *How juſtly is the whole ſalvation of the elect attributed to Chriſt.* He hath purchaſed the inheritance, and he is the worker of faith, by which we come to poſſeſſe the inheritance. Alas! how little is man able to do as to the procurement of his own ſalvation! man is ſo far from purchaſing the jewel, that he cannot make the hand that receives it. *God hath given us eternal life, and this life is in his ſon,* Joh. 1 5. 11. It cannnot be but that all is in him, and from him, when as the Scripture makes him the Author of our very faith. Thus much for Information. 4 Leſſon.

II. For Exhortation. 2 Uſe of *Exhort.*

1. *Let all that want faith go to Chriſt.* There's no Author of faith but he, not excluding the other perſons. Miniſters are in their Miniſtry his inſtruments, but he is the Author; whither ſhould men go for any veſſels, or any commodities, but to ſuch as make them? All faith is of Chriſts making, yon that want this rare Comodity, go to him by prayer who is the Author of it; faith is not our work, but Chriſts work, it doth not depend, it hath not its riſe from mans free will, but from the free grace of Chriſt alone; we muſt go to Chriſt, not only with faith, but for faith. 1. Advice.

2. *Let none ſay that they ſhall never have faith.* When a man conſiders, what a mighty work faith is, how oppoſite his heart is by nature to it, how many impediments there are to hinder it, how long he hath lived under the means of faith without it, when he conſiders how weak the inſtrumental cauſe is, he is ready to deſpair as if it were impoſſible for ſuch a grace ever to be wrought in his heart. This one Text will drive away deſpair, Chriſt is the Author of it; what cannot he do? let the meanes be never ſo weak, let the oppoſitions be never ſo ſtrong, let the difficulties be never ſo great, he is able to do what he will do. 2. Advice.

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Though thou hast been many years without it, though you think you shall never have it, yet Christ can do it; the Author is able to remove all the seeming impossibilities, all the oppositions, he can bring faith out of all thy unbelief, out of, and in despight of all thy contradictions, and all thy rejections, Never despaire while the work is in Christs hand; he can do in one hour by a weak Sermon, what thou thinkest impossible to be done.

3 Advice

3. *You that have faith acknowledge from whence it came.* Not from nature, not from your selves, but from Christ; he that created thy soul, created thy faith; faith is wrought in thee, but it was not wrought by thee; as thy life is from him, so is thy faith from him; he that hath purchased all the priviledges of beleevers, hath wrought faith in them to apprehend all those priviledges.

4 Advice

4. *Let those that have faith, serve Christ with all their faith.* He is the Author of thy faith, let him be the object of thy faith, beleeve in him with your faith, *Joh.* 14. 1. apply him with your faith; its fit your faith should close with him, who hath wrought faith in you, to close with himself; Christ hath not wrought faith to lye idle in the soul, put forth the grace in reference to precepts, in reference to promises; use it in prayer, use it in hearing, use it in the Sacraments, use it in doing, use it in suffering; you cannot please the Author of your faith better than to exercise and act it upon all occasions; Christ hath wrought in you that you might affect him, and he hath given you faith that you might beleeve in him.

5 Advice From Christ's being the Finisher of our faith.

5. *Let all that have faith, make much of it.* We should make much of our faith for our own sakes, we can do nothing acceptably without it, neither pray, nor hear, nor repent, nor live nor dye without it. And we should make much of it for Christs sake, who is the Author of it; to sleight any thing which Christ hath made, is to displease Christ that made it; we prefer things that are mean, for the Author whom we love; the thing is rich, the Author is glorious, prefer it for its own sake, and for the Authors sake.

II. Christ is the finisher of our Faith.

I. For Information.

1 Use of *Informati.* 1 Lesson

1. *That we stand in need of Christ after Conversion, as well as before Conversion.* If Christ were only the beginner of faith, and not the finisher of it, it would never come to perfection; we have

have need of subsequent grace, as well as of preventing. In the first grace, Christ works without us, we are meerly passive. In the subsequent grace, Christ works with us and in us; though we work with Christ, yet we cannot work without Christ after conversion. See 1 *Cor.* 2 8. where the Apostle writing to the *Corinthians* saith, that Jesus *shall confirm them to the end*; we do as much need the power of Christ, for our progress in grace, as for the beginning of grace.

2. *The impossibility of the total and final loss of saving faith.* Faith may be shaken, and it may for a time seem to be lost, but it cannot be lost; the doctrine of the total and final loss of faith, is very derogatory to Jesus Christ; it makes him to be the Author, but denies him to be the finisher of this grace; the Apostle writing to the *Colossians*, cap. 1. 23. shews the nature of faith, that it is *stable and firm*. Temporary faith, is moveable faith, but true saving faith, is a faith well grounded and rooted. *Cyprian* saith well, *Nemo æstimet bonos de ecclesia posse discedere. Triticum non rapit ventus; nec arborem solidâ radice fundatam procella subvertit. Inanes paleæ tempestate jactantur; invalidæ arbores turbinis incursione everruntur. They went out from us, but they were not of us* saith the Apostle, *If they had been of us they would have continued with us*, 1 Joh. 2. 19. If Jesus Christ have sufficient power to carry on what he hath begun, what he hath undertaken, the faith of Gods Elect shall at last be brought to perfection; Christ will not lose the glory of this Title, *the finisher of our faith.* 2 Lesson

3. *What an excellent worker Jesus Christ is.* He doth all his works thorowly and perfectly; He doth not only begin, but he is pleased to make an end of what he begins; the Lord Jesus never attempted any work, but he carryed it on; the greatest work that ever Christ undertook, was the work of redemption; that work would have broken Angels and men; and yet Jesus Christ carryed it on to the end. *I have finished the work thou gavest me to do*, Joh. 17 4. Bunglers and slothfull persons begin many peices of work, but either through Idleness or sluggishness, let them dy in their hands; but whatsoever Christ sets his hand to, he never leaves till he hath brought it to perfection. 3. Lesson. 4 Lesson.

4. *The certainty of the salvation of all believers.* The Scripture speaks very positively and fully of their salvation; *They shall never perish, neither shall any pluck them out of my Fathers hands*, Joh.

Joh. 10. 28, 29. And this Text amongst many others shews this, because Christ is both the Author and Finisher of their faith; the finishing of their faith is the putting them into heaven, *receiving the end of your faith, the salvation of your souls*, 1 Pet. 1. 9. This is the first use for Information.

2 *Use of Consol.* II. For comfort, its a comfortable doctrine in many respects unto all such as have true faith.

1. *Case.* 1. *It comforts against the weakness of their faith.* Its very sad with many of Gods people to think how poor their faith is; its like *a bruised reed or smoaking flax*, a very *grain of Mustard seed*, it will not carry them through one temptation, it will, hardly carry them to the end of a prayer: well here is comfort, Jesus Christ will strengthen that weak faith, he will add that which is wanting to your faith; the Apostle speaks this with much confidence of perswasion to the *Philippians*, *cap.* 1. 6. He that began faith when the soul was unwilling to believe, will, and can finish his work, now the soul is willing, he that hath been the *Alpha* will be the *Omega* of thy faith, and all thy other graces.

2. *Case.* 2. *Against all the oppositions and assaults that are made against their faith.* The Devil labours, of all graces to destroy faith, this is that which strengthens and feeds all other graces. This is the shield whereby temptations are withstood, *Eph.* 6. 16. If Satan can destroy our faith he destroyes all, the poor soul looking upon the strength of his enemies, and their malice, droops and sinks as if his faith should never hold out, this text may drive away such fears. How can Christ be the finisher of our faith, if Satan should overthrow it? the finisher of our faith is stronger then the opposer of our faith, he hath more waies to carry it on than Satan hath to batter it, use diligently all faith in strengthning means, and Christ will bless them for the attainment of the end. Christ will not take his own name in vain.

3. *Case.* 3. *Against all the decayings of faith.* As other graces decay, so faith is subject to decay; many a child of God, thinks all his faith is gone for ever, he could apply promises, now he cannot, &c. Remember Christ is the *finisher of thy faith.* He will revive thy faith; though thou thinkest it is at the end of corruption, Christ will, if you carefully use means, bring it to the end of perfection; Go to Christ, plead this title of his in prayer, lay stress upon it, and thou shalt find it is not an empty title.

Christ the Rock.

1 COR. 10. 4.

And that Rock was Christ.

THE Scope of the Apostle in this Chapter, is to perswade Christians from the publick eating of things sacrificed to Idols in the idolatrous feasts of the Gentiles; and from the eating of such meats in their private houses, to the offence and scandal of their weak brethren. Of the former he disputes from the first *verse* to the 23. which he proves to be altogether unlawfull. Of the latter he treats from the 23. *v.* to the end of the Chapter, which though he grants may be lawfully done in it self, yet when offence may be given to the weak brethren by the doing of it, it ought to be forborn. The Apostle brings divers Arguments to disswade from the former; namely, that it was not lawfull for Christians to have communion with the Gentiles in their Idolatrous banquets. The first Argument he useth, is drawn from the danger of such sinful communion, it would occasion many sins, and it would certainly bring many punishments; this he illustrates from the like effect which such kind of idolatrous communion had upon the Jewish Church, from the first *ver.* to the 14. If God was offended with the Jews for their commmunion with idolaters, he would be as much offended with Christians for their communion with idolaters; that he was sore offended with the Jews for this sin, appears by that which is set down, *v.* 5, 6, &c. That he would be as much offended with Christians, if they should commit the same sin, the Apostle proves, from the parity that was between the Jewish Church and the Christian Church; this parallel is made in the four first verses. They had the same priviledges which the Christian Church hath, the same Covenant, the same seals of the Covenant for substance. As the Christian Church hath Baptism, so had the Jewish Church that which typified our *Baptism*, *v.* 1, 2. As the Christian Church hath *the Lords Supper*,

so had the Jewish Church, at least that which was equivalent to it. They had *the same spiritual meat, and the same spiritual drink* which Christians have, or that which did typifie both; they had *Manna*, which did typifie Christ, our spiritual bread; they had the *water out of the Rock*, which did typifie our spiritual drink. This the Apostle expresly and fully declares in the Text. *They did drink of that spiritual Rock which followed them, which Rock*, saith he *was Christ*. The Article in the Greek is very emphatical ἡ δὲ πέτρα ἦν ὁ Χριστός; shewing what Rock it was of which the Apostle is speaking, namely that Rock which gave water to the thirsty Israelites in the wilderness of *Sin*; of which we read, *Exod.* 17. I shall first speak of Christ, as a Rock in the general. And then of Christ, as typified by that Rock. And so there are two points.

First, That Jesus Christ is a Rock. And

Secondly, that the Rock in the wilderness was a special Type of Christ.

That the Lord Jesus Christ is a spiritual Rock. He is not properly a Rock, but metaphorically and spiritually. As he is called *the Sun, the day-Star*, so here he is called *a Rock*, we have this name frequently given to God, and to Christ also. *To God*, Deut. 32. 18. *Of the Rock that begat thee thou art unmindfull; the Rock of* Israel *spake to me* saith *David*, 2 Sam. 23. 3. *To thee will I cry O Lord my Rock*, Psal 28. 1. To Christ peculiarly, *Esa.* 8. 14. *A Stone of stumbling, and a Rock of offence*, which is by the Apostle applyed particularly to Christ, 1 *Pet.* 2. 6. And *Esa.* 32. 2. Where the Prophet speaking of Christ, compares him to *the shadow of a great Rock in a weary Land.* Two things I shall open by way of Explication. 1, *Doct.*

1. *Quæ proportio.*
2. *Quæ Disproportio.*

First, How Christ is like a Rock. Secondly, How Christ excels all created Rocks; for there is no Rock like him.

I. *Quæ proportio* what similitude, or resemblance there is between Christ and a Rock? Christ is like a Rock in many respects. 1 The Resemblance between Christ and a Rock in 4 Respects 1. *Respect*

1. *A Rock is* locus excelsus, *a high place.* Rocks though they have their root very low and deep, yet their tops are soaring, and lifted up above the the surface of the earth. Some Rocks are higher than the highest buildings. The Lord Jesus is an high Rock

High

High in regard of the dignity of his perſon; he that cometh from heaven is above all, Joh. 3. 31. The higheſt Angel is but a mean perſon in reſpect of this high Rock, the Lord Jeſus Chriſt; he is adored, and worſhipped by the higheſt Angel, *let all the Angels of God worſhip him*; he was lower than the loweſt of men, in regard of the ſtate of humiliation, yet even then was the dignity of his perſon very high; *The Son of God the brightneſs of his Fathers perſon*; God hath now *highly exalted him, and given him a name above every name*, Phil. 2. 9. *High in regard of his Office.* He is the head of principalities and powers, the glorious head of his body the Church. *All power* ſaith he, *is given to me both in Heaven and Earth*, Math. 28. 18. God hath made him the *Judge both of the quick and dead*; he is the high poſſeſſor of Heaven and Earth, the great Commander both of men and Angels. *High in regard of his gracious qualifications*, he is full of wiſdom, full of grace, full of holineſſe, full of beauty and glory, all divine perfections are in him in the higheſt degree; whatſoever may any way heighten or advance a perſon, is to be found in this high Rock.

2. *A Rock is* locus ſtabilis, *a place of firmneſs and ſtability.* Rocks keep their place whatſoever ſtirs are in the world. Stormes and Tempeſts do ſometimes overturn houſes, but they do not remove the Rocks out of place; the firmneſs of a Rock is grown into a Proverb amongſt men, as firm as a Rock. The Lord Jeſus hath the ſtability of a Rock in him, *He is ſtable in his Being, Jeſus Chriſt, yeſterday, and to day, and the ſame for ever.* We change and remove, but he continues firm and unchangeable, *Heb.* 1. 10, 11. ſhould Chriſt prove unſtable, the whole Church, yea the whole Creation would topple and fall. 2. *Reſpect*

He is ſtable in his promiſes; they are all of them *the ſure mercies of David.* Chriſt can no more break his promiſes then he can deny himſelf; the Church hath nothing for its foundation, but the promiſes of Chriſt.

3. *Chriſt is a Rock for ſtrength.* Rocks are ſtrong things; Mountains are high and big, but they have not that ſtrength which is in rocks. a rock is hardned earth. *Be thou my ſtrong Rock* ſaith *David whereunto I may continually reſort*, Pſa. 31. 2. Jeſus Chriſt is exceeding ſtrong, *He ſuſtaineth all things by the word of his power*, as the Apoſtle ſaith, *Heb.* 1. 3. As he did create all things, ſo doth he uphold whatſoever he hath created, he is the great 3. *Reſpect*

Atlas of the world, upon whose shoulders the whose fabrick of Heaven and Earth resteth. And all this he beareth without the least trouble, sweat, wearinesse or molestation; if he had not an Almighty power, he could not carry such a burthen without sinking under it. Every sin which is committed doth even overset the great ship of the universe, every sin makes the Axle-tree of the world to crack, and would tumble all to the dust, if Jesus Christ did not by his infinite power keep it up.

4. *Christ is a Rock for defence.* Rocks are the strongest fortifications. Art can make no places so defensible as the Rocks are; the Scripture speaks of *munitions of Rocks*, as places that are impregnable, *Esa.* 33. 16, Creatures when they are hunted and pursued, if they can but get to the Rock, they defye all their pursuers. Jesus Christ is the best place, the only place for safety and defence. *O my Dove thou art on the clefts of the Rock*, *Cant.* 2. 14. those clefts or holes of the Rock are the wounds of Jesus Christ, where the believing soul hiding it self as the Doves doe in their Nests is safe from danger. When *Moses* desired to see the glory of God, God tells him, *he would put him in a cleft of the Rock while his glory passed by*, Exod. 33. 22. This Rock some make to signifie Christ the true Rock by whom alone we come to behold the glory of God. In the clefts of this Rock, is the soul defended *from the wrath of God*, which otherwise would break forth upon it, and destroy it; *from the rage of sin*, which otherwise would prevail over the soul and undo it; *from the fierie darts of Satan* which otherwise would in a moment mortally destroy it. There's no place of safety out of Iesus Christ; were it not for the clefts of this Rock, the bloody pursuers of the soul would both overtake it and destroy it, Christs defensive vertue was shadowed out excellently by the *Cities of refuge*, which were Types of him, and of that protection which his people find in him from the avengers of blood. In this respect doth the Prophet call him, *the shadow of a great rock in a weary land*, Esa. 32. 2. He is like the shadow of a great Rock, both for refrigeration and for defence. This is the first.

4. *Respect*

II. *Quæ disproportio.* Christ doth excel all other Rocks in five respects.

The Excellencies of Christ above all other Rocks.

1. *He is a living Rock.* Other Rocks are without life, but this Rock hath life in him. *The Lord liveth*, saith *David*, *and blessed be my Rock*, 2 *Sam.* 22. 47. Christ hath life in him, the best life,

1 Excel.

a

a self-depending life, an undecaying life, which can be said of no other Rock; The Apostle calls him a living stone, 1 *Pet.* 2. 4.

2. *Christ is an impassible Rock.* Other Rocks, though they be the firmest part of the earth, yet they may be undermined and over-turned, the Prophet makes mention of the quaking of the mountains, and the throwing down of the rocks, *Na.* 1. 6. The rocks as all other mixt bodies, are of a perishing nature, the waters wear the stones, *Job.* 14. *vers.* 19. but Jesus Christ is a rock that shall stand for ever and ever, without wasting, he is *the rock of Ages*, when all other rocks perish, this rock shall stand and continue. 2 Excel.

3. *Christ is a feeding rock.* Other rocks are dry and sapless things, they have no moisture in them, but Jesus Christ is a nourishing rock. The rock in the Wilderness was herein a Type of Christ, that was a nourishing rock, as the Scripture shews. It had Oil and Hony in it, *Deut.* 32. 13. the Lord Jesus is a rock of Oil, a rock of Hony, all the nourishment which God hath appointed for the souls of men comes out of this rock. 3 Excel.

4. *Christ is a Rock that depends upon nothing but himself.* All other Rocks have their being, and dependance on this Rock; he created them, he establisht them; but he is his own foundation, he stands upon his own bottom, upon his own *Basis.* 4 Excel.

5. *Christ is a fertile Rock.* Other Rocks are barren in themselves, and they cause unfruitfulness in the places where they grow; Rocky ground is usually barren ground; *The seed that fell amongst Rocks perished because it had no deepness of earth*, Luk. 8. 6. 13. But now Christ is fruitfull in himself, and makes the soul fruitfull where he is; the further a soul is Incorporated into this Rock the more fruitful it is. *He that abideth in me and I in him, the same bringeth forth much fruit*, Joh. 15. 5. That soul which is the most Rocky, is the most fertile. No grace can ever grow where this Rock is not. 5 Excel.

The Uses are these two.

I. Information. 1 Use of *Informat.*

1. *The safety of the Church.* Christ is the foundation of the Church, as the Apostle calls him, *Eph.* 2. 20. He is both the purchaser of the Church, and the builder of it, and he also is the foundation of it; now because he is a Rock, therefore the Church which is builded upon him, cannot be thrown down: *The house built* 1. *Lesson.*

upon

upon the Rock ſtood, though the rain fell, and the winds came, and the floods beat upon it, Math. 7. 24, 25. The Church is bottom'd on Chriſt, and Chriſt is an impregnable Rock, therefore it ſhall continue; upon this is the promiſe of the Churches ſtability founded, *Math.* 16. 18. *Thou art* Peter, *and upon this Rock will I build my Church, and the gates of Hell ſhall not prevail againſt it.* The Papiſts build their Church upon the perſon of *Peter*, not upon the Rock of *Peters* Confeſſion. *Thou art Chriſt the Son of the living God.* Whereas our Saviour doth not ſay thee *Peter*, but *upon this Rock will I build my Church. Peters* ſhoulders are too weak to bear up the Church; he could not preſerve himſelf from falling, how can he preſerve the Church from falling? *Peter*, though a Holy Apoſtle, though a bleſſed Saint in heaven, will be no better than a broken reed to them that build on him; the Church thats built upon the doctrine of *Peter* ſhall ſtand, but that which is builded on the perſon of *Peter*, or any other Saint, will fall and periſh; were *Peter* now on earth to hear, or ſee what the fond Papiſts attribute to him, he would ſpeak to them, as he did to thoſe that came together to behold the cure of the lame man, *Acts* 3. 12, 13, 14, 15, 16. He would be more full of indignation againſt thoſe that ſhould make him the foundation of the Church. *Peter* is member of the Church, and a member cannot be the foundation.

2. Leſſon. 2. *The folly and madneſs of all thoſe that run upon the Lord Jeſus Chriſt.* He is called *a Rock of offence*, Eſa. 8. 14. He is not ſo actively, but paſſively; many take offence at him in ſeveral reſpects and do oppoſe him in his doctrine, in his perſon; what danger do ſuch men run? *'Tis an hard thing* ſaith our Saviour to *kick againſt the pricks*, Acts 9. 5. 'Tis as if a Venice glaſs ſhould diſpute againſt a Marble wall. 'Tis as if a little ſhip ſhould run it ſelf againſt a Rock, the Rock would ſoon ſplit the ſhip, but the Ship could not hurt the Rock; he that runs himſelf againſt Chriſt, either in regard of his Doctrine, Perſon, Offices, Government, Miniſtry, People, doth as fooliſhly, as the Mariner that ſhould run his Ship with all violence againſt a Rock; that of our Saviour may be a ſerious caution to all men, to take heed how they ſet themſelves againſt this Rock, or how they provoke this Rock againſt themſelves, *Math.* 21. 44. *Whoſoever ſhall fall on this ſtone, ſhall be broken*: But on whomſoever it ſhall fall, it will grind him to powder; never did any run againſt him, but he brake himſelf.

II. For

II. For Exhortation.

1. *Bless God for this Rock.* This Rock is the only Rock of Salvation. *Exalted be the Rock of my salvation*, 2 Sam. 22. 47. This Rock did endure many storms for our sake, and in that respect as well as others, he may be called a Rock; the Rock is beaten with the waves; the Rocks are they which keep in the Sea from overflowing the Land. Christ the Rock did indure the storms of Gods wrath for our sakes; the Anger of God did beat upon him, as the billows do upon the Rock. 'Tis this Rock that keeps the Sea of Gods wrath from overflowing us for our sins; if this Rock were away, the Sea of Gods indignation would soon overflow the world. 2 *Use of Exhort.* 1 *Duty.*

2. *Get your selves into this Rock; O my dove that art in the clefts of the Rock*, saith Christ to his Church, *Cant.* 2. 14. When you are afraid, when you are pursued, get you *to the Rock that is higher than your selves; from the ends of the earth, will I cry unto thee* when my heart is overwhelmed, *lead me to the Rock that is higher than I*; this was *Davids* Prayer, *Psal.* 61. 2. This Rock is higher than you, and higher than all your enemies, and higher than all your fears, and then all your temptations. In the clefts of this Rock, the soul sees more of the glory of God, than it can do in any other place. *I will put thee into the Clefts of this Rock, and will cause my glory to pass by*, Exod. 33. 22. There's no beholding of Gods glory, but in the Clefts of this Rock. In the Clefts of this Rock, is warmth to be had; here are the warm bowels of Jesus, which will put warmth into the frozen soul. In the Clefts of this Rock is safety, what ever troubles be in the world. Climb by faith to the top of this Rock; hide your selves by faith in it and you shall be safe. *Enter into the Rock and hide thee for fear of the Lord*, Esa. 2. 10. When Judgements are abroad, men go up and down to seek Rocks of safety, there's no other Rock that can shelter you besides Christ. Get into him, keep in him and you are safe. 2 *Duty.*

3. *When you see a Rock, think on Christ.* We may have many spiritual meditations almost from every Creature, if we had but spiritual hearts; when you see the Sea dashing against the Rock, think, thus did Gods wrath dash upon Jesus Christ; when you see the height and hugeness of a Rock, consider the height of Christ, when you meditate what a dreadfull thing it would be, if such a rock should fall upon your heads, think how dreadfull will it be 3. *Duty.*

to

to have Christ fall on us; when you consider the firmness of Rocks, the Rock stands where it did 1000. yeers since, then meditate on the stability of Christ, he is stable in his mercy, goodnesse, truth, &c. times change, men change, but the Rock Christ abides constant for ever; when you see the hunted Creatures flee to their Rocks, then think, thus must the soul, that would be safe flee to Christ.

4. *Duty.* 4. *Build all the hopes of your salvation on this rock.* He that builds on any thing else, builds on the sand; when Christ was dead he was buried in a Sepulcher hewn out of a Rock, *Mar.* 15.46. Bury your selves in this Rock, and neither sin, nor devil can annoy you; if the Anchor be fastened in a Rock, it will hold, whatever storms come; he that builds his salvation on his own merits, on his own duties, on his own graces, fixes his Anchor in the floting waves, but he that builds on Christ, fixes it in a solid Rock; if faith be the Cable, and Hope the Anchor of the soul be fixed in Christ the Rock, the Ship will be preserved, what tempestuous weather soever arise; you cannot lay too little stress on self, you cannot lay too much on Christ. Thus much for the first doctrine

2. *Doct.* 2. *That the Rock in the wilderness was a special Type of Christ.* This Text clearly asserts it. Though every Rock doth in a general sense represent Christ, yet that Rock is made a special Type of him, and therefore called a spiritual Rock; we read of two Rocks, which gave water miraculously to the people of *Israel* in their journeyings; the one was in *Rephidim*, Exod. 17. 1, 7. To which our Text principally refers; the other was that of which we read, *Numb.* 20, 11. That these were divers Rocks, and divers miracles, appears by these reasons.

1. That *in* Exodus *was done in Rephidim*, which was the eleventh Station, *Num.* 33. 14. But the other was in the desert of *Zin*, called *Meribah Cadesh*, Deut. 32. 51. Which was the 33. Station, *Numb.* 33. 36.

2. *As the places were divers, so were the times.* That in *Exodus* was done in the first year after they went out of *Egypt*, that in *Numbers* was in the fortieth year; for in the next station *Aaron* dies in the fifth month of the fortieth year, *Num* 33. 38.

3. *In that in Exodus, he taketh only the Elders with him*, but in that in *Numbers* he gathers together the whole congregation.

4. *In Exodus he is commanded to smite the Rock*; but in *Numb.*

he

he is commanded to speak to the rock; and because he did smite it twice, the Lord was angry with him.

5. *That in Exodus was done by the rod of Moses*, but in *Numbers* by *Aarons* rod that budded, *Num.* 20. 9. for it was taken out of the Tabernacle from before the Lord. The rock to which the Text relates, was that of *Rephidim*, of which we read, *Exod.* 17. *beginning.*

In the opening of this point I shall shew,

1. Wherein that Rock was a Type of Christ.
2. How Christ differs from that Rock.

1 A 3 fold Resemblance between that Rock and Christ

I. There is a threefold similitude between that Rock and Christ.

1 *Resemb.*

1. *That Rock gave out water for the people of God.* Exod. 17. 6. *Thou shalt smite the Rock*, saith God to Moses *and there shall come water out of it.* Jesus Christ is a Rock that yields streams of water. There are two streams which flow out of this Rock, A stream of blood and a stream of Grace. *He that believeth in me*, as saith the Scripture, *out of his bellie shall flow Rivers of water; this he spake of the Spirit, which they that believe in him should receive*, Joh. 8. 38. When the side of Christ was pierced with the Spear, *there issued out water and blood*, Joh. 19. 34. There is a great similitude between the water that came out of the Rock, and the bloodand grace of Jesus Christ. As

The water of the rock and the Blood & grace of Christ are alike.

1. *They are very like in the uses for which they serve.* the blood and grace of Christ hath the same effect to the soul which that water had to the body. As

1 As to their Uses 1.

1. *That water was usefull to them for cleansing*; their vessels, their Garments, their bodies, when they had contracted any defilement, were cleansed with the streams of that Rock, they had the streams of that water as a continual bath, or laver, for the removing of any filthinesse that was among them. The blood and grace of Christ the spiritual Rock is usefull for spiritual cleansing, his blood clenseth the soul from the guilt of sin, 1 *Joh.* 1. 7. His grace communicated by his spirit, clenseth away the filthiness of sin; the Church of God is cleansed dayly, *by the washing of water through the word*, Eph. 5. 26. and therefore is Christ called *a fountain set open for sin and uncleanness*, Zech. 12. 1. this is one Agreement, both are for clensing,

2.

2. *That water was usefull to them for the quenching of thirst.* As they did wash in it, so they did drink of it; it was principally given for the satisfying of their thirst. *Exod* 17. 1. 6. The Lord

Jesus Christ is very usefull for the quenching of spiritual thirst; the streams of his blood, the fountain of grace which is in him, is the souls only spiritual drink; *his blood is drink indeed, Joh.* 6. 55. and his grace is called drink, *Esa.* 55. 1. *Ho, every one that thirsteth come to the waters*, those waters are the blood & grace of Jesus Christ, which are prepared to be the spiritual drink of souls; the soul shall never have any thing that can quench its spiritual thirst, that doth not make use of the waters of this Rock.

3. *That water was usefull to them for refreshing.* By their continual journeyings in the wilderness, they could not but many times be very much heated and wearied; now when they were so, the water that came out of the rock did refresh and cool them saith *Abraham* to the Angels, *let a little water be fetched and wash your feet, and rest your selves, Gen.* 18. 4. Water is a natural Cordial for reviving as well as a laver for clensing: the blood and grace of Christ the spiritual Rock, is of a refreshing nature; when the soul is sweating by reason of guilt, when its scorcht and burnt up by fiery temptations, it is refreshed and cooled by the communication of the blood and grace of Christ. *Come unto me all you that labour and are heavy laden, and I will give you rest*, Math. 11. 28. 3.

4. *That water was of great use to them for fructification.* By vertue of these streams, that wast and howling Wilderness did bring forth both for them and for their Cattle; saith *Moses to Pharaoh*, Exod. 10. 26. *Our Cattle also shall go with us, there shall not an hoof be left behind.* The Flocks and Heards would have perished in the Wilderneſſe for want of grass, if those streaming waters had not issued out and gone along with them. The blood and grace of Jesus Christ the spiritual Rock are the causes of all Spiritual fruitfullness; If these streams did not continually overflow the soul, the spiritual flowers would never prosper. *If a man abide in me*, saith our Saviour, *and I in him, the same bringeth forth much fruit*, Joh. 15. 5. Those waters that issued out from under the Threshold of the Sanctuary, made all the places fruitfull wherever they came, *Ezek.* 47. 9, 10, 12. Those waters did typifie the grace of Christ, which is spiritual water; those souls that are like marishes and miry places, by the overflowing of these waters become fruitfull This fructifying vertue of Christ, the Prophet foretels in that Evangelical Prophecie, *Esa.* 35, 1, 2, 6, 7. these fatning streams make the Wilderneſſe to be like a fruitfull Garden. 4.

This

This is the first parallel between Christ and these waters.

2. *They are very like in manner of their Communication.* There is a great resemblance between the flowing out of the water of the rock, and the flowing out of Christs blood. and graces upon the soul. As 2 As to the manner of their communication.

1. *Those waters flowed out plentifully*; the rock gave out not only Buckets of water but streams of water. See how the *Psalmist* speaks of it, *Psal.* 78. 20. *Behold he smote the Rock that the waters gushed out, and the streams overflowed*; and Psal. 105. 41. *He opened the rock, and the waters gushed out, they ran in the dry places like a river*; it gave them water in abundance, as much as they stood in need of, the waters that come out of the spiritual Rock Christ, they are given out in abundance. See how the Prophet speaks of them, *Ezek.* 47. 4, 5. they were waters to swim in, *A River that could not be passed over*; the blood of Christ is without bottom, the grace of the Spirit is without measure; *he that believeth in me, out of his belly shall flow rivers of water*, Joh. 8, 38. every beleever hath a whole River of water. Christ is full of grace, and his impartings of grace to his people are like himself full and plentifull. 1.

2. *Those waters flowed out freely and voluntarily*; The Israelites had the benefit of the water, but they were at no cost, at no labour for it, the waters followed them without any art of theirs, the blood and grace of Jesus Christ is freely communicated to the servants of God; the Well is not of our digging, the streams are not of our procuring; *whosoever will*, saith the Prophet, *Esa.* 55. 1. *Let him come and take of the water of life freely*, Jesus Christ doth not sell his blood or grace, but freely gives both, the blood and grace of Christ are much for mans benefit; but neither the one or the other of mans procurement; this is the second. 2.

3. *Those waters flowed out, not only for their present supply, but for their future necessity.* It was not *unius diei beneficium*, a mercy of a dayes continuance, but lasted for a long time, the Text saith, that *the Rock followed them*, which way soever they travelled, the streams of the Rock followed them, the blood and grace of Christ the spiritual Rock are communicated, not only for a day, not only for present necessity, but for future supply; *the water that I shall give*, saith our Saviour to the woman of *Samaria*, *shall be a well of water springing up to eternal life*, Joh. 4. 14. Christ doth not impart his blood on one day only, or in one place only, but 3.

in every place, at all times. Thus much for the first resemblance. Christ is like the Rock, in regard of the similitude between his blood, and the water that came out of the Rock.

2 Resemblance between that Rock and Christ

2. *That rock in the wilderness was smitten*, Exod. 17.6. *thou shalt smite the rock*, saith God to *Moses*, *and the water shall come out of it*. So was this spiritual Rock the Lord Jesus, he was *smitten and wounded* with grievous stripes, the Prophet *Esay* foretels his smitings, *Cap.* 53.5. *He was wounded for our transgressions, he was bruised for our iniquities*; the Evangelists speak much of the dreadfull smitings of this Rock; he was smitten in his body, his side pierced, his hands and feet nailed, his head crowned with thorns, his face buffetted and spit upon. And he *was smitten* in his soul likewise, and he was deserted, he was filled with horrour, the Cup of the Lords fury was put into his hand, and he drunk the dregs of it, *my soul is sorrowfull unto death*, He did endure the very Torments of Hell in his soul when he sweat drops of blood. Never any person underwent such smitings as Christ did. And *he was smitten with the rod of Moses too*, for the curse of the law of *Moses*, which our sins had deserved, was inflicted on him. *He hath redeemed us from the curse of the Law*, as the Apostle saith, *being made a curse for us*. Gal. 3. 13. God smote Jesus Christ with all his force; if Christ had not been smitten for us, we could have had no benefit by him; we are made whole by his cruel smitings, for it is by *his stripes that we are healed* This is the second.

3 Resemblance between that Rock and Christ

3. *That Rock was appointed for this use by God himself*. So its said Exod. 17. 6. *Behold I will stand before thee upon the rock in* Horeb, *and thou shalt smite the rock*. It would never have entred into the heart of *Moses* to have taken that course for the providing of water for the people; if God himself had not given him command; the nourishing, clensing, refreshing of the Elect by the blood of Christ, is the invention of the wisdome of God alone. Mankind wanted water, but neither *Moses* nor any of the people knew where to be furnished, God must point out the Rock, and the way how to bring water out of it; man stood in need of a Saviour, but man knew not till God revealed it, where to have a Saviour. This Rock Jesus Christ is a Rock of Gods finding out. *A body hast thou prepared me*. Salvation by Jesus Christ is called, *the salvation of our God*, Ps. 98. 3. *He is the Rock of our salvation* Ps. 95: 1. but a Rock prepared and ordered by God himself. Thus

we

we see the similitude between this Rock and Christ, This is the first particular.

II. How Christ differs from this Rock.

1. The water of the Rock Christ, differs much from the water that came out of the Rock.

2 How Christ excels that Rock. The water of the Rock inferiour to that of Christ in 6 Respects

1. *That water was only for bodily uses*, Its true, as it was a Type of Christ it served for spiritual uses, but it did properly reach no further then to the clensing, cooling, & reviving of the outward man: but the water that issues out of this Rock is for spiritual uses, it purges, cools, revives the conscience, the inward man, *Heb.* 9. 13 14 all the legal purifications did but only reach to the clensing of the body, but the blood of Christ extends to the clensing of the Conscience. 1. Respect.

2 *That water was communicated, not only to men but to beasts also*; their flocks and herds drunk of it as well as they: but the water of this rock is not communicated to any but the elect, *he that beleeveth in me*, saith our Saviour, *out of his belly shall flow Rivers of water*, Joh. 8. 38. none but beleevers drink of this water; the blood and grace of Christ is tendred to all where the Gospel is preached, but only the believer drinks of it. 2. Respect.

3. *That water did not so satisfie but the stomach was a-thirst again.* Our Saviour speaking to the woman of *Samaria* concerning *Jacobs* Well, saith, *He that drinketh of this water shall thirst again*, John 4. 13. But the water of this spiritual Rock, the Lord Jesus, doth with one draught of it for ever quench the thirst of the soul, *Joh.* 4. 14. *He that drinks of this water shall never thirst.* There is a two fold thirst, A thirst of indigency, and a thirst of complacency; A thirst of want, and a thirst of spiritual desire; he that drinks of Christ shall thirst with the thirst of complacency and delight, but never with the thirst of total indigency; there is a spiritual holy dropsie in the heart of a believer after Christ & grace as there is an unholy thirst in wicked men after sin; the more he drinks of Christ the more he thirsts after him; the soul is diseased that dothnot feel this thirst, but he that hath once drunk of this Rock shall never thirst, so as to be without Christ or grace again. 3. Respect

4. *That water did not run without interruption.* It did sometimes fail. Though the Text saith, *the Rock followed them*, yet it did not so follow them but that they were sometimes at a pinch; And therefore we read that they did want water after this time. See *Numb.* 20. 5, 11. And again *Numb.* 21. 17, 18. the Rock was 4. Respect

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set abroach in the former place, and a Well digged in the latter Text to relieve their thirst: But the streams which flow out of this Rock, run without interruption, and they flow for ever, so our Saviour saith, *Joh.* 4. 14. *The water that I shall give him shall be a well of water springing up to eternal life.* No drought can dry up those streams, no winter can frieze it up; *He that dwels under the shadow of this Rock, his waters shall be sure*, Esa. 33. 16. He that hath these waters, needs no other Rock to give him drink, no other Well to be digged for him, the streams of this rock will run constantly and uninterruptedly til the soul come to Heaven.

5 Respect. 5. *The water that came out of the Rock was not really in it, only it was by a miracle brought out of it.* That Rock had another fountain besides it self. But the water that flowes out of this spiritual rock is properly in the rock. *It pleased the Father, that in him should all fulnesse dwell*, Col. 1. 19. the rock in the wilderness was but only a conduit to convey the water which God created for his people, but Christ is not only a conduit, but a fountain, out of whom all grace doth naturally spring.

6. Respect. 6. *The water that issued out of the Rock was liable to Corruption and pollution*; Though it was without doubt excellent water, because immediately produced by a miracle, and whatsoever God doth immediately, is more excellent than that which is done by means; yet it is not to be questioned, but that water did contract pollution from the places it ran through, it was as all other water is, lyable to corruption: but the water that comes out of this rock, the Lord Jesus, is not capable of any pollution; both the blood of Christ and the grace of Christ are undefiled; there is not the least mote to be found in his blood, there is not the least flaw to be found in his grace, all that come from him is pure and without blemish. See *Rev.* 22. 1. No Christal is so clear, as those Christal streams which flow from Jesus Christ; thus the water of this Rock differs from that water. This is the first

The difference between the smitings of that Rock and the smitings of Christ.

2. The smitings of this rock differ from the smitings of that rock. For

1 Differ. 1. *That rock was unsensible of its smitings*; being an inanimate Creature it could not feel the weight of the rod, but this rock the Lord Jesus was very sensible of his smitings, *My soul is sorrowfull even unto the death*, Math. 26. 38. Sufferings are no sufferings if they be not felt.

2. That

2. *That Rock was smitten only with the Arm of a man*; *Moses* hand held the rod and smote the rock with it: but this Rock was smitten with the Arm of the mighty God; all the smitings of the Jews were nothing, it was the Rod of God which made the impression: *It pleased the Lord to bruise him, he hath put him to grief*, Esa. 53 10. if all the creatures on earth had been turn'd loose to have smitten Christ with their rods, and God had forborn smiting, he would never have complained. 2 *Differ.*

3. *There was no wrath in God against the Rock, when he commanded Moses to smite it*; He was wrath against the people for their murmuring, but he was not wrath with the Rock: but in the smitings of this Rock there was wrath. God did not hate his beloved Son, yet was his wrath poured out upon him; that wrath which we had deserved, Christ endured, else we must endure it our selves. 3 *Differ.*

The Uses are for *Information*, *Exhortation*, *Consolation*. Each consisting of several branches.

I. For *Information*. It teacheth us these eight Documents.

1. *That the old Church of the Jews had the same Christ which we believe in now under the Gospel. Jesus Christ, yesterday, and to day, and the same for ever*, Heb 13. 8. Ever since that promise made to *Adam*, Gen. 3. 15. *That the seed of the woman should break the Serpents head*, the Doctrine of Christ and salvation by him was preserved and owned in the Church. *Your Father Abraham rejoiced to see my day, and he saw it and was glad*, saith our Saviour to the Jews, *Joh.* 8. 56. not only did *Abraham* expect Christ, but his seed also that kept the Religion of God. All their sacrifices, all their Sacraments, all their worship did typifie the very same Christ which we now worship; their Tabernacle, their Temple, their high Priest, their whole Ministry was typical of that Christ, whom Christians do now believe in; the *Manna* they fed upon, the water of the Rock they drunk of, did preach Christ to them. All the difference between that Church, and the Christian Church is this, that Church believed in Christ as future; we believe in Christ as crucified actually for us; that Church had Christ in Types and figures, we have the same Christ evidently set forth in the Gospel; the Apostle tels us, *Heb.* 4. 2. *That unto them was the Gospel preached, as well as unto us; they had Christ standing behind their wall, peeping through their lattice*, We have the same Christ, shewing himself in his full proportion; they had Christ 1 Use of *Informati.* 1. *Lesson.*

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in dark riddles, we have the ſame Chriſt revealed and unriddled.

2. Leſſon. 2. *That all that which Jeſus Chriſt ſuffered, was by the appointment and Counſel of God.* The Apoſtle ſpeaking of the cruelty of the Jews againſt Chriſt, ſaith, that they did nothing, but what *Gods hand and Counſel determined before to be done* Acts 4.28. He did not undergo one ſtripe, or one buffet more than God had determined he ſhould have. This is clear from this Type of Chriſt; The rock was ſmitten but not otherwiſe then according to divine appointment, *Exod.* 17. 6. *I will ſtand before thee upon the Rock in* Horeb, *and thou ſhalt ſmite it.* As God was a beholder of all that was done to Chriſt, ſo was he the appointer of all that was done; he will not leave his people to the will of men, to be uſed as they pleaſe; and if not them, it cannot be thought he ſhould leave the Son of his love to the will of men, our Saviour knew this well enough, and therefore calls his ſufferings, *The Cup which his Father had put into his hands,* Joh. 18. 11. And though the Executioners had no reſpect to the divine decree, yet Chriſt had, and that was one reaſon why he ſuffered ſo willingly, and with ſo much patience.

3 Leſſon. 3 *That the ſufferings of Jeſus Chriſt were not for himſelf, but for his people.* The Lord himſelf teacheth us this leſſon, *Eſay* 53.8. *For the tranſgreſſion of my people was he ſtricken*; there was no tranſgreſſion in himſelf, why Juſtice ſhould ſmite him, *He was a Lamb without ſpot, and without blemiſh.* It was for our miſcariages that he was buffetted, it was for our ſins that he was wounded. This is clearly ſet out to us in the ſmiting of the Rock; the Rock did not offend, but *Iſrael* did; *Iſrael* murmured, and the Rock was ſmitten; the ſweat, the piercings, the ſufferings, the ſcourgings, the bloodſheds of Jeſus Chriſt, were not for any offence of his own, but for our offences for our ſakes he ſubjected himſelf to the Law Commanding, for our ſakes he became ſubject to the Law condemning; *for their ſakes* ſaith our Saviour, ſpeaking of the Elect, *I ſanctifie my ſelf*, Joh. 17. 19. 'Tis ſpoken of the ſanctification of himſelf by ſufferings; ſin had made a breach between God, and us, and Chriſt was ſmitten to make up that breach.

4. Leſſon. 4. *What a miſerable condition the World was in before Jeſus Chriſt was promiſed.* Mankinde was quite undone and would have been undone for ever, had not Chriſt been ſmitten, when the Rock was ſmitten the Iſraelites were happy; but before it was ſmitten they were in a languiſhing condition; they were in *a barren*

barren wilderneſs where no water was. See *Exod.* 17. 1, 3. No condition can be imagined more ſad than for ſuch a great multitude to be in a body to gether, and to want water; they muſt have periſhed in a little time, if ſupply had not come; the Lord ſpeaks of this, *Hoſ.* 13. 5. *I did know thee in the wilderneſs, in a Land of great drought.* Mankind had been more miſerable, if Chriſt had not been promiſed; their ſouls had been burnt up with thirſt, if this Rock had not given them water. Its ſaid of thoſe waters in *Ezekiels* viſion, *cap.* 47. 9. *That every thing that moveth whither theſe waters come ſhall live.* Therefore there can be nothing but death in every place whither theſe waters do not come. All perſons, all Nations, to whom the ſtreams of this Rock do not flow, muſt needs be in a periſhing ſtate.

5. *The wonderfulneſs of the worlds ſalvation by Jeſus Chriſt.* 5 *Leſſon.*
The Apoſtle calls *godlineſs a great myſterie,* 1 Tim. 3. 16. The Salvation of the Elect by Chriſt, is no leſs than miraculous. 'Tis the giving of water out of a Rock. It was beyond the thoughts of *Moſes,* that the dry Rock ſhould be turned into a Fountain; had he, and all the heads of the Tribes of *Iſrael* ſate in Counſel to have conſulted how the thirſty Congregation ſhould have been ſupplied, they would never have imagined, that the ſmiting of a dry Rock ſhould have ſupplyed them; had Angels and men ſate in Counſel how loſt creatures might be reſtored, they would never have dreamed of the incarnation of the Son of God; who could have expected a root out of a dry ground? who could have looked for ſtreams of water to flow out of a dry Rock. There are a world of miracles in the reſtoring of loſt man.

6. *The great patience of Chriſt to his people; the ſpiritual Rock followed them,* ſaith the Text. Though *Iſrael* murmured, though they were unthankfull, yet the Rock continued running. *Iſraels* ſin did not dry up the ſtreams of the Rock. Though Jeſus Chriſt ſee all our murmurings all our unthankfulneſs for his blood, yet he keeps the ſtreams running; ſhould every ſin that we commit dry up the floods of grace, how ſoon ſhould we want ſupply of water? Jeſus Chriſt is ſo patient, ſo mercifull, that though he ſee his blood and grace deſpiſed, yet he cauſes both the one and the other to follow the ſoul; mans ſin is not able to divert or dry up the running ſtreams of Chriſts blood. 6 *Leſſon.*

7. *That the Sacraments which God hath appointed, do truely exhibit that which is ſignified by them.* The Rock which was only a type of Chriſt is called Chriſt, becauſe it did in a ſpiritual ſenſe 7 *Leſſon.*

truly exhibit Christ, in the same sense is the Bread & Wine in the Supper called the body and blood of Christ, not because of change of substance, which is not, but because they do really in a Spiritual sense exhibit Christ crucified to the believing Receiver, because of the Sacramental union that is between the sign and the thing signified, is the sign called by the name of that which is signified by it. Such expressions are common in Scripture; Circumcision is called the *Covenant of God*, because it was a sign of the covenant, *Gen.* 17.10, 14. The Paschal Lamb is called *the Lords passover*, *Exod.* 12. 11. because it was a sign of Gods passing over the doors of the *Israelites* when he smote the *Egyptians*. Its a Judiciary hand of God upon the Papists, that they cannot understand such passages without that irrational opinion of transubstantiation.

8. *That all the Churches supply is from Christ*; All the water which the Israelites had in the Wilderness, was out of the Rock, when they wanted water to drink, when they wanted water for cleansing, they went to the Rock, and from thence received supply. Jesus Christ is the Churches store-house in all manner of exigences. We read *Rev.* 22. 1. *Of a pure River of water proceeding out of the throne of God and of the Lamb*; Christ is the fountain-head of all the sweet streams of grace which are for the refreshing of the people of God, the Church acknowledgeth this, *Psa.* 87. 7. *All my springs are in thee*; the Ordinances are the Conduit-pipes which convey the streams to the soul, but the Spring-head is in Christ the Rock. This is the first Use.

2. *Use of Exhortat.* 1 From the water 1 *Duty.*

II. For Exhortation. It commends to us these duties, from the water, and from the smiting of the Rock. And from the water learn two duties.

1. *Rejoyce as much in the streams which flow from Christ, as the Israelites did in the streams which flowed out of the Rock.* No doubt but there was great joy amongst the thirsty multitude, when they saw the water gush out of the Rock, their murmurings could not then but be turned into rejoycings; we have cause to think so, because we read, that afterwards when they found a well of water, they did exceedingly rejoyce, *Numb.* 21. 16, 17. Some Expositors make that well at *Beer* to be a Type of Christ, as the Rock was. As Christ is called a Rock, so is he called a fountain or well, *Cant.* 4. 15. *A fountain of water, a Well of living water, and streams from Lebanon.* It becomes Gods people to sit about this Well, and to sing praises; *with joy shall ye draw wa-*

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ter out of the Wells of salvation, *Esa.* 12. 3. the waters that issue out of Christ are far better than either those that which issued out of the Rock or those that came out of *Beer*; Those streams were only for the outward man; These for the spiritual.

2. *Make use of the streams which flow from Christ, as the Israelites did of the streams which flowed out of the Rock*, when they were athirst they drank of it, when they were unclean, they washed in it, when they were heated, they cooled themselves with it; they did not only look upon the water, but as they had occasion made use of it. so must we do both with the blood and grace of Jesus Christ. When you spy any spot upon your souls, wash them in these waters; when you find your souls inordinately heated, either with temptations or with worldly lusts, go to these waters and cool them; when you perceive any spiritual thirst upon your souls, go to these waters and satisfie them; the ordinances are the chanels where these streams run, faith is the Bucket by which these waters are to be drawn; tis our duty to make use of them; they purge away filthinesse, they quench the thirst, they abate unnatural heats, they help against barrennesse. I have three motives to perswade all to make use of this water 2 *Duty.*

Motives to make use of this water. 1 *Motive*

1. *Jesus Christ invites men to it*, Esa. 55. 1. *Ho every one that thirsteth come ye to the waters.* One great end, why the Ministry was appointed, was, that the thirsty soul might be invited to come, the ministers of the Gospel are the publique officers which Christ hath authorized, to call the weary passenger to drink. The Rock in the wildernesse did not invite the people to drink; their own necessity was invitation enough; but this Rock calls the soul that needs him to make use of him.

2 *Motive*

2. *Not to use the streams that flow from Christ is to sleight the greatest love God ever manifested to men.* Infinite wisdom could not devise a more excellent way, infinite bounty could not provide a more costly way, for the satisfying of the thirsty soul, than by setting this Rock Christ abroach. Not to make use of him, is to say either that you do not want him, or that he is not a suitable remedy for your wants.

3 *Motive.*

3. *Its very dangerous not to make use of these streams.* There's no other water of Gods appointment, besides this, either for cleansing or for cooling, or for quenching the thirst, these are not only the purest streams, but they are the only streams which are fit for the uses of the soul; if you do neglect the streams of this rock which God hath appointed for the souls preservation, there will a stream

of wrath come forth, which shall certainly tend to the souls destruction; if these be not preserving waters, they will prove devouring waters, use them constantly, use them after a right manner, and you will find them in every respect as profitable as the water of the Rock was to the people of God.

2 From the smitings of the Rock. 2. From the smiting of the Rock which typified the smitings of Christ. This teacheth four duties.

1 *Duty.* 1. *Acknowledge the severe justice of God against sin.* There are many glasses in scripture whereby this is presented; The drowning of the World, the burning of *Sodom*, the rejection of the Jews, the casting down of the evil Angels from Heaven to Hell, but nothing sets it out so clearly as the smiting of this Rock, that the Son of his love should be smitten after such a dreadfull manner when he had undertaken to satisfie for sin, this shews his severe Justice, his cordial and perfect hatred of sin. Though Christ prayed, though Christ intreated, yet would not the justice of God abate him one stripe. You that question the Justice of God or his hatred of sin, go to the Rock in *Horeb*, or rather to Mount *Calvary*, and see how Christ was smitten of God when he was made a sacrifice for sin.

2 *Duty.* 2. *Acknowledge sins vileness.* Tis a filthy thing. Nothing in all the World could expiate it, but the smitings of Christ; should all the Angels of God have been contented to have been smitten to death, they could never have made satisfaction for one sin; *without shedding of blood* saith the Apostle *there is no remission*, Heb. 9. 22. Sin cannot be expiated without blood, and no blood can expiate sin but the blood of Christ alone.

3 *Duty.* 3. *Acknowledge Christs unspeakable kindness in being content to be smitten for our sakes* It was a voluntary act in Christ; *I gave my back to the smiters*, Es. 50. 6. The Father could not have smitten him without his own consent; yea he was not only content but joyfull to be smitten. *I have a Baptism to be baptized withall, and how am I straitned till it be accomplished?* Luc. 22. 50. And that which makes it more admirable, is that he was smitten for murmurers, he was smitten for those whom he knew would slight both his person and his smitings.

4 *Duty.* 4. *Be contented to be smitten for him that was smitten for you.* Though you be smitten by the tongue, by reproaches, though you be smitten with the hand by buffetings, bear it patiently, if it be for Christ, either for his truth or for his worship, or for his name: *we take pleasure*, saith the Apostle, *in reproaches and persecutions*

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for Christ, 2 *Cor.* 12. 10. You cannot be smitten for Christ as he was for you; you are smitten with rods, He with scorpions; you drink up the wrath of men, he drunk up for your sakes the wrath and fury of the Almighty.

III. For Consolation. Here is a foundation of real comfort to all Gods people, and that both from the smiting of the Rock, and from the water that flowed out of the Rock. 3 *Use of Consol.*

1. That Christ was a smitten Rock, this hath three grounds of comfort. 1 From Christs being a smitten Rock. 3 Comforts

1. *That divine Justice is fully satisfied.* Its a cause of grief to the children of God to consider the severity of divine Justice, and their own inability to make satisfaction; the wrath of *God is a consuming fire*, who shall be able either to endure this fire or to quench it? Christ hath endured it, and by enduring it, hath quencht it. When you read of the smitings of Christ, you cannot doubt whether Justice be satisfied. Considering the dignity of his person, Justice is better satisfied with one blow on him, than if you should have been smitten to all eternity, The Prophet *Esa.* Cap. 53, when he had spoken of the smitings which Christ endured, *ver* 4, 5. doth *ver.* 10, 11, 12. speak of the satisfactorines of those smitings, as to the expiation of sin. He that doth believe that Christ was smitten, cannot but believe that Justice is satisfied by those smitings. 1 *Comfort.*

2. *That Christ will make good to your souls all that which he hath purchased by his smitings.* The soul when it reads of the great privileges of Adoption, Salvation, Remission, &c. partly by reason of the greatness of these priviledges and partly, because of his own undeservingness of them, doubts whether ever he shal enjoy them or no; here's enough to establish faith and to rectifie the Judgement as to this particular, Christ was smitten with the rod of God that every believer might enjoy all this. God is not unjust to smite Christ upon a Covenant made between them and not to perform what he promised. Nor is Jesus Christ so unwise as to endure such smitings in vain. God will perform his bargain with Christ, and Christ will make good his purchase to every Saint. See that comfortable Text, *Esa.* 53, 10, 11, 12. And the rather may the believer build on this, because Jesus Christ is now at Gods right hand; that by his continual intercession he may apply all which he purchased by his cruel smitings which he underwent for the elect. 2 *Comfort.*

3. *That Christ will not deny his any thing which is good for them* 3 *Comfort.*

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he hath engaged himself by promise to bestow upon his people, *whatever they ask in his name*, Joh. 14. 13. We need not doubt, because he was smitten for our sakes; he that had love enough to bear so many heavy blowes for us, will not want love to bestow lesser gifts upon us; the Apostles Argument is strong, *Rom.* 8 32. *He that spared not his own Son, but gave him to die for us all, how shall he not with him also freely give us all things?* The Argument is as strong in respect of Christ; he that was so willing to be smitten for us, will not be unwilling to do for us whatever we want. This is the first.

2 From Christs giving out water when smitten 3 Comforts.

2. That the Rock smitten gave out water.

This had a threefold foundation of Comfort.

1 *Comfort.* 1. *Its a comfort against the barrennesse of thy heart.* Its cause of much trouble to the children of God to see how barren their hearts are, they are like the barren Heath, or the dry Wilderneſse, bring forth little or nothing, except it be that which is worse than nothing, Bryars and Thorns; well, here is comfort, the water that comes out of the Rock can make the Wilderness a fruitfull valley. See that promise *Esa.* 35. 1. 7. The water that came out of the Rock made the Wilderneſse fruitfull, the water which comes out of the true Rock, can make the most unfruitfull heart fruitfull; he that makes the barren womb bear, can make the barren heart bear.

2 *Comfort.* 2. *Its a comfort against all the filthinesse of the soul.* The children of God are ready even to despair when they consider how filthiness growes upon them; they gather durt every day, their spots grow deeper and broader as they conceive: here is comfort in such cases, the water of the Rock is a cleansing water, and its continually running. New washings will help against new defilings, these streams cleansed the soul at first, and they will still cleanse all new defilements. As often as thou defilest thy feet, so often go to the running water and thou shalt be clensed.

3 *Comfort.* 3. *Its a ground of comfort against all thy unworthinesse and undeservings.* The people of God, when they consider how their carriage is and hath been to Christ, they cannot think that any thing but wrath should flow out to them. Remember that Rock gave out its streams to murmurers, and it followed them too; their sin did not dry up the streams. Though we be sinfull and unworthy, yet Christ will not cease to be faithfull.

The Word of Christ, the sword of the Spirit.

Esa. 49. 2.

He hath made my mouth like a sharp sword, He hath made me a polished shaft.

THe Prophet having in the foregoing Chapters comforted the Church by promises of its deliverance from the captivity of *Babylon*; doth in this and the following Chapters go on to comfort it with promises of its restauration by Christ, of which all the outward deliverances were but as Types. That he may set on these comforts with more life, he begins to speak of Gods designation of Christ to the work of the Mediatorship, this he doth in the two first verses; Where Audience is bespoken in the Beginning of the first verse, *Listen O Isles unto me, and hearken ye people from farr.* And the Proclamation is read in the following words, *The Lord hath called me from the womb, from the bowels of my Mother hath he made mention of my name.* The furnishing of Christ for the work to which he is separated follows in the second verse; together with Gods protecting of him in the work. Christs fitnesse for the work is set out Metaphorically by a double resemblance, First, of a *Sword*, Secondly of a *Shaft*. Gods protecting of him in his work, is expressed by way of resemblance also, *In the hollow of his hand hath he hid me, in his Quiver hath he hid me.* I am now to speak to the former, namely Christs fitnesse for the work to which he is called. In which we have two things.

I. The thing spoken of. The mouth of Christ.

II. The matter spoken of that thing, It is made like *a sharp sword*, its made like *a polished shaft*. I shall open them distinctly, and then make a joynt application of both; they make two propositions.

1. That the mouth of Christ is like a *sharp Sword*.

2. That

2. That the mouth of Christ is like a *polished Shaft.*

1. *Doct. That the mouth of Jesus Christ is like a sharp Sword.* Tis a Sword, and tis a sword well sharpned.

By Christs mouth we are to understand, the words of his mouth, the Doctrine of his mouth. Its frequent in Scripture for the mouth to be put for the Doctrine or words of the mouth, as *Gen.* 45.21. *Levit.* 24. 12. *Numb.* 3.16. so *Cant.* 5. last, *His mouth*, saith the Church, speaking of Christ, *is most sweet*; that is, the Doctrine which proceeds out of his mouth. Jesus Christ doth here speak of himself as the great Preacher and Doctor of the Church, and therefore tells the World that his mouth was made like a *sharp Sword.* In that vision of Christ which the Evangelist saw in *Pathmos*, its said, *Rev.* 1.16. *That out of his mouth went a two edged sword*, so *Cap.* 19. 1. the Apostle speaking of Christ hath the same expression, *Out of his mouth goeth a sharp Sword, that he should smite the Nations.* The word of God in the mouths of Ministers wch are but men, is compared to a *two-edged sword Heb.* 4. 12. much more is it so, when it is in the mouth of Christ.

Two things I shall open, First, what resemblance there is between Christs mouth and a sword. Secondly, How the sword of Christs mouth differs from other swords.

I. The resemblance between Christs mouth and a sword lyes in these three particulars.

In what respects Christs mouth is compared to a sword 1 *Respect.*

1. *A sword is a killing instrument*: by this weapon doth the Souldier destroy and put to death the assaulting enemy. To put men to the sword, is a Phrase equivalent to killing. *David* by the sword cut off the head of *Goliah*, 1 *Sam.* 18, 51. The mouth of Christ hath a killing power. Hereby doth Jesus Christ kill sin in the hearts of his people; by this sword is the head of pride cut off, by this sword is the heart-blood of unbelief let out, by this Sword are all those noysome lusts which fight against the soul put to death. *I have hewed them by my Prophets, I have slain them by the words of my mouth, Hos.* 6. 5. All the spiritual slaughters of sin, which are made by Jesus Christ, are done by the two-edged sword that goes out of his mouth. Its prophecyed of Christ, *Esa.* 11. 4. *That he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.* There is a two-fold killing of men about which the sword of Christs mouth is employed, the one, is a killing of sin in them; this killing is the making of the soul alive; the other is a killing of them for sin. Christs mouth is a killing sword both these wayes,

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in the elect it kills sin, to the wicked accidentally through their own sinfulness, it becomes a soul-destroying sword; because they will not have their sin killed by it, they themselves are killed by it. All men shall one of these wayes find the killing power of this sword.

2. *A sword is a Conquering Instrument.* The material sword hath made great Conquests; by the power of the sword did *Alexander* Conquer the world, and many Kingdomes have been brought under the command of mean men, by the terror of the long sword. Few Nations but have had experience of the conquering power of the sword. The sword of Christs mouth is and hath been a conquering weapon. *The Lord shall send the rod of thy strength out of* Sion, *rule thou in the midst of thine enemies,* Psal. 110. 2. The *Psalm* refers to Christ, and to his conquest over the world; the Scepter of his strength, whereby he obtains dominion is nothing else but the sword of his mouth. By the power of this sword, hath the Lord Jesus subdued both persons and Nations to the obedience of himself; the Apostle speaks of this, 2 *Cor.* 10.4, 5. The greatest of those spiritual weapons is the sword of Christs mouth, which he did first manage himself, and afterwards committed it to his Apostles, for the subduing of the world to himself; when Christ came to bring the world into subjection to himself, he did not use the materiall Sword, as the great Conquerors of the world do, but drew out this Sword of his mouth; and by the power of the same, hath already brought into obedience many great and populous Nations, andd will still go on till all Nations be brought into subjection. In the 6. Chapter of the *Rev.* and the 2. *verse*, we have a description of Christ as a Conqueror, *I saw and behold a white horse*, &c. The white horse is the glorious Gospel of Christ, called white for the purity of it, and for the brightness of it, its a holy Gospell, and a glorious Gospell; the rider that sits on this white horse, is the Lord Jesus, the Author and publisher of the Gospell —all the glorious Atchievements of Christ, as a Conqueror, are done by the power of this Gospell, which is the sword of his mouth; this the Psalmist teacheth us, where he speaks of the word of Christ under this metaphor of a sword, and under the other metaphor of an Arrow, *Psal* 45. 3, 4, 5. When this sword doth effectually come to the conscience of the sinner, he presently yeelds up himself, and becomes an homager to Jesus Christ. This sword doth accomplish the victory over the conscience, in that first, *It lets the sinner see, that those*

2 *Resp.* 2

How the sword of Christs mouth gers the victory over the Conscience.

that rule over him for present, are but usurpers. This sword convinceth the conscience, that the devill, the world, sin, which have ever exercised regall power over it before, have no right to rule. Till this sword of Christs mouth be drawn out, and come to the heart of a sinner, he is not sensible of that usurpation, which sin and the devill have exercised, but when this sword hath come close to the conscience, then he seeth this clearly. Secondly, *In that it discovers to the soul, Christs right to exercise dominion.* It is by the power of the word of Christs mouth, through the concurrence of the Spirit, that the sinner is made acquainted with the just title of Christ; hereby he comes to see that *the Government is laid on his shoulders*, and that God hath ordained, That every knee should bow to him, and every tongue should confess his name; the same word which proclames the devils usurpation, proclames Christs right to rule; by the power of this word, the soul is enabled to acknowledge both. Thirdly, *In that it acquaints the soul with the easinesse, righteousnesse, profitablenesse of Christs dominion.* The soul is made to believe, that the devils rule is sweet and profitable, and that the rule of Christ is harsh, cruell, disadvantageous, and therefore it stands out against Christ; *Let us break their bonds, and cast away their cords from us*, *Psa.* 2.3. The Government of Christ is misrepresented, slandered, as if it were the most afflicting, Tyrannical Government in the World, but when the sword of Christs mouth comes home to the conscience, then it shews Christ to be the best of Kings, for Justice, wisedom, meeknes, mercifulnes. And his Laws by which he rules, to be the best lawes for purity, profit, peaceableness, priviledges and all kind of advantages; and the soul see-ing all this cannot but readily yield up it self to Christ, & throwoff all other dominions whatsoever, and say with the Church in that 26 *Esa.* 13. *Other Lords have had dominion over us; but by thee only will we make mention of thy Name.* The sword of Christs mouth is a conquering Sword.

3. *Respect.* 3. *A Sword is a defensive instrument.* As its a killing weapon to the enemy, so its a defending weapon to him that hath it, if he have skill to manage it a right; the sword of Christs mouth is excellent for defence unto such as know how to use it. *Solomon* speaking of the word of Christs mouth, promiseth this to those that study it, *Pro.* 6. 22. *When thou goest it shall lead thee, when thou sleepest it shall keep thee.* The sword of Christs mouth is defensive in two Cases.

In what Cases the sword of Christ's mouth is defensive.

First, *In case of sin*; by this sword is the soul preserved from falling

falling into that; hereby *David* was preserved, *Psa.* 17. 4. While he kept this sword girded about him, Sin was not able to overcome him. This shews the evill of sin, the consequences that follow on sin; this sword works in the soul hatred of sin, it gives the soul power against sin, and so defends it from sin.

Secondly, *In case of temptation.* One piece of the spiritual Armour which the Apostle appoints Christians to use against the onsets of the Devill is the sword of Christs mouth, which he calls the *Sword of the Spirit*, *Eph.* 6. 17. That sword of the Spirit is all one with this sword of Christs mouth, and its of singular use to preserve tempted souls from being overcome, what evet their temptations be; the Devil hath speciall times of temptation, and he hath very many baits which he useth for the ensnaring of the soul in all those times; the best defence that a Christian can use to defend himself against all these temptations, is the sword of Christs mouth; By this sword did our Saviour defend himself when he was tempted, *Matth* 4. 4, 7, 10. Three times doth Satan assault him, and three times doth he draw out the sharp sword of his mouth, and thereby beats back those temptations. As *Christ* did so *Christians* may preserve themselves by the word of Christs mouth, the word of Christ is able to put some Argument into the mouth against every temptation which Satan can use; If he tempt to pride, This will shew us the danger of pride——if to distrust, this will relieve us with the thoughts of Gods All-sufficiency, Gods mercy; if Satan tempt us to dispair, this will arm us by the consideration of Christs satisfaction, Gods readiness to forgive sin--the word of *Christs* mouth will furnish the soul with some cover or other to defend it from all kinds of temptation. The mouth of *Christ* is a sword for defence, as well as for Conquering. This is the First.

II. This sword differs from others these ten wayes. 2 How the sword of Christs mouth excels all other Swords.

1. *This sword reacheth not onely to the outward man, but to the inward man.* Other Swords have their effects onely upon the body, but this Sword hath its operation upon the conscience; it can wound the conscience, and convince the conscience; the Apostle shews this in that, 4 *Heb.* 12. *It peirceth even to the dividing asunder of soul and spirit, and of the joynts and marrow.* Other Swords can divide between the joynts of the harness, but this can divide between the joynts and the marrow; this Sword *pricked those* 3000. *at the very heart*, Acts 2. 37. No Sword can prick the heart, but the Sword of *Christs* mouth. 1 *Excel.*

2. *There's no defence against this Sword.* There's no material
2 Excel. Sword ſo ſharp, but ſtrong Armor will keep it from entring; there's hardly any harneſs, but is Sword-proof, —— but no Armor can keep this ſword from entring; the heart that is as hard as Steel, feels the dint of this ſword, when Jeſus Chriſt will ſet it on with power. This ſword will pierce through the hardeſt Rocks; ſmite a Rock with the ſtrongeſt ſword, and it makes no impreſſion, it may break it ſelf, but it will not cut the Rock; but this ſword is ſo ſharp that it can cut into the bowels of the hardeſt rock, what is ſaid of the *Behemoth*, and the *Leviathan*, may be ſaid of the unconverted hearts of men, *Job.* 39. 18. Of the *Behemoth* tis ſaid, *that his bowels are as ſtrong pieces of braſs*, his Bowels are like barrs of Iron, and concerning the *Leviathan* its ſaid Chap. 41, 24. *His heart is as firm as a ſtone, as hard as a piece of the nether mil-ſtone*; and yet its ſaid, *cap.* 39. 19. *He that made them can make his Sword approach to them.* Mens hearts by nature are as hard as the hearts of theſe Creatures; and yet when this Sword of Chriſts mouth approaches to them, they are pierced as eaſily, as if they were fleſh.

3. *This Sword is a healing Sword, as well as a wounding Sword.*
3. Excel. The material Sword hath a killing power, but it hath no enlivening power; we have heard of many that have been ſlain by the Sword, but we never read of any that was made alive by the Sword; but now the ſharp Sword of Chriſts mouth hath an enlivening power; its every way as good for healing, as it is for wounding; *una eademque manus vulnus opemque tulit*; when the Sword of Chriſts mouth hath broken and humbled a ſinner, there's nothing but the ſame Sword can comfort ſuch a ſinner; you do read as much of the comforting and quickning power of Chriſt, as of his humbling power; what the Prophet ſaith of God, *Hoſ.* 6. 1. *He hath ſmitten, and he will heal*, May be ſaid of the Sword of Chriſts mouth, its both a ſmiting Sword, and a healing Sword when thoſe 3000. were priked in their hearts by the Sword of Chriſts mouth, nothing but the ſame Sword could cure them again; there hath been much talk of ſword-ſalve, that if the Sword be plaſtred, the wound will be healed. I know no reaſon for ſuch efficacy, this we may ſay of Chriſts mouth, as it is a Sword to cut, ſo its ſalve to heal. Chriſts lips are compared to lillies, *dropping ſweet-ſmelling myrrh*, Cant. 5. 13. This Sword as it cauſes faintings, ſo it gives Cordials againſt thoſe faintings.

4. *This*

4. *This Sword never faileth of the effect intended.* The material Sword often comes ſhort of that effect, which is hop'd for by him that uſeth it; but this Sword never fails to do what Jeſus Chriſt means to do it by. This is that which the Prophet ſpeaks, *Eſa.* 55.10,11. *My word,* ſaith God, *ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it*; that which is ſaid of the Sword of *Saul*, 2 Sam. 1. 22. *That it never returned empty*, is much more true of the Sword of Chriſts mouth, it is never drawn but the effect intended follows, when he means to convince, the ſoul is convinced, when he intends to convert, the ſoul is converted, when he reſolves to comfort, the ſoul is comforted; what ſoever commiſſion is given to this Sword it doth effectually put it in execution, its never ineffectual. 4. Excellen

5. *This Sword can do execution on many at once.* Other ſwords can deal but with one ſubject at once. No Sword is is able at the ſame inſtant to wound two bodies, the ſame Sword may ſlay many ſucceſſively, but not at the ſame moment: But this ſword can make impreſſion upon multitudes at the ſame inſtant. As he ſpake theſe words, *many believed in him*, John 8. 30. The Sword did here bring many in at once; we read of 3000. that were at the ſame moment of time pricked to the heart by this Sword, *Acts* 2. 37. This Sword can convince, and ſubdue ſouls in this place, and in other Congregations that are far diſtant; it can as eaſily pierce a thouſand as one man. 5. Excellen

6. *This Sword is never the worſe for the uſing.* It contracts no ruſt, it never looſeth its edge. Other Swords do decay by frequent uſe, they grow dull, and weak by much ſervice, —— but this Sword never decaies. 'Tis as bright and as ſharp now, as the firſt day it was uſed; it can cut as deep, and with as much eaſe now as ever it did. Jeſus Chriſt hath fought many battells, hath obtained many victories by this Sword, and yet it is ſtill as fit for execution as ever it was. *All fleſh is graſs*, ſaith the Prophet, *Eſa.* 40.8. *The graſs withereth, the flower fadeth, but the word of our God ſhall ſtand for ever.* 6. Excellen;

7. *There's no flying away from this Sword.* The material Sword, though it be often exact, yet may a man hide himſelf from it, indeed when God draws out a ſword, and gives it a charge to ſmite ſuch a perſon, he ſhall never be able to flee from it; but there is otherwiſe a poſſibility of hiding a mans ſelf from the ſword; when 7. Excellen

an enemy comes with thousands of drawn swords into a city, many flee from it, or hide themselves, and so escape; but ther's neither flying away, nor hiding from this sword, it will follow a man from one Nation to another; it will find a man, though he be hid in the Caves of the earth. The Apostle in the 4 *Heb.* 12,13. *Its quick and powerful,* —— *its a discerner of the thoughts, and intentions of the heart.* A man may sooner fly away, or hide himself from himself, as think either to fly away, or to hide himself from the word of Christ.

8. *Excell.* 8. *This sword is all edge.* Other swords though they have a fitness to cut, yet they do not cut on every side, they have a flat part as well as a sharp part, but the sword of Christs mouth cuts on every side; the sword of Christ is said to have *two edges*, Rev. 2. 12. Every part and parcel of the sword of Christ, hath an aptitude to cut, his precepts have a sharpness in them to direct, inform, command the Conscience; his promises have an acute sharpness in them to revive, to comfort, to raise up —— his threatnings have a sharpness in them to affright, terrifie, cast down, and wound the guilty. Every part of this spiritual sword hath an efficacious sharpness to work upon the heart, according as Jesus Christ is pleased to use it.

9. *Excell.* 9. *This sword hath no dross in it.* All other swords have a mixture of dross in them; the purest metal is not without some course mixture, but the sword that goeth out of the mouth of Jesus Christ is all pure metall, *All the words of my mouth are in righteousness, there is nothing froward or perverse in them, Prov.* 8.8. The precepts, the promises, the threatnings which proceed out of Christs mouth, are all pure and perfect, as he himself is, those that judge that there is any impurity in the word that comes out of the lips of Christ, is because their hearts are impure; a pure heart sees nothing but purity in the word of Christ, *Every word of God is pure,* saith *Solomon, Prov.* 30.5.

10. *Excel.* 10. *This sword is of Gods own immediate framing.* Other swords are the workmanship of men, God created the materials, but the framing of those materials into such a weapon is the work of mans hand; but the sword that comes out of the mouth of Christ is of Gods own framing. *He hath made my mouth like a sharp sword.* God hath made the sword of the word for Christs mouth, and filled his mouth to manage it for our good.

Eſay 49. 2.

April 30. 1654.

He hath made me a poliſhed ſhaft.

I Have opened the firſt Metaphor of the ſharp Sword. I now come to the ſecond, the poliſhed ſhaft; which I ſhall draw up into this Doctrine.

That the mouth of Jeſus Chriſt is like a poliſhed ſhaft. A ſhaft or Arrow is one of thoſe military Inſtruments which the Souldier uſeth for the wounding of his enemy; though this inſtrument be now diſus'd yet it hath formerly been an inſtrument of much eſteem. As great victories have been obtained by the bow and ſhaft, as by the ſword. To this Weapon is the mouth of Chriſt here compared; The old Latine and the Greek, read it a *choice ſhaft*; *Sagittam electam*, and the word ſignifies ſometime chief or choice, as *Cant.* 5.10. Others read it *Sagittam nitidam, a bright ſhaft*, which our Tranſlators have well rendred a poliſhed ſhaft; we ſhall find in Scripture the word of Chriſts mouth compared to the ſhaft, as well as to the ſword, *Pſalm* 45.5. *Thine Arrows are ſharp at the heart of the Kings enemies*; that which is called the *ſword upon the thigh, verſe* 3. is here called the *Arrow*. And *Rev.*6.2. Jeſus Chriſt as he manageth the Goſpel, is ſaid to have a Bow in his hand. Chriſt gets the victory over his enemies by the Bow, as well as by the ſword. 2. *Doct.*

Three things I ſhall open.

1. Why the word of Chriſts mouth is compared to a ſhaft.
2. Why to a poliſhed ſhaft.
3. How much it differs from other ſhafts.

1. Why the mouth of Chriſt is compared to a ſhaft. I ſhall not here mention thoſe reſemblances I ſpake of in the former Metaphor, though all thoſe agree to the ſhaft as well as to the ſword, the ſhaft defends, kills and conquers as well as the ſword. I ſhall add theſe four reſemblances, which do more properly agree to the ſhaft then to the ſword. As 1. *In what reſpects Chriſts mouth is compared to a ſhaft.*

1. *The ſhaft doth execution at a farther diſtance then the ſword.* I *Reſpect*

The Archer can wound with the ſhaft when the ſword-man cannot offend with the ſword. The ſword cuts neer at hand, but the ſhaft can peirce at a greater diſtance, when the enemy is fled from the reach of ſword, the ſhaft can follow him: the word of Chriſt can kill not only ſuch ſuch as are neer, but ſuch as are afar off, there's no heart at ſuch a diſtance from Chriſt, but his word can eaſily reach it: Though men can run from that ſword, yet they cannot run from the Arrow. *In Chriſt Jeſus*, ſaith the Apoſtle, *you that were ſometimes far off are made nigh by the blood of him*, Ep. 2.13. Though men be far off in place, though they be far off in ſtate and condition, yet they are not out of the command of the poliſhed ſhaft.

2. *Reſpect.* 2, *The Arrow comes with greater force then the ſword.* The impreſſion of the hand of the Archer, and the motion of the Ayr, brings the Arrow with a very ſtrong force, that it faſtens deeper into the body then the ſword; the ſword is better at cutting, but the Arrow is better for peircing; the word of Chriſts mouth doth not only cut the fleſh or the outſide, but it peirceth like the ſhaft into the very bowels of the ſoul; the Apoſtle, *Heb.* 4.13 ſpeaks of the penetrating power of the word of Chriſt, *it peirceth even to the dividing aſunder of the ſoul and Spirit.*

3. *Reſpect.* 3. *The ſhaft is not ſo diſcernable as the ſword.* The ſword, becauſe of the neerneſſe of it is eaſily ſeen, but the Arrow in regard of its remoteneſſe, is hardly perceived; the ſhaft comes ſo ſilently and ſo ſwiftly, that its often lodged in the heart before it be perceived: the word of Chriſts mouth wounds undiſcernably, the heart is peirced often before it be aware, the Arrow ſticks in the bowels before the ſoul ſee it, the Arrow was in the heart of *Paul*, before he knew of it. *As he ſpake theſe words many believed in him*, *John* 8.30. The ſhaft of converſion was faſtned in their ſouls, before they took notice of it.

4. *Reſpect.* 4. *The Arrow can enter in at a leſſer compaſs than the ſword can*; The ſhaft can ſcrue it ſelf in at the leaſt hole; *Ahab* was ſlain by an Arrow that went in through *the joynts of his Harneſs*, 1 *Reg.* 22. 24. The word of Chriſts mouth can enter in at the leaſt paſſage, its compared to light, *Pſalm* 119.105. Light will paſs through the ſmalleſt creviſe. The Arrow of the word is ſo ſmall and ſo ſubtil that it will peirce through the leaſt creviſe, if it cannot find a paſſage, it will make a paſſage. This is the firſt particular, how the reſemblance ſtands.

Why Chriſts mouth call'd a poliſhed ſhaft.

II. Why its called a poliſhed ſhaft.

1. To

1. *To shew the fitness of it for the work to which it is designed.* A shaft that is untrimmed is unfit for service, when God calls his Archers against *Babylon* he commands them *to gather the shields, and make bright the Arrowes*, *Jeremy* 51. 11. The mouth of Christ is alwayes fit for execution, and therefore called a polished Arrow. 1. *Reason.*

2. *To shew the constancy of its using.* Things that are often used are bright and shining. Christ doth not keep this Arrow in the Quiver, but makes daily use of it some way or other, as the people stand in need of it. 'Tis the mind of Christ that the Ministers of the Gospel into whose hands he hath committed this Arrow, should make constant use of it upon all occasions, 2 *Tim.* 4 2. If they should not, Christ himself will; the Arrows of his mouth are alwaies flying abroad, and that keeps them bright and polished, its fit for service, and constantly in service. 2. *Reason.*

3. *To shew the glory of it.* Things that are polished make a glorious shew to the eyes of men; The word of Christ, especially when it comes out of his lips is full of glory, its called the *glorious Gospel of the blessed God*, 1 *Tim.* 1. 11. Its glorious in regard of the great priviledges which it contains, its glorious in the rich promises which it publishes to the world; the best refined Gold, the most glittering Silver, is but dark, if it be compared with the word of Glory. This is the second. 3. *Reason.*

III. How much this shaft differs from other shafts. Not to repeat what was said before of the sword which is applicable to the Metaphor in hand, this shaft excels others these two wayes. 3. The Excellencies of this shaft above all other shafts.

1. *In the swiftnesse of its motion.* The motion of an Arrow from a Bow is very swift, yet it must have some distance of time to fly from the hand to the mark. No shaft flyes with so much swiftness as the word of Christs mouth, its at an instant in the heart of him at whom its level'd. The Psalmist speaks of this, *Psalm* 147. 15. *He sendeth forth his Commandment upon earth, his word runneth very swiftly.* There's not a moment between the shooting out of the Arrow, and the fastning of it in the mark, both are done in the very same Atome and point of time; therefore we read in the Scripture of the immediate effects of the word of Christ. Saith he to the Leprous man, *be thou clean, and immediately his Leprosie was cleansed*, Matthew 8. 3. And to the blind man, *go thy way, thy faith hath made thee whole, and immediately he received his sight*, *Mar.* 10. 52. No Arrow makes 1 *Excel.*

an

an immediate impression in the mark aymed at, but the Arrow of Christs mouth: no sooner doth Christ say to the soul, be inlightned, be quickned, be comforted, but the work is done.

2. Excell. 2. *In the certainty of its execution.* Other shafts are lyable to miscarriages, they sometimes break by the way, they often fall short of the mark, or wide of it. No Archer so exact, but doth often misse the mark. But this Arrow never misseth the mark, whereso ever Christ intends it should light there it doth light; when he shot forth this shaft at the *Eunuch* by the ministery of *Philip*, he hit the mark to an hairs bredth; when he sent forth this shaft to *Zacheus*, he stuck it so fast in his Conscience that he presently came down and received him into his house; when he darted this Arrow into the heart of the bloody Gaoler, he could not but yeild: Sirs what shall I do to be saved? when he shot this dart into the Conscience of *Saul*, he dismounted him presently, and forces him to cry, *Lord what wilt thou have me to do?* whatsoever stands in the way, this polished shaft will peirce through it, to fulfill the will of him that sent it; neither man nor devil can hinder the execution of this shaft.

Uses. The uses are these.

1 Use. 1. *Its very dangerous for any person to oppose Jesus Christ.* Proud man is so wilful and headstrong, that he dares dispute and contend against Christ himself, doth by sin offer him affronts and contumelies every day, makes war against him by the open violation of his Commands, blasphemes and reviles him, as if he would pull him out of his throne. Better is it to fight against all Creatures, then to wage war with Jesus Christ; *It is a hard thing*, saith our Saviour to *Paul*, *to kick against the pricks*, Acts 9. 5. Christ neither wants strength nor weapons to bring down all that oppose him: his very mouth is a sharp sword, a polished shaft. *David* speaking of his enemies, saith, that *their teeth are Spears and Arrowes, and their tongue a sharp sword*, Psal. 57. 4. Christs mouth is full of Spears and Arrowes, his very lips are sharper than the sharpest Razor. Its said of the two witnesses, that if any one will hurt them, *Fire goeth out of their mouth and devoureth them*, Rev. 11. 5. Christ hath both Fire and Sword in his own mouth, its death, present death, eternal death to oppose him. *Thou shalt break them with a rod of Iron and dash, them in pieces like a Potters vessel.*

Psalm

Psalm 2. 9. One angry word of Christ will ruine all his opposers.

2. *That Christ is able by his own power to defend his people against the strength and rage of all their enemies.* The enemies of the Church are many in number, and usually have all weapons of war, to inable themselves to do the Church mischief. The Church is often weak and disarmed, unable either to defend themselves, or offend their enemies. When the *Philistims* made war against the *Israelites*, *there was neither Sword nor Spear found in the hands of any of the people, save in the hands of* Saul *and* Jonathan. The *Philistims* had removed all the Smiths out of the Land, 1 *Sam.* 13. 19,22. Yet they were preserved, and their enemies subdued, *Cap.* 14. How weak soever the Church be, Christ is furnished with weapons. he hath both sword and shaft which he can use for the defence of the Church, when they are in the weakest condition. Christ hath a Magazine in himself, his own Arm, yea his own lips are weapons, both offensive and defensive; whilst the mouth of Christ is a sword and shaft, he will be sufficiently able to protect his Church, how low soever it be. 2. *Use.*

3. *This shewes us what the best Ammunition is.* Christians are Souldiers, and they are exposed to many assaults both from devils from men and from sins. *We wrestle not with flesh and blood*, saith the Apostle, *but with principalities and powers, and spiritual wickednesses in heavenly places*, *Ephes.* 6. 12. He that doth not sometimes find assaults, may doubt whether he be not still a bond-slave. Against all these attempts of Satan, there is nothing better than the word of Christs mouth, in this is both a sword and an Arrow. And therefore the Apostle prescribes the use of it, *Verse* 17. of the same *Chap.* This sword helps the Christian Souldier, how to get, and how to use all the other peices of the Christian Armour; *for the girdle of truth*, which is sincerity, the word of Christ helps to get and preserve that, *Psalm* 18. 22. *I was upright before him, and I kept my self from mine iniquity*, how came that to pass? *All his judgements were before me, and I did not put away his statutes from me. For the breast-plate of righteousnes*, the word of Christ strengthens and preserves that, if we understand it of the righteousnes of our person, the word of Christ teacheth where that lies, *Rom* 1.17. If we expound it of the righteousnes of our Conversation, the same word directs us for this also, *Psalm* 119.9. The word is the measure of righteousnesse. 3. *Use.*

For

For the shoes of the preparation of the Gospel, which signifie resolvednesse to go on with the profession of Gospel, notwithstanding all difficulties, the word of Christs mouth helps this. It is the whetstone of spiritual valour.

For the sheild of faith, the word is both the seed which breeds it, and the breast which gives it suck, and therefore called *the word of faith.*

For the helmet of hope, the word strengthens it. Hope is an Anchor; The word of Christ is the Cable to hold this Anchor, the word of Christ is the Fewel which keepes the flame of Hope burning.

For praier and supplication; by the word of Christs mouth we come to know what to pray for, and how to pray, that we may obtain. There's no Ammunition better for the Christian Travellor, for the Christian Souldier, than the sharp sword and the polished shaft of Christs mouth.

4. *Use* 4. *This Text gives men the lively picture of a convincing Preacher*; he must be one whose mouth is like a sharp sword, and whose tongue is a polished shaft; The Lord Jesus was a convincing Preacher, *He taught as one that had authority, and not as the Scribes, Matth.*7.27. He could make the hearers tremble. Christ could give the Spirit with the word, he could command the heart and the conscience, being Lord and Judge of both, which no Minister can do. Yet Ministers may learn from this description of Christ what they should be; their mouths must not be leaden Daggers, but sharp Swords, polished Arrowes, *Esay* 58.1. *Cry aloud, spare not, lift up thy voice like a Trumpet.* Their mouths must be as a flame of fire, they must not be daubers, flatterers, but they must so preach that the heart may be wounded; he that hath not his mouth like a sharp sword, will never be able to do any great good on the hearts of obstinate sinners. A Minister must be a defenced City, a brazen Wall, an Iron Pillar, in regard of the opposition of men, and he must be like a polished Arrow, like a sharp sword when he preaches to men. He must have convincing arguments, sharp motives, powerful perswasions, that the hearts of the hearers may be affected; he must preach with life, zeal, affection, or else dead hearts will get no benefit. *Sic oculos, sic ille manus, sic ora ferebat.* As Christ did, so must they. You must expect plain and home dealing from faithful Ministers.

Use 5. 5. *This shewes that Christ is able to do by his word whatsoever he*

he hath promiſed. The Children of God are afraid, leaſt their hearts ſhould be too hard for the Word, how can that conquer ſuch *Anakims* as are in their hearts, how can that comfort hearts ſo dead, ſo dejected, how can the Word get into a conſcience ſo feared? Theſe are their fears; underſtand but what the Word of Chriſts mouth is, and you cannot doubt of the efficacy of it; Its a ſharp ſword, its a poliſhed ſhaft, it will make impreſſion into the hardeſt matter, it will peirce to the very ſoul, Heb. 4. 13. Its a Hammar that will break the Rocks in peices, *Jer.* 23. 29. And we may be the more confident, becauſe this ſword, this ſhaft, this Hammer is in the hand of the Spirit.

The great doubt of the ſoul is, I if Chriſt did ſpeak perſonally then I ſhould hope for ſucceſs, his mouth indeed was a ſharp ſword or as a poliſhed ſhaft, but are the mouths of men ſo? their words are but weak, they have no edge, they may peirce the skin, but can they come to the conſcience? Know for your comfort, that Chriſt ſpeaks as truly by the mouths of his Miniſters, as by his own mouth: The Word in their mouth is as well a ſharp ſword, as the Word in Chriſts mouth. *He that heareth you heareth me; the weapons of our warfare,* ſaith the Apoſtle, *are mighty through God,* 2 *Cor.* 10. 4. The Miniſters of the Goſpel, that ſucceded Chriſt have brought in more by converſion than Chriſt perſonally did; the ſame Spirit which was in Chriſts Miniſtery is in theirs, *Rev.* 2. 7. 11. 17, 29. *His mouth is on theirs, and his hand on their heads.* Though thy ſins be ſtrong, this ſword can bring them down, though thy heart be hard, this ſhaft can peirce it, the Word can drop in both grace and light, and comfort, into the very conſcience. Wait on Chriſt, and you ſhall feel the efficacy of it every way.

Jeſus Chriſt the deſire of all Nations.

HAG. 2. 7.

May 28. 1654.

The deſire of all Nations ſhall come.

THe Prophet ſpends the greateſt part of the former Chapter in contending with the Jews for their negligence in building

the Temple; they had been careful to build and beautifie their own houses, but Gods house, which should have been first erected, did yet lie waste. They pretended the time was not yet come, and therefore laid aside all thoughts of it; the Prophet doth so convince them by his rebukes, that at last both *Zerubbabel* the Governour, and *Joshuah* the High Priest, and the whole body of the people did gird themselves to the work, *verse* 12. 13,14, 15. In this *Chapter*, The Prophet endeavours to strengthen their hands in the work, this he doth by making many gracious promises, as

1. Of Gods assisting presence, *verse* 4.
2. Of the Confirmation of the Covenant God had made with their Fathers, at their comming out of *Egypt*, *vers.*5.
3. Of the great glory of this house, *vers.*9. And in this promise he removes a scruple which was upon their spirits. The Prophets that propheſied of the building of this Temple, had mentioned that it should not only equalize, but exceed the former Temple; This they doubted of, as appears, *verse* 3. Those that had seen the old Temple judged this they were now erecting, to be but mean in respect of that. It was in their eyes in comparison of the other as nothing; the Prophet adds that promise, *verse* 9. that God would make good what his servants had said that the glory of this latter house should be greater than the glory of the former. One reason of which the Text gives. There should be such a presence in this latter Temple as never was in the former; *The desire of all Nations shall come to it, and fill it with glory.*

This Phrase [*The desire of all Nations*] is diversly interpreted. I find a double exposition of it. Some by the desire of all Nations understand the Elect of all Nations which are the desirable ones of all Nations. So *Junius* and *Tremel*; *Desiderati omnium gentium*, that is, *quoscunque ex gentibus elegero*, as the note saith, those whom I shall chuse out of all Nations. *Calvin* goes this way, onely he adds this, that the Nations shall come and bring with them what ever is precious to consecrate it to the worship of God. The *Hebrewes* by *desire* understand whatsoever is precious and desireable, as riches, honours, &c, So that he makes the meaning to be this; The elect of all Nations shall come and bring with them all their desirable things, to dedicate them to the service of God. *Drusius* follows this exposition; *venient cum desiderio cunctarum gentium, hoc est,*

cum-

cum rebus desideratissimis, They shall come with the desire of all Nations, that is with such things as are most desirable. And the *Septuagint* reads it τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν: The choice things of all Nations shall come. This Exposition hath nothing in it contrary to the Analogy of Faith, for this is most certain.

1. *That the elect of all Nations are the choice and desirable ones of all Nations.* They are called *the excellent ones*, *Psalm* 16. *verse* 3. They are the Gold of Nations, others are the drosse, they are the flowers of the Nations, others are the Weeds, they are the Wheat, others the Tares, the chaff, they the glory, the Crown, the honour of Nations, they are *Segulla*, the portion of God, his Jewels, his precious stones, One of Gods culled ones is worth ten thousand millions of wicked men.

2. Tis as true; *That these desirable ones do consecrate their most precious enjoyments to the service of God.* When they come to the Temple, they bring thither all their pleasant things; saith *Moses* to *Pharaoh*, Exod 10.26. *Our cattel shall go with us, there shall not an hoof be left behind, for thereof must we take to serve the Lord our God*; when any person is brought over effectually to God, the best possession he hath is not thought too precious for the service of God; when those *Magi* turned worshippers of Christ, they brought all their desirable things, for they presented to him *Gold, Frankincense and Myrrh*, *Matth.*2.11. When the Soul is converted to Christ, it will with-hold neither Gold nor Frankincense, nor Myrrh from his service, See *Esay* 60. 5, 6, 7. When Religion hath got the heart, it will presently command the whole man and all that he hath. As Christ hath promised to *add all other things to those that seek his Kingdom. And the righteousness thereof*, *Matth.* 11. *Latter end*; so when the heart is once engaged to God and his wayes, all other things are presently added.

Others expound it of Christ, making the Text a Prophecy of his Incarnation, and of his comming into this Temple, as the great Prophet of the Church; the generality of Expositors go this way, and do from hence conclude against the Jewes, that Christ the Son of *Mary* is the promised *Messiah*, for the *Messiah* was by this Prophecy to come while the second Temple was standing. And Christ is indeed the head of the Elect; if they be desirable ones, he is so much more. And no doubt for this cause

was the second Temple more glorious than the first, because it was honoured with the bodily presence of Christ. In this sense I shall speak of the Text, as it is a prophecy of Christ, who is here called, *the desire of all Nations*, yea the *earnest desire*, for Hebrew word חֶמְדַּת signifies not a mean weak desire, but *desiderium ardens, ingens, æstuans*; a burning strong fervent desire. In the Text we have two parts.

1. The glorious title given to Christ, *The desire of all Nations.*

2. The promise of the manifestation of Christ to the world, *He shall come*, The Verb is of the Plural number. בָּאוּ They shall come. 'Tis usual with the Hebrews, saith *Ribera*, for the Verb of the Plural number to be joyned to a Noun of the singular number. The Text affords a double observation.

1. That Christ is *the desire of all Nations.*

2. That the Church in all Ages was instructed in the Doctrine of the manifestation of Christ. I begin with the first.

1. *Doct.* *That Jesus Christ is the desire of all Nations.* The Church speaking of Christ, *Cant.* 5. 16. saith *that he is altogether lovely.* 'Tis according to the Hebrew, *he is altogether desires, or all of him is desires, veculllo machamaddim*, He is the desire of his Father. *This is my beloved Son in whom I am well pleased.* He is the desire of the Angels; Those heavenly principalities adore and admire him, he is the desire of the Patriarchs, they did by faith expect him and wait for him, and he is here called, *the desire of all Nations.* We have a Phrase much like this, *Genesis* 49.10. where the Aged Patriarch prophecying of Christ hath these words, *unto him shall the gathering of the people be.* By Nations we are to understand the Gentiles as they are contra distinguished from the Jews,; they are usually called גוים in opposition to the Jews, as *Psalm* 2.1. *Heathen Gentiles, Nations, Greeks*; these are expressions whereby all other people were distinguished from the Jews, who were then the onely people of God. Christ was not onely the desire of the Jews, but of the Gentiles also.

By that particle: *All*, we are not to understand all and every individual person of all Nations, for the greatest part of all Nations deride, scorn, reject Christ; but *all* Nations is put for some of all, a gleaning and collection of all Nations: Its said that Christ *shall sprinkle Nations with his blood*, *Esa.* 52. 15. Some of all Nations

Nations shall worship Christ, yea the word *all* signifies many of all, and the Scripture tells us, *Revel.*7.9. *That a great multitude of all Nations, Kindred and people stand before the Throne and before the Lamb.* The meaning then is Christ is the desire of the Gentiles, as well as of the Jews, yea that some of all Nations shall close with him. Three things I shall here open.

1. How Christ is said to be *the desire of the Nations.*
2. What is implyed in that word *desire.*
3. Why so many of the Gospelized Nations reject Christ.

1. He is called, *the desire of all Nations*, in four respects. 1. How Christ is said to be the desire of all Nations.

1. *He was desideratus pro Nationibus*, he was desired for the Nations. *Noahs* prayer of old was that God would *enlarge Japhet to dwell in the tents of Shem*, *Gen* 9.27. And the Jewish Church did continually desire, that Jesus Christ might be manifested to the Nations, *Psalm* 67.2,4. *Let thy saving health be known among the Nations*; *Let the Nations rejoyce and be glad for thou shalt judge the people righteously, and govern the Nations upon the earth.* The Jews were very mindful of *their little sister that had no breasts*, *Cant* 8.8. Though many of them were scandalized when they saw the Gentiles converted, yet did they generally pray for their conversion; the great request of the Jews was, that the Gentiles might know and embrace Christ. 1 *Respect*

2. *He is called the desire of all Nations, because he was prepared for all Nations.* This is *Gualthers* note upon the Text. Though the Gentiles did not look for Christ by any desire arising from the beleeving of the promise, yet because God had in Christ prepared salvation for them, therefore is Christ called, *the desire of the Nations*, the Scripture tells us, that Jesus Christ was in the intention of God given to redeem the Nations, as well as the Jews. Though he came of the Jews, though he was first tendred to the Jews, yet did God intend him to be the Saviour of the Gentiles also; this the Prophet teacheth, *Esay* 49.6. God gave him not onely to raise up the Tribes of *Jacob*, but also to be the redemption of the Gentiles; To this purpose speaks the Prophetical song of *Simeon*, *Luke* 2.32. The same Christ which was given to be *the glory of Israel*, was given *to be a light to the dispersed Gentiles.* Jesus Christ is the common interest of Jews and Gentiles, therefore the desire of both. 2 *Respect*

3. *The desire of Nations, because actually desired by some of the Nations*; though the body of the Gentiles was without all knowledge 3 *Respect*

ledge of Christ till he came into the World, yet did some of them actually desire him. *Job* was a Gentile, and yet he was amongst them that desired Christ long before his Incarnation, *Job* 19.25. *I know that my Redeemer liveth.* And it is not to be questioned, but that those Proselites which were added to the Church of the Jews, did expect the *Messiah* as well as the natural Jews. These Proselites were called by the Prophet, *Levim Cohæsores*, such as joyn themselves to the Lord to serve him, *Esa.* 56.3. They could not serve the Lord acceptably, but through the *Messiah*, and therefore they could not but wait for him as the *Israelites* did

4. Reason. 4. *He is called the desire of all Nations, because he should be owned in all Nations:* The Scripture doth make mention of the calling of the body of the Gentiles, to the beleef and obedience of Christ. This expression is used of Christ, to shew that all Nations should be called to him, *Psalm* 72. 17. Its said of Christ, that *all Nations shall call him blessed*; Frequent mention was made in the Old Testament of the calling of the Gentiles, *Gen.* 12.3. *In thee and in thy seed shall all the families of the earth be blessed*, Psal. 2.8. *Ask of me saith God to* David, *and I will give thee the Heathen for thine inheritance*, Psalm 72. 8,9, 10. *He shall have dominion from Sea to Sea*, &c. So *Esay* 54. *ver.* 2, 3. and *Esay* 60. *per totum*: To signifie this great mystery of the calling of the Gentiles, is Christ called *the desire of all Nations.* This is the first.

II. For that word *desire*, it implyes five things.

2. What things are implied in the word *desire.*

1. Thing. 1. *It implyes want, all the Nations of the world have need of Jesus Christ.* This is *Ribera's* note upon the Text: Christ is called, saith he, *the desire of all Nations*, because all Nations did stand in need of him. All Nations, yea all persons stand in an absolute necessity of Christ. The whole World had been for ever undone without him, & all persons shall be for ever ruin'd which live and die without an interest in him, the guilt and pollution of sin, hath over-spread all Nations, and all persons, *Rom.* 3.9. Now there is no way to be delivered from this guilt and pollution, but by Jesus Christ; The worlds desire of him shewes that indigency and need of him, although there be but few of every Nation, yea few of any Nation, that see their need of him, yet do all Nations and all persons absolutely need him; All Nations are filthy, and filthy Nations want *a fountain to wash in*; all Nations are sick, and sick Nations stand in need of a Physician, all Nations are under spiritual bondage, and captiv'd Nations stand in need of a Redeemer,

deemer, all Nations are enemies to God, and such as are at enmity with God stand in need of Christ the Mediator.

2. *It implies delight*, desire is put both in Scripture, and in prophane Writers, for delight and complacency. *David* speaking of the delight which his soul had in the everlasting Covenant of God, sets it out by this term of desire, 2 *Sam.* 23. 5. *This* saith he, *is all my salvation, and all my desire*, Hos. 9. 16. *Machamaddenitnam*, the desires of the womb. A man of desires, is a man delighted in them, as *Jer.* 12. 10. *My pleasant portion*; 'tis *Chelact Chemdatti*, a man greatly beloved, *Dan.* 9. 23. And pleasant, 1 *Kings* 20. 6. Whatsoever is desirable in thine eyes. Bread is called *Bread of desires*, Dan. 10. 3. The desire when it is accomplished, is sweet to the Soul. *Tully* writing to his Wife and Daughter, concludes his Epistle thus, *valete mea desideria*, farewell my desires. Jesus Christ is delightful in himself, and the hearts delight of every one that knows what he is, *Unto you that believe he is precious*, 1 Pet. 2. 7. Jesus Christ is truly *delicia humani generis*, the delight of Mankind; every one that knows him, delights in him; and if any man delight not in him, it is because he doth not know him, all that know Christ, professe with the Church, *Esay* 26. 8. 2. Thing.

3. *It implyes satisfaction.* Then is a man satisfied, when he hath the desire of his heart, *Psal.* 37. 4. *Delight thy self in the Lord, and he shall give thee the desires of thy heart, that is*, he shall give thee satisfaction. Jesus Christ is the satisfaction of his people; he doth *omnia gentium desideria plane satiare*, as *A lapide* on the Text: he fully satisfies the most enlarged desires of the Nations; there is no satisfaction without him, there is full satisfaction to the Soul in the enjoyment of him; when the Soul hath Christ, then it rests, *I desired to know nothing, but Jesus Christ and him crucified*; 1 Cor 2. 2. When the Soul hath Christ, it hath as much as God can give, as much as it self can desire, *Psalm* 73. 25. 3. Thing.

4. *It implies that confluence of all good which is in Christ.* Desire is the largest, and most comprehensive word that can be used; it contains all things in it. The Lord Jesus Christ is *quicquid appetibile*, whatsoever is desirable; he is, as the Apostle saith, *All and in all*; *Col.* 3. 11. He is Honour, Riches, Beauty, Health, Life, Peace, Salvation. *Quicquid velle potes & debes*, saith *Bernard*, *est Dominus Jesus Christus*; whatsoever a man ought

to

to wish, whatsoever he can wish, is to be found in one Jesus Christ; he is *principium, exemplar, finis, nodus, vinculum, centrum, vita, salus, felicitas totius universi*, saith *A lapide* upon the Text. Nothing good, nothing necessary, nothing profitable, but comes under this word desire; when God promises *to fullfil the desires of them that fear him*, Psa. 145. 16. He doth promise all good things, desire comprehends all that can be desired.

5. Thing. 5. *It implyes that suitableness that is in Christ to every soul.* As Christ is a rich portion, so he is a fit portion to the soul. That which some of the Jewish Writers observe of the Manna, that it was in taste, according to every mans palate, is really true of Christ; he is suitable not only to every mans necessity, but to every mans desire; he is to the soul whatever the soul would have him to be: that in *Rev.* 3. 18. Implies both the variety of good which is in Christ, and the suitableness and fitness of Christ to every condition of the soul. Gold is that good which is proper to poverty —— Christ is Gold to the poor. Eye-salve is that which is most suitable to the blind, Christ is that; he hath eye-salve for the blind. Rayment is that which is fit for the naked; Christ is Rayment to the naked. As he is all things which the soul can ever want, so he is that particular special good which the soul doth want, and therefore is properly called the desire of the soul.

3. Reasons why so many of the Gospeliz'd Nations do reject Christ.

3. Why so many of the Gospeliz'd Nations reject Christ. That Christ is rejected and despised of many, even in those Nations where he is daily preached, is too evident, the Prophet makes a very sad complaint of it, *Isa.* 53. 1, 2. and so doth the Apostle, 1 *Pet.* 2. 8. Where he calls him who is *a precious corner stone, a stone of stumbling, and a rock of offence.* We see it by experience in our own and other Christian Nations, that Jesus Christ is at least in some of his Offices the scorn of very many. The reasons of that contempt and objection are these.

1. *Reason* 1. *All are not elected.* 'Tis true as of Mankind in general, so of the Gospeliz'd Nations, *that many are called but few are chosen.* None will ever truly desire Christ, but such as are chosen; *All that the Father hath given me shall come to me.* Now all are not given to Christ of the Father, therefore all do not desire him, This reason is given by our Saviour himself of the great contempt, which the world casts upon him, *Matth.* 22. *init.* How Christ and all the tenders of life by him were sleighted, you may see

see in the beginning of the Chapter; the reason is rendred, *vt.*14. *Many are called, but few are chosen.* The Apostle gives us the same account of it in, 1 *Pet.*2.8,9. *Christ was made to them a stone of stumbling, and a rock of offence,* because *they were thereunto appointed.* Want of election, puts no Christ-rejecting principles into the heart, yet cannot any unelected ever really desire him.

2. *All do not see their need of Christ.* 'Tis one thing to have need of Christ, & another thing to be truly sensible of such need. None can ever desire, but such as are affected with the want of him. Though such as have had their education in the Church, are principled in the doctrine of mans need of Christ, yet do but few truly understand such necessity. Most are conceited that they can make a sufficient shift without him; Pride blowes up their hearts to the highest degree of self-Idolizing, to make Christs of themselves. It is charged upon the Church of *Laodicea, Rev.*3.18. That though *she was poor and blind, and miserable and wretched and naked, yet she thought her self rich, and increased with goods,* and to need nothing. It is the general unhappinesse of most men, to wrap themselves warm in such conceits; and therefore is Christ no more desirable, *Those that are whole,* will neither desire, nor accept of a Physician when he is tendred to them. 2. *Reason*

3. *All are not acquainted with the worth of Christ.* They know not his beauty, they know not his excellency, they look upon him as an ordinary person, this makes him so undesirable, we have two examples of this, the one is that in *Esa.* 53.2,3. They saw in him *no beauty,* and therefore they did not make out to him with any strong desire, the other is that in *Cant.*5.9. *What is thy beloved more than another beloved?* Christ will not onely not be desired, but he will be despised by all those that do not see any sightlinesse or comelinesse in him; worth and excellency is the Loadstone of desires, *because of the savour of thy good oyntments, therefore do the Virgins love thee,* Cant.1.3. The greatest part of men that live in the Church, want ability to see and to judge of these sweet oyntments, and therefore it is that they do so greatly despise him. *Ignoti nulla Cupido*; there never was, never will be any strong desire after unknown objects. 3. *Reason*

4. *The desires of most are carried out after other objects.* They have other portions, other things which are to them more desirable than Jesus Christ; the mind of man cannot be taken with 4. *Reason*

things that are of a different nature, as, *no man can serve two masters.* No more can any man be in love with different objects. Now the greatest part of men, even those that live under the Gospel, are captivated under the power of strange loves, & therefore do so little desire Christ. See this in that parable, *Matth. 22. init.* Had the Oxen, the Farm, the new-married Wife been lesse desirable, Christ had been more desirable, their hearts were glued to these things, and therefore disjoyned from Christ.

5. *Reason* 5. *Most have taken up unworthy, and unjust prejudices against Jesus Christ.* The greatest part of those that live under the Gospel, are offended with Christ some way or other; his wayes are too strict, his yoke is too heavy, his work is too hard, his encouragement is too mean, his servants are too low, his doctrine is too high and sublime and mysterious; we often read in the Gospel of great offence, causlesly taken at Jesus Christ, he is therefore called by the Apostle, *a Rock of offence*, 1 Pet. 2.8. Because such general offence was taken at him every where; because the world is so full of prejudice against Christ, therefore are there so few that do desire Christ. Thus much for Explication.

1 Use of Infor. The Uses are { Information. Exhortation. Consolation.

I. For information. It teacheth us four lessons.

1. Lesson. 1. *This shewes the amplitude and largeness of the Church.* The Church is but small, if it be compared with other Societies; its but like a Garden, or a little Orchard, in comparison of the vast Champain of the world; yet if it be considered absolutely in it self its very large; its of a vast and great extent, it reacheth over all the Nations of earth. The Church was formerly impal'd, and confin'd within the narrow bounds of the Land of *Judea*, but now under the Gospel its of a vast extent, it reacheth from one end of the world to another; the Prophet speaking of the calling of the Gentiles, makes mention of the enlargement of the Churches bounds, *Esa.* 54. 2. *He shall have dominion from Sea to Sea, and from the River unto the ends of the earth*, Psalm 72. 8. The dominions of the Church, were very narrow before Christ, but since the

the Gentiles were taken in, it's stretched out to a very great compasse; *the wall is taken down*, and now it is extended over all Nations. In *Asia, Europe, Africa, America*, the Church of Christ hath this day a being.

2. *This shewes also the unity of the Church.* Though the Church of Christ be of a large extent in regard of place, yet it is but one Church; several Congregations there are in the world, yet are all those Congregations but one Church; *My love, my undefiled is but one, she is the onely one of her Mother*, saith our Saviour of his Church, *Cant.* 6.9. The Church is often said to be *one body*, as 1 *Cor.* 12.13. and *Ephes.* 4.4. Though this body of the Church consist of many members, as the general body doth, yet are all these members united by the same Spirit, into one body; this title which is here given to Christ, shewes as well the unity, as the universality of the Church. Christ is but one, and he is the desire, the head, the Centre of the Church which is dispersed throughout all Nations; the Church in all Nations hath but one head, one Christ, who is the Common desire of all, and therefore it is but one, however distinguished into several Nations, however differenced by several outward professions and forms. 2. Lesson.

3. *Those Nations that want Jesus Christ, have nothing in them greatly desirable.* They may have many things which are in themselves worthy to be desired; riches, plenty, peace are things greatly desirable in their own nature, but the choise desirable thing of all is Jesus Christ. Those Nations that are without the knowledge of Christ, and without interest in Christ whatever desirable things are to be found in them, are destitute of the choise desire of all. There's no desirable living in any Nation, where Jesus Christ is not; tis his presence that makes up the want of all other desires, and 'tis his presence, that both sweetens and sanctifies all present desires. Its more comfortable living in a Nation, where the Sun never shone, then where Christ never came; he is the safety, the health, the peace, the riches of all Nations where he comes; Nations are valued desirable, or undesirable, according as they want, or enjoy Jesus Christ. 3. Lesson.

4. *This shewes the fulnesse of Christ.* The Scripture speaks much of that infinite fulnesse that is in Christ; *it pleased the Father*, saith the Apostle, *that in him should all fulness dwell*, Col. 1.19. and *Col.* 2.9. *In him dwelleth all the fulnesse of the God-head bodily.* He is not onely able to satisfie the desires of particular 4. Lesson.

Persons, but he is able to satisfie the desires of all Nations; if there were 10000. worlds, Christ hath enough in himself of all good things to fill the desires of them all; he hath merit enough to make satisfaction for the sins of Nations, he hath grace enough to sanctifie all Nations, *Esay* 52. He hath riches enough to enrich all Nations, that Nations and persons have no more of Christ, is not from want of fulnesse in Christ, but from want of fit dispositions in them, to receive from him whatever they want.

2 *Use of Exhorta.* II. For Exhortation. It commends four duties to us.

1 *Duty.* 1. *This should provoke in the hearts of all Gods people stronger desires after Christ* 'Tis the great sin of the children of God, that their desires at Christ are so weak. We can desire health, riches, ease, peace, life, with more fervency than Jesus Christ; he that hath all desirableness in himself, is but very seldome in the desires of his people. This coldnesse of desire is prejudicial to our selves, and a disparagement to Christ. Its prejudicial to our selves.

How the coldnesse of our desires after Christ is prejudicial to us

1. *The lesse we desire him, the lesse communion we have with him;* Usually Christs manifestations of himself are proportionable to the souls desires after him, *the spouse sat under his shadow with great delight*, *Cant.* 2. 3. She was taken into his Banqueting house, where the *Banner of his love was spread over her.* Had her desires been weak, Christ would not have taken her into that intimacy he did.

2. 2. *The lesse we desire Christ, the more shall we desire other things:* The reasonable soul must have something to delight it self with all; desires are as natural and essential to the soul, as heat is to fire; if it be not taken up with strong desires after Christ, it will be stollen away after other desires, *Psalm* 73. 25. *Davids* desires were so moderate towards other things, because he had such strong desires towards God.

3. 3. *The lesse we desire Christ, the lesse knowledge shall we have of his desire towards us. I am my welbeloveds* saith the Church, *and his desire is towards me*, *Cant* 7. 10. Its mercy that Christ hath pitcht his desire on the soul; considering how little desirableness there is in the best of us, we cannot but judge it great favour, that Christ should desire us: Its a double mercy for the soul to know these desires of Christ; now the stronger our desires towards him are, the fuller assurance may we expect of the manifestation of his desires towards us One reason why the Children of God understand so little of Christs desires towards them, is because

cause their desires towards him, are so cold and so indifferent. As its prejudicial to our selves, so its dishonourable to Christ. *It gives occasion to the World to think that he is but an ordinary person.* The worth of Christ appears to them that are unacquainted with him, as much by the fervency of his peoples desires towards him, as by the report which the Scriptures gives of the Excellency of him, they live by sight more than by faith; the divine testimony which the Scripture gives of Christ is not believed, but the testimony which the affectionate desires of the godly gives of his worth is entertained by them, they begin to think with themselves such heats would not continue, if there were not some fire to keep them burning, that spiritual love-sickness which the Daughters of *Jerusalem* saw in the Spouse, made them think that there was somewhat in him more than in an ordinary person, *Canticles* 5. 9. The first ground of their enquiry, was from hence. This is the first.

2. *This should put all of us upon searching, whether we have desires after Christ or no? He is the desire of all Nations*; he should be our desires; we all pretend to desire him; let us therefore examine whether our desires be right or no. I shall lay down five Characters. 2 *Duty.* Characters whereby to know whether our desires of Christ be right or no.

1. *If Christ be truly thy desire, thou dost desire him for himself.* He that truly makes Christ the desire of his soul, desires the person of Christ more than any thing which comes along with the person. Abundance there are that desire Christ, not for his person but for his portion, they desire him for that salvation and comfort which he procures to them that possesse him; this is not to desire Christ, but to desire comfort and salvation, he that desires Christ for any thing but himself, for any thing above himself, doth not at all desire Christ; the desires of the Church were right, *Esa.* 26. 8. *Our desire of our soul is to thy name, and to the remembrance of thee.* Christs name is Christ himself, the person of Christ is more desirable than the patrimony of Christ, though that also be marvellous great, if the name of Christ be not the chief and principal object of thy desires, Christ is not truly thy desire. 1. Charact.

2. *If Christ be thy desire, thou wilt universally desire him*; The Apostle saith that Christ is a *Prince* and a *Saviour*, *Acts* 5. 31. Many desire Christ as a Saviour that reject him as a Prince; but he that truly desires him, desires him as a Prince, as well as a Saviour. 2. Charact.

viour. Do you desire his commands as well as his promises? do you desire his holinesse as well as his happinesse? do you desire the spirit as well as the merit? do you desire the water as well as the blood? where he is not universally desired in one office as well as another, he is not indeed at all desired; he that desires Christ dividedly, desires not *the Lords Christ*, but a Christ of his own devising.

3. Charact. 3. *If Christ be truly thy desire, thou wilt diligently make use of all means which may help forward communion with Christ*; He that truly desires any object, cannot but desire to have the nearest union thats possible with it, and in order to that he desires every thing which may perfect and help on the union. *Tell me, O thou, whom my soul loveth where thou feedest*, saith the Church, *Cant.* 1.7. All holy Ordinances, all divine Helps which Christ hath ordained for the begetting, confirming, increasing Communion between himself and his people, will be conscionably used, delighted in, pursued by all those to whom Christ is desirable; every ladder by which he may climb up to Christ, he will be sure to stand at the foot of it; every spiritual glasse in which he may see the face of Christ he will be daily looking in; every Sycamore tree in which there is any hopes of seeing Christ, he will be ascending as oft as he can. And he is not satisfied with any Ordinance, unlesse he can find Christ in it.

4. Charact. 4. *If Christ be truly thy desire, thou wilt desire him above all other objects. David* professeth that he *prefer'd Jerusalem above his chief joy, Psalm* 137. 6. Christ where he is truly desirable, is preferred above the chiefest joy; Gold, Silver, Rayment, Friends, Relations are willingly sleighted, deserted for the enjoyment of Christ. *I account all things but losse*, saith the Apostle, *that I may gain Christ, Phil.* 3.8. He that doth either equalize any thing to Christ, or prefers any worldly thing to Christ, did never yet really desire Christ.

5. Charact. 5. *If Christ be truly desirable, it will be the design of the soul to render him desirable to others.* He will in every company be commending Christ, that others may be provoked to fall in love with him The Woman of *Samaria*, when Christ had gained her heart to himself, goes a wooing to the *Samaritans* to gain them to Christ, *John* 4.29. The Spouse, when her desires were set on fire towards the person of Christ, how doth she cast abroad her sparks that she might kindle the same desire of him in the hearts of others?

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her desire, *Cant.* 5. 10. In making such a description of Christ, was to engage their affections; the soul knowes there is enough in Christ for it self, and for others. She beleeves that her carefulnesse in bringing in others, will procure more sensible respect from Christ to her self, therefore she is so careful to draw in others. This is the second.

3. *This should perswade the people of God, who have an interest in Christ, to be contented, though they want some other desirable things.* Though you want the Gold, the Silver, the Houses, the Lands which others have, yet if you have Christ, you may well be content; He is the chief of desires. All desirable things without him, are contemptible things. He is eminently and virtually all things which are desirable, He is better than House, than Lands, than Children, than all worldly possessions. *Abraham* thought all was nothing, when he wanted Christ, *Gen.* 15. 2. And the Apostles esteemed nothing as every thing, when they enjoyed Christ; *as having nothing, yet possessing all things*, 2 *Cor.* 6 10. All desirable things separated from Christ are undesirable. Christ separated from all desirable things, is most desirable. He that knowes how to extend and improve Christ, may easily find in him the virtue of all that can be desired, and therefore may be content whatever is wanting. 3 *Duty.*

4. *This should perswade the Ministers of the Gospel, to endeavour to render Christ desirable to their people.* They are his Servants, they are Stewards of his house; *they are the friends of the Bridegroom*, their office is appointed for the exalting of Christ. The more desirable they can render Christ, the more desirable will their office be. That this may be done, 4 *Duty.*

1. *They must endeavour to awaken men out of their self-conceitednesse.* To let them see the emptinesse of all those desirable things in which they have placed contentment. *I will shake*, saith God, *the Heavens and the Earth, and the desire of all Nations shall come.* The Heavens and the Earth must be shaken, men must be turned out of possession of their strong holds, before Christ will be truly desirable. Every man by nature hath something which is very desirable to him, some Natural, some Moral, some religious performance or Accomplishment, which is to him a petty Christ, these foundations must be shaken, by discovering the insufficiency, the weaknesse of them: Tis hard to beat men out of these refuges, and yet they must be beaten out of them before Christ will

Means to render Christ desirable.

1. Means.

will be desirable: *Those things which were gain to me*, saith the Apostle, *I counted loss for Christ*, *Phil.* 3.7. Every man by nature hath somewhat which he is willing to repute gainful to himself. All these must be shewed to be losse, though they be never so excellent. and then Christ will be desirable, as he was to the Apostle, *verse* 8. Its a Ministers wisdom to observe what it is, which any of his people values desirable, that he may marr the beauty and visage, and bring down the price of that: for till this be done, Christ will never be valued at any considerable rate. People must give Ministers leave to shake these Heavens, else Christ will not be precious.

2. Means. 2. *They must endeavour to discover all the excellencies of Christ.* They must unlock the Cabinet and present Christ in all his loveliness. *We preach not our selves, but Christ Jesus the Lord*, saith the Apostle. The Scripture speaks very much of Christ, it sets out the glory of his person, the glory of his office, the glory of his purchase, the excellency of his privileges which he hath procur'd. *His name is like a box of precious oyntment*; This oyntment must be powred forth in the preaching of the Gospel, by this means will he be rendred desirable to the soul, *Cant.* 1.3. When the price of all a mans own excellencies is brought down, and Christ enhansed, then will he be the only desire of the soul, 2 *Corinthians* 2. 14.

3 Use of Consolat. 3. For Consolation. 1. *This gives us a foundation of believing the conversion of the unconverted Nations to Christ*, he is called *the desire of all Nations*, because all Nations should be converted unto him; many promises we find in Scripture, and many prophecies of the calling of the Nations to Christ. Some Nations are already converted, many are still in blindnesse, without any knowledge of Christ, without any desire after Christ; this title of Christ helps to encourage our faith, and confirm our hope of this great and desirable work. Christ hath not taken unto himself, God hath not given him this title in vain, he that is already the Actual desire of so many Nations, will in due time make himself the desire of all the rest of the Nations that are to be brought in; it may strengthen our faith in beleeving, and quicken our hearts in praying for the compleating of this great work.

This may comfort us against the want of desirableness in our selves. Its a matter of great sorrow to the people of God to consider how destitute they are of all desirableneſſe; they find much in themselves

selves why they should be loathed of God, despised of men, abhorred of themselves, but why either God or men should desire them, they see nothing at all; what the carnal heart saith unjustly of Christ, *Esay* 53. *That there is neither form nor comelinesse in him why they should desire him*, that doth the spirituall heart think justly of it self, it hath neither form nor comelinesse in it, why it should be desired. A beleever sees much undesirableness accompanying all his desirable duties, and all his desirable accomplishments; here is comfort, though you have nothing desirable in your selves, you have an interest in him who is full of desires, your Christ is every way desirable, though you your selves be no way desirable. All his desirable things are as much yours as they are his, his righteousnesse, his grace, his Spirit, they are all yours; when therefore Satan and your own hearts tell you that you are destitute of all good that may be desired, do you answer, that Christ who is yours, wants nothing which either men or God can desire, though you be full of blemishes in your selves, yet you are full of desires as you are considered in Christ. The Church had respect to this in that expression concerning her self, *Cant.* 1. 5 *I am black but comely, O you Daughters of Jerusalem*; Black by Nature, comely by Grace, black in your eye, comely in the eye of her beloved, black in her self, comely in Christ by reason of that *comelinesse he had put upon her.* Hence it is that a beleever who is cloathed with Christ, is so desirable, and lovely in the eyes of God. God looking upon him as possessing the desirable things of Christ, judges him very desirable, and loves him with the very same love wherewith he loves Christ. *That the love wherewith thou hast loved me may be in them, and I in them.* There is in Jesus Christ, *the desire of all Nations*, that which doth abundantly satisfie for all that undesirableness which is in thee. Set his fulness against thy emptiness, his beauty against thy deformity, his glory against thy shame, his wealth against thy poverty, his desirableness against thy undesirableness, and herein thou wilt see cause of rejoycing.

Hag. 2. 7. I go on to the second, which is this. 2. *Doct.*

That the Doctrine of Christs comming in the flesh was kept alive in all the ages of the Church. The first promise of Christs Incarnation was made to *Adam*, immediately upon his fall, *Gen.* 3. 15. from that time to the very manifestation of Christ, was this My-

stery preserved in the Church. There were two famous wayes, by which this great Doctrine was preserved in the Church, First, by Sacrifices, Secondly, by Prophecies.

The Sacrifices did typifie the offering up of this great Sacrifice, the Lord Jesus Christ; the Apostle speaks of this, *Heb.* 9 *per totum.* Every Bullock, every Lamb which was offered under the Law, did visibly and lively manifest, first, Christs Incarnation, and secondly, Christs oblation of himself, for the expiation of sin. The Prophecies were solemn repetitions and renewings of the first promise. Now as the Sacrifices were often repeated, so were the Prophecies frequently renewed. Most of the Prophets did frequently preach of his comming into the world. The Royall Prophet *Esay* was much in this doctrine; See *cap.* 4. 2. Where he Propheſies of him, as of the glorious branch of the Lord, *cap.* 9. 6. He doth in expresse tearms point him out, *To us a Child is born, to us a Son is given.* None of the Evangelists do speak more fully of the Incarnation, Passion, Merits, Kingdom of Christ, than he, and therefore was by the Ancients called an Evangelical Prophet, the fifth Evangelist. The Prophet *Jeremiah* who was after *Esay*, he likewise prophecied much of him: See *cap.* 23. 5, 6. *I will raise up unto* David *a righteous branch, &c. and cap.* 31. 22. He speaks of the miraculousnesse of his birth, *A woman shall compass a man.* The Prophet *Ezekiel* who was contemporary with *Jeremiah*, and propheſied to the Captivity in *Babylon*, he speaks of Christ under the notion of a Shepheard, *cap.* 34. 23. and of *a plant of renoun*, *ver.* 19. The Prophet *Daniel* he speaks of him, both of his comming into the world, and his cutting off from the world, *cap.* 9. 26. *After threescore and two weeks shall* Messiah *be cut off, but not for himself.* Though they endavour to apply it to *Hircanus* the High Priest, who was cut off by *Herod*, yet as our Annotators shew, that is but a foolish wresting of the Scripture. The things that are spoken of the *Messiah* are too great to be attributed to any person but to Christ our Saviour. The Prophet *Micah* he speaks of his birth, and of the place of his birth, and of the glory of his kingdom, *cap.* 5. 2. *Thou Bethlem Ephratah*, &c. The Prophet *Zachariah* propheſies fully of him, *cap.* 3. 8. *I will bring forth my servant the branch*, and *cap.* 6. 12. *The man whose name is the branch, he shall grow up out of his place*, &c. *Malachi* propheſies of him, as the Messenger of the Covenant, and of his comming to the Temple, *cap* 3. 1. And *Haggai* in the Text propheſies of him,

him, *as the desire of all Nations.* God hath taken care, that this Doctrine should ever sound in the Church.

I shall First shew why God would have it so often repeated.

Secondly, Why the Jewes, notwithstanding the inculcations of this Doctrine, did reject Christ when he came.

1. Why God would have the Doctrine of Christs comming so frequently taught.

I. God would have this Doctrine so frequently taught, for these three reasons.

1. *Reason*

1. *It was a Doctrine necessary to be known*; this one Doctrine was of that absolute necessity that the Church could not expect salvation without it. All their happinesse did depend upon this. By Christs comming, Justice was to be satisfied, pardon was to be obtained, Heaven to be purchased, there could neither be temporal nor eternal happinesse without this; the reconciliation they hoped for, was to be wrought by Christ, he was both the Sin-offering and the Peace-offering; if Christ had not come, the Covenant God made with the Elect had been of no effect, for he was the sum of the Covenant, *Esay* 42. 6. If Christ had not come, sin could never have been expiated, for he is *the onely propitiation for sin*, 1 *Joh.* 2. 2. If Christ had not come, the Curse had never been removed, for by him were all the Elect to be delivered from the curse, *Gal.* 3. 13. If Christ had not come, the powers of darkness had never been vanquished, it was he that was to *break the Serpents head*, *Gen.* 3. 15. Now because it was a Doctrine of such necessity and importance, therefore God would have it often repeated.

2. *Reason*

2. *It was a Doctrine hard to be believed.* 'Tis granted that a divine Revelation is enough to be a ground of faith; yet of all divine Revelations, this of Christs Incarnation seems most impossible; the Apostle calls it a mystery, and the first of the mysteries of godlinesse, 1 *Tim.* 3. 16. What a world of difficulties are there in this work? that *A Virgin should conceive and bring forth a child*, how contrary is this to reason? *Esay* 7. 14. That the eternal God, the Antient of dayes, should become an Infant; that he that onely hath immortality should become mortal; that the invisible God should be seen with the eyes of the body; that he that is Lord of all, should be made a servant; that he that thunders in the heaven should cry in the Cradle; that he that bears up the World should be born in the arms of his Creatures, how hard was it to believe these sublime mysteries? especially considering how busie the De-

vil was, to set off the heart from closing with them; it was needful, that a thing so hard to be beleeved should be often repeated.

3. *It was a truth, that was not of a long time to be fulfilled!* There were about four thousand yeers between the first promise or Prophecy of Christ, and the birth of Christ; the Faith of the Elect would have expir'd, and given up the Ghost, if there had not been frequent repeatings of it. Every new generation needed new foretellings of this great mystery, both that they themselves might beleeve it, and that they might transmit it to the generation that was to succeed; without frequent repetitions, the Memory of it in so long time would have dyed out of the Church.

3. *Reason*

2. The Reasons why the Jewes rejected Christ, notwithstanding they had heard so much of his coming.

II. Why the Jewes, notwithstanding all this, did reject him. That they did reject him, is clear from the History of the Gospel, which shewes that they did take offence at him, oppose him, and afterwards killed him; the reasons besides the determinate counsel of God, *John* 12.40. are such as these.

1. *Reason*

1. *Christ did not come in that outward splendor, as they imagined*; The generality of the Jewes, mistaking the Prophecies which spake of the Glory of Christ, did conceive that he should come invested with pomp and external Majesty, like to the Kings of the Earth, they thought he should deliver them from the *Romans*, and restore again the Kingdom to *Israel*, and raise up the Tabernacle of *Davids* Tents in a worldly way, see *Joh.* 6.15. Christ did not answer their expectations, but came low and mean, as to all worldly considerations, *in the form of a Servant*, answerable to that state of humiliation, and therefore did the Jewes reject and despise him as one unworthy to be accounted the *Messiah* promised to their Fathers; See *Matthew* 13 55, 57. The very Apostles were under this mistake, even after Christs Resurrection, as appears, *Acts* 1.6. They dreamed of a secular Kingdom, a Worldly Scepter, so did the Jewes generally, *Ergo.*

2. *Reason*

2. *Christs naturall descent was from those that dwelled amongst them.* They did suppose, through their ignorance in the Prophecies that they had of him, that the *Messiah* should have such a descent as no man should know his Parents, now they knew

knew Christs descent, therefore rejected him. This reason is hinted by the Evangelist, *John* 7. 26, 27. perhaps their mistake did arise from *Esa.* 53. 8. which is to be understood, either of the eternal generation of his God-head, or of the mysticall and miraculous generation or production of his Man-hood. Whatever the ground was, it is clear, they had such a received tradition, that no man should know whence the *Messiah* came, but they knew Christs birth and parentage, *Ergo.*

3. *Christs preaching was so heavenly and strict, that the generality of the Jewes could not bear with it.* He expounded the Law in the spirituality of it, after a stricter manner than the Scribes and Pharisees had done, *Matth.* 5. 21, &c. He had taught men to deny themselves, to hate their own lives for his sake and the Gospels. He preached down their vain traditions and formality in the service of God, and preached up spiritual worship, &c. 3. *Reason*

4. *Christ did tender grace and mercy to the greatest of sinners, and did keep company with publicans and sinners for their good*; this offended many of the Jewes, they looked upon him as a friend of publicans and sinners, a Gluttonous man, &c. They did not consider that he came to play the part of a Physician to cure the sick, *Matth* 9. 10, 11. 4. *Reason*

5. *The followers of Christ were mean and low in outward respects.* His Apostles were fishermen, the generality of those that adhær'd to him, were of a common ordinary rank, this did cause many, especially of the great ones to reject him; our Saviour mentions this as one cause of his rejection, *Matth.* 11. 5, 6. Thus much for Explication. 5. *Reason*

The Uses are these:

1. *The exceeding great mercy of God to the Church of the Jewes.* The mercy of God appears to them divers wayes. They were the first vineyard God ever had, he had planted them, gathered them, he had formed them into a Church, he had set his ordinances amongst them, *Rom.* 3. 1, 2. He was their portion, and they were his portion. The *Messiah* was promised to them, was to descend from them, was first tendred to them, &c. This was one testimony of the favour God bare to them, that this Doctrine of the Incarnation of the Son of God was by the continual preaching of the Prophets kept alive amongst them. God sent one Prophet after another to renew this great Doctrine amongst them, untill the *Messiah* did personally come. Great was the love of God towards that people. 3 *Use of Informati.*

2. *The*

2 Lesson. 2. *The inexcusableniſſe of the ſin of the Jewes in rejecting of Chriſt.* They were by every Prophet, which God ſent, put in mind of his comming: they might have ſeen all things propheſied of the Meſſiah, fulfilled in the perſon of Jeſus the Son of *Mary*, and yet with how much vehemency did they reject him? A man can hardly tell whether is moſt to be admired, the love of God, and Chriſt in tendring himſelf to them, or their madneſſe and malice in rejecting and oppoſing him; never was the ſin of any people leſſe capable of excuſe than the ſin of the Jewes. *They hated me* (ſaith our Saviour) *without a cauſe.* Though they were ſo often put in mind of his comming before his Incarnation, though they ſaw his divine miracles after his Incarnation, yet did they in contempt ſleight him & reject him; *If I had not done amongſt them* (ſaith our Saviour) *the works which no other man did, they had had no ſin, but now they have no cloak for their ſin*, John 15.22. yea, verſe 24. he concludes againſt them that they did it out of hatred. *Now they have ſeen and hated both me and my Father.*

3 Lesſon. Reaſons why ſuch Truths have need to be repeated. 3. *How neceſſary it is that truths of great importance ſhould be often inculcated in the Church.* We find both in the writings of the Prophets and Apoſtles, the ſame things repeated over and over again.

1. *Reaſon* 1. *Mans memory is very brittle.* Its like a leaking veſſel, as the Apoſtle ſpeaks, Heb. cap. 2. 1. Sin hath crackt this golden Bowl, that it can now retain nothing perfectly, the repeating of things over and over, is the beſt help for a frail Memory.

2. *Reaſon* 2. *Mans affections are cold and much diſtempered as to heavenly things.* We have as little heat in the affections, as we have retentiveneſs in the Memory. 'Tis hard to get any ſpiritual leſſon into the heart, and tis as hard to preſerve it in the heart; a dull heart and dead affections need to have truth often chafed into them.

3. *Reaſon* 3. *Man meets with much oppoſition.* The Devil without, and luſt within, do hinder the retaining and improving of divine truths, what is gained in one Sermon, periſheth and comes to nought before the next; The fowles of the Air pick up a great part of the ſeed which is ſown, that unleſſe new ſeed ſhould be ſown again, nothing but Bryars and Thornes would ſpring up. *To write the ſame things again*, ſaith the Apoſtle, *to me is not grievous, but for you it is ſafe.* God would not have put the ſame meſſage into the

the Mouths of so many of his Prophets, if there were not both benefit and necessity in repeating the same things.

4. *There are in the Church young plants of whom care must be taken,* that they be informed in the things of God. As there are old men, so there are young men and babes in Christ, now these babes must have the whole mind of God revealed to them, therefore there is and will be need of new rehearsals of the same Doctrines. 4. Reason

4. *That it is Gods mind that his people should be much in the meditation of the comming of Christ in the flesh.* As the meditation and thought of this Doctrine was needful and profitable to the Jewes, so will the frequent remembrance of it be still profitable to us and to the Church of Christ, to the end of the world. The New Testament doth inculcate this Doctrine as frequently and as fully as the Old Testament. Though Christians have not need of this Doctrine, in that respect, as the Jewes had, that they may be confirmed in the Expectation of it; yet in other regards, they have need of the remembrance of it, the Doctrine of Christs comming in the flesh will help Christians. 4. Lesson.

The usefulness of this Doctrine amongst Christians.

1. *To see sins vileness,* that could not be expiated without the Incarnation and sufferings of the Son of God. Sin was so riveted in our nature, that it could not be unfastened without the Son of Gods taking our nature. 1.

2. *To testifie the condescension of the Son of God for our sakes.* His Incarnation is one step of his Humiliation, and a low step it was, that he that was higher than the highest Angel should become as low as the vilest of men 2.

3. *It will help our faith in beleeving Jesus the Son of* Mary *to be the Messiah which God had promised,* because, we shall find accomplished in the person of Christ, all that which was foretold to be done or suffered by the Messiah. 3.

4. *It will help us to see and believe the love of God to us, in giving us his Son.* We have and shall still have need of all Meditations and studies, which may raise the price of Gods love to the Soul; now nothing doth this so much as the giving of his Son out of his bosom, *Joh.* 3.16. And then 4.

5. *It will help us in the believing of the expiation of sin.* Its profitable for a Believer to furnish himself with all helps that may strengthen his Faith, in believing the expiation of sin; This is one of the strongest helps of all; for the end of Christs comming in- 5.

to the world, was, that by his death he might expiate sin.

6, *It will help us to believe that great Doctrine of his second comming.* God would have his people to be often musing and meditating upon the second comming of Christ, 2 *Pet.*3.12. much advantage comes to the Soul, by such meditations; we should think on this comming, as much as the Jewes did of the first comming, the Apostles do insist on this, as much as the Prophets did on that; Now meditating on his first comming will confirm our beleef of the other comming. His second comming must be to compleat and perfect the work he did at his first comming, the salvation of the Elect which Christ wrought out at his first comming, will not be perfected till his second comming; the full end of his first comming is not, will not be compleated till his second comming, the Apostle therefore puts them together, *Heb.* 9. *ult.*

The Covenant of Grace established in Christ.

Aug. 21. 1654.

ISA. 42. 6.

I will give thee for a Covenant of the people.

IN this Chapter we have a glorious Prophecy of Christ our Redeemer. Four things are propheſied concerning him.

1. *The Divine call whereby he was appointed to the work. Behold my Servant whom I uphold. I will put my Spirit upon him, ve.*1. *verſ.* 5,6. *Thus ſaith God the Lord, I have called thee, and in righteouſneſs*; Let thoſe that ruſh into callings and on high employments, conſider this. Jeſus Chriſt, though the Son of God, did not, durſt not undertake this great work, till he had a call from Heaven.

2. *The gracious carriage and deportment of Chriſt in the work to which he was called*; this is ſet down fully, *verſe* 2,3,4. *He ſhall not cry, nor ſuffer his voice to be heard in the ſtreets.* He ſhall come cloathed with Majeſty, and yet full of meekneſſe. *A bruiſed reed ſhall he not break, the ſmoaking flax ſhall he not quench*; he ſhall acknowledge and encourage the very weakeſt degrees of grace; the leaſt ſpark of true piety ſhall be owned, ſhall be preſerved;

He

He ſhall bring forth judgement unto truth. Though he ſhall carry it with meekneſſe towards humbled ſinners, yet he will not flatter any in their ſins. *He ſhall not fail nor be diſcouraged.* Theſe words ſhew his Kingly magnanimity. Though he ſhould meet with oppoſition yet ſhall he valorouſly carry on his work.

3. *The Divine aſſiſtance he ſhould have from him that called him.* This is ſet down in two expreſſions, *verſe* 6. *I will hold thy hand, I will keep thee.* Divine aſſiſtance doth uſually concur with a divine call, when God ſets his Servants on a work, he uſes to defend and uphold them in the work.

4. *The work it ſelf to which Chriſt was called*; This is expreſſed under divers phraſes; *verſe* 6. 7. *To be a light to the Gentiles, to open the blind eyes to bring out the Priſoners from the Priſon*, & as it is in the Text, *to be a Covenant of the people.* The words are a Declaration of one of thoſe principal works for which Chriſt was given to his Church.

In which we have two particulars.

1. One ſpecial part of Chriſts office, *He was given for a Covenant.*

2. The perſons in reference to whom this Office was deſigned. *A Covenant of the people.* What is neceſſary for Explication ſhall be conſidered in its own place. The Obſervation is this. 1. *Doct.*

That Jeſus Chriſt was given of the Father for a Covenant unto his people. One end why God gave Chriſt out of his boſom, was, that he might be a Covenant to his people; we have the very ſame words repeated by this Prophet, *Cap.* 49. 8. *I will preſerve thee and give thee for a Covenant of the people.*

Three things are to be opened by way of Explication.

1. What Covenant is here meant.

2. Who theſe people are, to whom Chriſt is given for a Covenant.

3. In what reſpects he is called a Covenant.

1. What Covenant is here meant. Before I reſolve this, I ſhall a little open the nature of a Covenant.

A Covenant is a ſolemn compact made between ſeveral parties, whereby they firmly bind themſelves to each other in certain Articles, to the mutual ſatisfaction of both. The nature of a Covenant opened

There are three things which have affinity one to another, and yet differ one from another; A Purpoſe, A Promiſe, A Covenant. A Purpoſe differs from a Promiſe and a Covenant, becauſe, it laies no Obligation upon a man. A Purpoſe is not binding. A man

man may purpose to do a thing, and yet afterwards alter and break off his purpose, because it doth not bind him. A Promise differs from a Covenant, because it laies an Obligation upon one party only, namely upon him that makes the Promise. If I promise any thing to another, my promise layes an Obligation upon my self (supposing the promise to be lawful) but not on him to whom I make the promise. A Covenant differs from both, because it layes a firm Obligation upon several parties, and because its more solemn, pledges being usually taken and received on both sides. There is in every Covenant a mutual promise and stipulation between the parties covenanting; whereby they are equally bound each to other, in certain Articles and Agreements consented to by both.

Two sorts of Covenants.

Now there are two sorts of Covenants; Such as are made between man and man, which are called civil Covenants. *Abimelech* and *Abraham made a Covenant at Berſheba*, *Gen.*21.32. *Jacob* and *Laban* made a Covenant in Mount *Gilead*, *Gen.*31.44. Besides these civil Covenants made between men, there were other Covenants made between God and men, these are religious Covenants. Of these, there are two famous Covenants. The one made in the state of Innocency, of which we read, *Gen.* 2. 16, 17. In this Covenant God promised to *Adam*, for himself, and his posterity, life and happinesse, upon the condition of perfect personal and perpetual obedience, threatning death in case of disobedience; and as *Adam* promised to God perfect obedience, as to the Law of God, which was written upon his heart, so particularly to that positive Law, that he should not eat *of the Tree of Knowledge of good and evil*; this is usually called the Covenant of works.

Covenant of works.

Covenant of grace.

The other after the fall, of which we read, *Gen.* 3. 15. This Covenant was afterward renewed with *Abraham*, *Gen.*12.3. And with *Isaac*, *Gen.* 26.4. And with *Jacob*, *Gen.* 28. 14. In this Covenant is eternal life and salvation promised to man upon the glorious condition of faith in Christ. This Covenant is called sometimes a *Testament*, *Heb.*7.22. Because of the death of Christ the Testator; sometimes a New Covenant, in opposition to the former Covenant made with *Adam*, before the fall; that Covenant the Apostle calls *the Law of Works*, this *the Law of Faith*, *Rom.*3.27. Works was the condition of that, faith the Condition of this Covenant.

What Covenant here meant.

The Text speaks of this latter Covenant. Christ the Mediator had

had nothing to do in the first Covenant. *Adam* was the head of the Covenant. There was no Mediator between God and man in that Covenant, neither did there need any. It was *fœdus amicitiæ*, a Covenant of friendship, God and *Adam* were perfect friends when that Covenant was made, and had still continued, if it had not been broken; that Covenant for which Christ was given to the people of God, is the Covenant of Grace, which was made to bring man to life, and salvation, after his sinful violation of the first Covenant.

II. Who this people is to whom Christ is given as a Covenant. 2. Who this people is to whom Christ is given as a Covenant.

By people we are to understand in special the people Israel, the Jewes, for they are here opposed to the Gentiles. *A Covenant of the people, a light unto the Gentiles.* Christ is given for a Covenant, both to the beleeving Jewes and Gentiles. As he *is the glory of the people Israel, so is he a light to lighten the Gentiles, Luke* 2.32. The people of the Jewes are principally mentioned for these three reasons. Why the Jewes are here principally mentioned.

1. Because *Christ the Redeemer according to his humane Nature did descend from them, he was made of the seed of* David *according to the flesh*, Rom. 1.3. This glorious *rod came forth out of the stem of Jesse*, Esa. 11.1. He was by lineal descent of the seed of *Abraham*, he was born amongst the Jewes, educated amongst them, and therefore is in a peculiar manner a Covenant of them. 1. *Reason*

2. *Because this Covenant of Grace was first stricken with them*; Before the partition wall was taken down, the Jewes were onely the people of God. *To them appertained the Adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises*, Rom. 9.4. The Gentiles were, as to the body of them, for many ages *strangers from the Covenant of promise*, Ephes. 2.12. The Jewes were near when the Gentiles *were a far off*: The Jewes were the friends of God, when the body of the Gentiles were strangers; the Jewes were of the *houshold of God*, when the body of the Gentiles were *foreiners*, the Jewes were children, when the body of the Gentiles were but *Dogs, it is not meet to take the childrens bread and cast it to the Dogs*, saith Christ to the Canaanitish woman, *Matth.* 15.26. She was a child in regard of Gods election, but she was but a Dog in regard of her gentilish condition. 2. *Reason*

3. *Because when Christ should come in the flesh, the Covenant of* 3. *Reason*

Grace was first to be tendred to them; When Christ sent out his 12 Disciples to preach salvation through himself, he gives them this Commission, *Go not into the way of the Gentiles, and into any of the Cities of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel*, *Matth.* 10.5,6. and *cap.* 15.24. He tells the Woman of *Canaan*, that he *was not sent but to the lost sheep of the house of Israel*. To them he himself preached this Covenant of salvation, to them his Apostles also preached it, and it was not published to the body of the Gentiles, till the people of the Jewes did reject it and cast it off, *Acts* 13.46. In these respects, the Jewes are first mentioned: Not as if they were the only people, to whom the Covenant was given, for the beleeving elect Gentiles have as much interest in the Covenant, as the Jewes have. *I will give thee for a light unto the Gentiles, that thou mayest be my salvation to the ends of the earth*, *Esay* 49.6. Christ came from Heaven, not onely to raise up the Tribes of *Jacob*, and to restore the preserved of *Israel*, but also to say to the prisoners of the Gentiles, go forth, and to them that are in darkness, shew your selves; he was given not onely to possesse the inhabited land of the Jewes, but also *to inherit the desolate heritages* of the Gentiles, Isa. 49 8. The promise of Christ to *Abraham* extends to the elect of all Nation, *Gen.* 12.3. *In thee shall all the families of the earth be blessed.* God in all ages gleaned up some Gentiles, made them Proselytes to the Church of the Jewes, as fore-runners, yea as pledges and earnests of the bringing in of the whole body of them to believe in Christ. This is the second.

III. In what respects is Christ called a Covenant of the people.

3 In what respects Christ is called a Covenant of the people.

I shall lay it down in these five particulars.

1. Respect

1. *Jesus Christ is the Head of the Covenant. Adam* was the head of the Covenant of Works, Christ the second *Adam*, is the head of the Covenant of Grace. The Covenant of our salvation is built upon Christ, and made with Christ. He is *caput electionis*, the head of the election; and he is *caput fœderis*, the head of the Covenant, in whom all the elect are *fœderati*, entred into Covenant with God. We must know that the Covenant of Grace is not primarily and immediately made to beleevers, but first to Christ the head, and then in him to the members; hence is Christ so often called, *The Mediator of the new and better Covenant*, *Heb.* 12.24. It is by virtue of his entring into Covenant with God, that we are in Covenant.

Covenant. Fallen man was not onely unworthy, but unmeet to enter into Covenant immediately with the holy God, therefore did Jeſus Chriſt offer up himſelf as our head, to make a Covenant with God for us; hence the Apoſtle tells, *that all the promiſes of God are in him*, that is, in Chriſt, 2 *Cor.* 1.20. They are in him, as the root and foundation of them all. 4.

As *Adam* was the root of the firſt Covenant, ſo is Chriſt the root of this ſecond Covenant.

2. *Chriſt is the purchaſer and procurer of the Covenant.* That God might enter into a Covenant of Grace with the elect, Chriſt was contented to pay a price, ſuch a price as ſhould be ſufficient to ſatisfie the Juſtice of God, which was the price of his blood; by this price he purchaſed us to himſelf, and purchaſed a Covenant of ſalvation for us; Man had fooliſhly ſold himſelf by his fall, he was in the enemies full poſſeſſion, without a price he could not be redeemed. Chriſt came ſaith the Apoſtle, *to redeem them that were under the Law*, ἵνα ἐξαγοράσῃ, became to purchaſe them, *Gal.* 4 5. By the ſame blood whereby he purchaſed them to God, he purchaſed from God a Covenant of peace for them; We read in Scripture, of *the blood of the Teſtament*, *Heb.* 9.20. 'Tis the blood of Chriſt the Teſtator that hath purchaſed this Teſtament or Covenant for us. The Prophet ſpeaking of the Covenant made between God and Chriſt, mentions this, *Eſa.* 53.10. *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, and prolong his dayes.* This expiatory ſacrifice which Chriſt undertook to offer up to God, was the price and purchaſe of the Covenant; the great Charter of the everlaſting Covenant is written with the precious blood of Chriſt. 2. *Reſpect*

3. *Chriſt is the ſum and ſubſtance of the Covenant.* The Covenant of Grace conſiſts of ſeveral glorious priviledges, but the marrow of all is Jeſus Chriſt. Chriſt is the center of all the Goſpel; the whole Goſpel is nothing elſe but ſalvation by Chriſt: As he is the center of the Goſpel, ſo he is the center of the Covenant; All the priviledges, all the promiſes of the Covenant are ſome way or other reducible to Chriſt. Take Chriſt out of the Covenant, and the Covenant will be but an empty thing; he is *the Alpha and the Omega*, the very pith and kirnel of the Covenant. Theſe few words, *Chriſt is mine*, comprehend the very whole matter of the Covenant of God, he is the *ſumma totalis* of it. 3. *Reſpect*

4. *He is the Meſſenger of the Covenant.* The Prophet gives him 4. *Reſpect*

him this name, *Mal.* 3.1. He publiſhed the Covenant of old by the Prophets, for his Spirit was in them, 1 *Pet.* 1.11. Afterwards in his own perſon, *Epheſ.* 2.17. When he was aſcended, by the Apoſtles, *Mark* 16.15. And ſtill by the Miniſtery which he hath inſtituted to continue to the end of the world, 2 *Cor.* 5.18,19.

5. Reſpect

5. *Chriſt is the ſurety of the Covenant.* The Apoſtle gives him this Office, *Heb.* 7. 22. For this cauſe, *is he the ſurety of a better Teſtament.* Jeſus Chriſt is the *fide-juſſor*, the undertaker of the Covenant, and of all the terms of the Covenant.

How Chriſt is a ſurety on Gods part.

1. *He undertakes on Gods part, that all that he hath promiſed ſhall be made good to the believer.* Chriſt engageth on the behalf of God, that whatſoever is promiſed on his part in the Covenant ſhall really be made good to every one that cloſeth with it; This he doth theſe four manner of wayes.

1. (1.) *By his Word.* When he was perſonally on earth he did by his own voice aſſure his people of it, *Joh.* 5.24. *He that heareth my Word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death to life.* One great end of Chriſts Miniſtery, was to inſure and ratifie to the Souls of his people all the promiſes of the Covenant. And ſince his Aſcenſion, he doth it ſtill by his Miniſters whom he hath ſent in his name, to aſſure the world, that if they ſhall cloſe with God upon the account of his Covenant, they ſhall have the reall performance of all the good therein contained.

2. (2.) *By the ſhedding of his blood.* Chriſt by dying ſealed to the truth of the Covenant which God hath made with his people, his blood was powred out to ratify the Covenant made with believers; he did take his death upon it, that all that was promiſed in the Covenant ſhould be made good. *Paræus* gives this the reaſon why Chriſt is called *the ſurety of the better Teſtament*, *Quia novum fœdus ſanguine & morte ſuâ obſignavit*: his blood-ſhed is for confirmation of the Covenant, as well as to purchaſe the Covenant. When he inſtituted the Sacrament of the Supper, he took the Cup ſaying, *This is the New Teſtament in my blood, Matth.* 26.28. As if he had ſaid, As ſure as my blood ſhall be ſhed, ſo ſure may all thoſe for whom I dye, be, that all that is contained in that Teſtament ſhall be made good unto them.

3. (3.) *By the Sacraments.* One end both of Baptiſm and the Supper which Chriſt hath appointed, is, to ratifie and confirm the Covenant which God hath made with us in Chriſt, for they are both outward ſeals of the Covenant.

(4.) *By*

(4.) *By his Spirit.* Jeſus Chriſt gives his Spirit to dwell in the hearts of his people, to be as a divine pledge or pawn that what God hath promiſed in his Covenant, he will certainly make good; *There are three which bare record in earth*, ſaith the Apoſtle, 1 *Joh.* 5. 8. *The Spirit, and Water, and Blood*; the Spirit is a ſealing Spirit, as well as a ſanctifying Spirit; the Spirit is given as a divine teſtimony that the whole Covenant ſhall be fulfilled; *We have received* ſaith the Apoſtle, *The Spirit of God that we may know the things that are freely given us of God*, 1 *Cor.* 2, 12. The Spirit reveals to us not only that ſuch things are, but that we have an intereſt in them. 4.

2. *Chriſt is the ſurety of the Covenant on our part.* He undertakes for us to the Father, that we ſhall cloſe with the Covenant, and that we ſhall walk anſwerable to the Covenant; there are two things which are required of thoſe that are in Covenant with God; Faith to believe and cloſe with it, and obedience to expreſs our thankfulneſs to God for it; Chriſt hath ſolemnly engaged himſelf to the Father as the ſurety of his elect, to work in them both theſe graces. And he doth accompliſh this undertaking by his Goſpel and Miniſtery, *Epheſ.* 4. 11, 12, 13. By beſtowing his Spirit upon them, whereby both theſe graces are wrought through the word; *The Spirit of Faith*, as he is called, 2 *Cor.* 4. 13. works Faith in their hearts; whereby they cloſe with the Covenant, and caſt themſelves upon God through believing. And *the Spirit of holineſſe*, as the Apoſtle calls him, *Rom.* 1. 4. works holineſs in their hearts, whereby they are enabled to walk ſutably to that holy ingagement which the Covenant of God layes upon them; this Chriſt hath undertaken, and this he will make good to all his elect, unto whom he hath the relation of the ſurety of the Covenant, which is very comfortable unto them: he can maſter thy heart. How Chriſt is a ſurety on our part.

The uſes of it are.

I. Information. It teaches us divers excellent Leſſons. 1 *Uſe of Informati:*

1. *That the whole buſineſs of our ſalvation centers in Jeſus Chriſt.* 1. Leſſon. All our ſalvation is wrapt up in the Covenant. *This is all my deſire, and all my ſalvation*, ſaith *David*, ſpeaking of the Covenant of Grace, 2 *Sam.* 23. 5. And the whole of the Covenant is wrapt up in Chriſt, the Covenant is nothing but Chriſt repreſent-

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ed in several expressions. All the *Spiritual blessings*, wherewith the Church is inriched, are in and by Christ, *Ephes.* 1. 3. The Apostle instances in some of the choisest, our Election is by him, *verse* 4. Our Adoption is by him, *verse* 5. Our Redemption and remission of sins are both through him. All the gracious transactions between God and his people are through Christ. God loves us through Christ, he hears our prayers through Christ, he gives us freedom of access to his Throne by Christ, he forgives us all our sins through Christ. Through Christ he justifies us, through Christ he sanctifies us, through Christ he upholds us, through Christ he saves us, all his relations to us are through Christ, all we have is from him, all we expect to have hangs upon him, he is the Golden hinge upon which all our salvation turnes.

2. Lesson. 2. *The necessity of the death of Christ.* There was no necessity why God should part with his Son out of his bosom. God and Christ might have suffered man who voluntarily sinned to have perished remedilesly for his sin. It was free love not any necessity which brought Christ from Heaven. But supposing this, that Christ is *given for a Covenant to his people*, there is a necessity of his death; the Apostle doth strongly argue for this from the actings which are amongst men *Heb.* 9. 15. 16. *Where a Testament is, there must also of necessity be the death of the Testator*; for a Testament is of force after men are dead, otherwise it is of no strength at all whilst the Testator liveth. God did indeed accept of Christs intention & obligation to dye and make satisfaction for that space of time that was before his incarnation, but a necessity there was, that he should at last shed his blood, and that upon this double account, because the Covenant with all the benefits of it was purchased by his blood, and because the Covenant was also sealed and ratified by his blood, he could not have been *a Covenant of his people*, if he had not dyed.

3 Lesson. 3. *That those that have no peculiar interest in Christ, do enjoy nothing which they possesse, through a Covenant.* There are two Sources or Springs whereby the Sons of men enjoy the gifts of God; the one is in a way of common bounty and providence, the other by way of special grace and Covenant. A believer which hath an interest in Christ holds all in Covenant. *All things are yours, and ye are Christs*, saith the Apostle, 1 *Cor.* 3. 22, 23. Health, Wealth, Life, Food, Cloathing, and all other outward enjoyments are a beleevers by a Covenant tenure, this is a singular mercy

One penny poſſeſſed this way is better than ten thouſand Talents held only by common providence. What a man holds through the covenant of grace.

How ſweet it is to enjoy never ſo little, by way of covenant.

1. *He hath Gods love with it, Pſal.* 146.8. *Prov.* 15. 17.
2. *He hath Gods ſpiritual bleſsing with it, Pſal.* 3.8.
3. *He hath a ſanctified and a holy uſe of it,* 1 *Cor.* 7.14.
4. *It ſhall turn to his beſt advantage, Pſalm* 25. 10. Any thing held by covenant is better than all things held by providence only; He that hold by covenant, *hath all things*, when he *poſſeſſes nothing*, 2 *Cor.* 6.10. He that holds only by common providence poſſeſſeth nothing, when he ſeemes to have all things. Now the unbeliever that hath no ſpecial propriety in Chriſt, can hold nothing through the covenant, becauſe Chriſt is the Covenant, both the purchaſer of it, and the ratifier of it. —— And oh how ſad is it to enjoy all we poſſeſſe, meerly by common providence.

1. 2. 3. 4.

The unhappineſs of enjoying mercies out of covenant.

1. *This is to enjoy mercies juſt as the beaſt enjoyes them* —— for *God openeth his hand and filleth the deſire of every living creature, Pſalm* 145. 15, 16. The wicked man he eats and drinks, and lives by the common bounty of God, ſo doth the beaſt that periſheth.

1.

2. *There is no certainty of the continuation of mercies that are only thus enjoyed.* When a man doth hold mercies through the covenant, even outward mercies, he may conclude that he ſhall poſſeſſe them while it ſhall be for his beſt profit to poſſeſſe them; his children ſhall live, till it be for his advantage that they be taken away; his riches ſhall continue till poverty be better for him than riches, &c. but for ſuch things as are held onely by common providence, a man hath no certain ground to believe that they ſhall continue with him a day longer, he can plead no right to them, he can plead no obligation from God, for the continuance of them, as a believer may.

2.

3. *Mercies held out of Covenant, are real curſes to him that doth poſſeſs them.* Though they are materially bleſſings, yet they are formally curſes. As the croſſes which befall a believer, though they be materially croſſes yet they are formally bleſſings, ſo is it, with the bleſſings which an unbeliever doth poſſeſſe, they are really curſes. God threatens, *Deut.* 28.17, 18, 19. to curſe the diſobedient in their basket, and in their ſtore, &c. every unbeliever, in a

3.

Spiritual sense under this curse, he is cursed in his basket, &c. His purse is as full of curses as it is of money, his granaries are as full of curses as they are of corn, &c. Blessings to him are not blessings, because Christ is not his.

4. Lesson

4. *The Glory of the Covenant of Grace above the first Covenant.* The first Covenant that God made with man, is not to be disparaged, it was a glorious and honourable Covenant. Great mercy it was, that God the Creator would stoop so low as to come into Covenant with his creature.

The two Covenants do agree in divers respects. *In their efficient Cause*; the same God was the Author of both, he that made the Covenant with *Adam*, *Gen.* 2.16. in the state of innocency, made the covenant of grace after the fall, *Gen.* 3 15. and *Gen.* 12.1,2,3. *In the common end.* The great end of both covenants was the glory of God, and the happiness of the creature. I mean man with whom it was made. *In the outward form they agree also*; both of them were obligatory and binding; yet doth this latter covenant far exceed the other in glory, because Christ is in it; the other covenant had nothing of Christ in it, but Christ is the substance and foundation of this covenant. There are four excellencies in this covenant of grace, which are grounded upon this consideration, that Christ is in it, whereby it excells the former.

Christ's being engaged in the Covenant of Grace renders it more excellent then the Covenant of works, in 4. Resp.

1. *Respect* 1. *It shewes that it is an immutable covenant.* The first covenant was made with a mutable head, and therefore was mutable. *Adam* the head of the covenant being a mutable creature, the covenant must needs be mutable; but this covenant is made with Christ, who is immutable, and therefore the covenant is immutable; its called an everlasting covenant, *Gen.* 17.19. A covenant of salvation, 2 *Chron.* 13.5. Its called a new covenant, *Heb.* 8.8. Its called a new covenant, not only in opposition to the old, but also because of the perpetuity of it, it shall never be broken, it shall never be abrogated as the first was; the cords of that covenant were soon snapt asunder, but the golden cords of this can never be broken; its a covenant builded on Christ, who abideth for ever, and therefore doth it abide for ever.

2. *Respect* 2. *It shewes that it hath a more glorious condition than that had.* The condition of that covenant was, *Do this, and thou shalt live*; The condition of this covenant is, *believe in Jesus Christ, and thou shalt be saved.* Believing in Christ the Son of God, is far more glorious than depending upon our personal obedience.

In

In the first covenant man did more depend upon himself; In the scond covenant, man wholly depends on Christ. In the first covenant man was as it were to rest in himself; In the second covenant he is to come out of himself and rest on Christ. In the first covenant man was, as I may speak, his own bottom; In the second covenant he is carried out from all self bottoms and builded on Christ, which is a far more glorious standing than the first was.

3. *That the power to perform this second covenant is far more glorious.* Man himself was the foundation of that covenant, and therefore that power by which it was to be performed, was the power of created grace; Christ is the foundation of this covenant, and therefore are all the duties of it to be performed by the power of Christ. What ever was required in the covenant of works, man was to carry it on by the strength of created grace, which was indeed sufficient for all the terms of the covenant; but whatsoever God requires in this covenant, is accomplished by the strength of Christ, which is the foundation of it. *I can do all things*, saith the Apostle, *through Christ that strengthens me*, Phil. 4.13. No such language was heard under the covenant of works then it was, I am able to all things by the power of created grace; but now, I am able to act by the power of Christ. It is observable therefore, that what ever is required in the second covenant, by way of command, is somewhere or other held forth by way of promise, See *Ezek* 18.31. compared with *Ezek.* 36.26. In the former place God speaks by way of precept, *Cast away all your transgressions, make you a new heart.* In the latter, these, and whatsoever may conduce to these are promised, *From all your filthiness, I will cleanse you, a new heart will I give you.* Faith is required, and faith is promised, *Unto you it is given to believe.* The fear of God is commanded, and the fear of God is promised, *I will put my fear into their hearts that they shall never depart from me.* If Christ be the covenant, strength to perform it must needs be from him. Now to act by the strength of Christ is far more glorious than to act by the strength of created grace, though that was both sufficient and glorious. 3. *Respect*

4. *It shewes that the promises of the covenant of Grace are more glorious than the promises of the first covenant was.* The Promises of the covenant of works were excellent promises, Life, fruition of communion with God, and whatever else was comprized in 4. *Respect*

that covenant; but the promiſes of this are far more glorious, *I will be thy God.* I will give thee my Son. I will give thee my Spirit; Theſe promiſes were not ſo much as mentioned in the covenant of works; hence the Apoſtle calls it *a better covenant, eſtabliſhed on better promiſes, Heb.* 8.6. Everlaſting life, and all the good which believers enjoy in the covenant of grace, is in the face of Jeſus Chriſt, which is a far more glorious way, than that by which the good of the firſt covenant was to be enjoyed. This is the fourth inference, the glory of the covenant.

5. Leſſon. 5. *That thoſe which are ſtrangers to Chriſt, are ſtrangers to all the good of the covenant.* The Apoſtle puts theſe two together, *Epheſ.* 2. 12. *Without Chriſt, and ſtrangers from the covenants of promiſe*; He that is a ſtranger to the one muſt needs be a ſtranger to the other; the reaſon is clear, becauſe Chriſt is both the foundation & ſubſtance of this covenant. The covenant is nothing elſe but Chriſt expounded, Chriſt interpreted, Chriſt drawn out at length. The firſt covenant did extend equally to all mankind, which were repreſented by *Adam*, but the ſecond is made only with the Elect. At the firſt verſe of the Chapter God calls *Chriſt his Elect*; and then in the Text, promiſes that he will *give him for a covenant of the people*, that is, to that people, both of Jewes and Gentiles, which are elected in him: Chriſt is the head of the election, and the head of the covenant; theſe two are of the ſame extent, to them he is the head of the covenant to whom he is the head of the Election. The covenant of grace in regard of the external Adminiſtration of it belongs to all that live in the Church viſible, in regard of ſpecial and peculiar propriety it belongs only to the Spiritual ſeed; See *Rom.* 9.6,7,8. Though the carnal ſeed did enjoy the covenant, as far as to the external adminiſtration of the Ordinances of it; yet in regard of the ſaving priviledges of it, it was peculiar to the Spiritual ſeed; he that can not prove himſelf a believer, muſt let the covenant alone for ever. Nor is it any diſparagement to the covenant of grace, that it doth not extend as far as the covenant of works did; The glory of the covenant lies not ſo much in the parties to whom it doth extend, as in the exceeding glorious priviledges it doth convey to them that are heirs of it.

6 Leſſon. 6. *That there can be no ſalvation without Chriſt.* The Scripture is expreſſe for it, *Acts* 4. 12. And this holds it clearly forth. There is no ſalvation but through the covenant of grace, and

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no covenant of grace but through Chriſt. Thoſe that think men may be ſaved in any Religion deny the advantage that comes by Chriſt, and by the covenant. God needed not have given Chriſt as a covenant, if any Religion would bring man to ſalvation.

7. *The firmneſſe and certainty of the covenant, and of all the good promiſed in it.* The covenant is moſt certain, *Eſa.*55.3. and infallible. Gods unchangeableneſſe will make it good. Gods faithfulneſſe will ratifie it; And to put it out of queſtion, Chriſt will eſtabliſh it; its ſaid to be ordered in all things, and ſure, 2 *Sam.*23.5. certain it muſt be, becauſe Chriſt himſelf is the purchaſer, the founder, the ſubſtance, the ratifier of it. 7. Leſſon.

8. *Thoſe that are without Chriſt are ſtill under the covenant of works.* All men are under ſome covenant or other, either under that firſt covenant of works, or this of grace; —ſuch as are actually unintereſted in Chriſt are unintereſted in the covenant of grace, and ſo are in the accompt of God under the covenant of works. There is but a two fold ſtanding taken notice of in Scripture, the one under the Law, the other under grace, *Rom.* 6.14. He that is not under grace is under the Law. The Apoſtle ſets this two-fold condition of men forth by a very pertinent reſemblance, namely that of marriage, *Rom.*7.1,2,3. All *Adams* ſeed are married to one of theſe Husbands, either to the Law, or to Chriſt; he that is not ſpiritually married to Chriſt, and ſo brought under his covenant, is ſtill under the Law, as a Covenant of works, even as the Wife is under the Law of her Husband while he is yet alive. The moral Law hath different reſpects. It hath *rationem ſpeculi*, the reſpect of a glaſs; ſo it ſhewes us both our ſpots, and our duty, what we are, what we ſhould be; the Law is *a light*, and the Commandement *is a lamp*, *Pſal.* 119.105. And the Apoſtle confeſſeth, that he had *not known ſin but by the Law*, *Rom.*7.7. In this reſpect the believer is under the Law as well as others, he hath ſtill need of the enlightning directive power of the Law. It hath *rationem fræni*, the reſpect of a Bridle; The Law is indeed a golden Bridle, which God uſeth to check the wanton heart, and to keep it from ſin; this benefit *David* found by the Law, *Pſal.*17.4. *By the words of thy lips, I have kept me from the paths of the deſtroyer.* Thus alſo it concerns the godly as well as the wicked. It hath *rationem calcaris*; it is that ſpiritual ſpur which God uſes to ſtir up the ſluggiſh ſouls of men to holy duties. 8. Leſſon.

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The Law is Gods Heavenly Alarm, whereby he awakens the consciences of men, and constrains them to mind all the holy imployments which belong to their general and particular calling; thus it concernes the best as well as the worst. It hath *rationem fœderis*, the respect of a covenant, as it is a condition which men must perform if they expect salvation; The Apostle mentions it as a covenant, *Gal* 4.21. And in this sense, it is called the Law of works, and opposed to the Gospel which is called *the Law of the faith*, *Rom.*3.27. In this respect, it only hath reference to unbelievers, who are under the dominion of it, as the condition of a covenant of works; it must needs be so, because they are strangers from Christ and his covenant. Now how sad is it to be under the covenant of works, these three particulars shew.

The sadnesse of being under the Covenant of works, shewn in 3. Partic.

1 *Partic.* 1. *By this covenant, the best duty is rejected for the least miscarriage*; See the dreadful language of the covenant of works, *Cursed is he that continueth not in all things that are written in the Law of God to do them*, *Gal.* 3.10. Hence it is that the very best duties of unregenerated men are abhorred of God, *Esay* 1.11,12. *Jer.*6. 20. *Esay* 66. 3. The duties of believers by virtue of the covenant under which they are, are accepted of God, though they have many blemshes in them, 2 *Cor.*8. 12. but the most glorious duties of such as are under the covenant of works, are loathsome to God, for the least mistake that doth accompany them. The covenant of works deals with men according to the exactest tearms of strict justice, it doth not make, nor allow any gracious interpretations as the covenant of grace doth, the very least failure exposes to wrath; this covenant is not a covenant of mercy, but of pure Justice.

2 *Partic.* 2. *This Covenant hath no mediator.* When breaches are made between God and man under the covenant of grace, there is a medator to interpose, but under the covenant of works, there is none to interpose by way of mediation, but man lies open to the smitings of Gods wrath. The Lord Jesus Christ bears a double person towards believers, the person of God the Father, to dispence the good things of God to them, and the person of the believer at present his services to the Father. Now to all unbelievers, Christ only represents the person of God, to dispence to them, not the good things of the covenant, which they are strangers to, but his wrath and fury, for *God hath committed all Judgement to his Son*, *Joh.* 5 22. but he doth not represent their person to God to offer

their

their ſervices for them; his blood doth not ſprinkle their perſons, nor doth his incenſe ſweeten their duties. They are left to themſelves to ſtand or fall by their own Actings.

3. *They that are under this covenant, muſt of neceſsity periſh.* 3 Partic. The caſe ſtands thus; *Adam* did break this covenant, and ſo brought the curſe of it both upon himſelf, and upon all his ſeed to the end of the World, *Rom.* 5. 12. in his ſin *all men ſinned*. So that now if any of *Adams* poſterity could be found in the World, which were able ſo to walk, as never actually to tranſgreſſe the covenant by their own perſonal miſcarriages, which no man can do, yet conſidering him to be involv'd in the firſt tranſgreſſion of the covenant, he muſt needs periſh without a Saviour. This is the miſerable condition that ſuch as are in, as are under the covenant of Works; and in this condition are all they that are uninterreſted in Chriſt, who is the ſum and ſubſtance of that covenant. This is the firſt Uſe.

II. For *Conſolation*; who can utter that ſtrong rich comfort, 2 Uſe of which doth from hence ariſe to all that have an intereſt in Chriſt? Conſola. I ſhall endeavor to point out ſome particulars.

1. *Againſt your own unworthineſs*; When a child of God looks 1 Comfort into the Scriptures, and reads the great charter of the promiſes of the everlaſting covenant, he is put to a ſtand, and cannot tell how to believe, that ſuch poſſeſſions ſhould be inſtated upon him. He doth exceedingly prize them, and judges them happy that are the heirs of them; but his unworthineſs, his ſinfulneſſe, cauſes miſgiving thoughts to ariſe in his heart, that he is none of thoſe, for whom ſuch excellent things are prepared. This Text will abunrelieve the ſoul, againſt ſuch ungrounded fears. Jeſus Chriſt is both the purchaſer, and the foundation of the covenant, and of all the good things which are wrapt up in it; how unworthy ſoever he is to whom the priviledges of the covenant are given, yet he that hath purchaſed the covenant is worthy that all thoſe for whom he hath purchaſed ſhould be accounted worthy to enjoy it. All the worthineſſe of Chriſt is the believers, and therefore through that worthineſſe, he is both meet and worthy to inherit that which is through grace ſetled upon him, how unworthy ſoever he thinks himſelf to be. If a rich man will purchaſe a great inheritance for a beggar, though that beggar have nothing of his own, yet is he worthy to be accounted the heir of the inheritance. Glory it ſelf, and all the good things which are poſſeſſed by the Saints to

prepare

prepare them for glory, are called a purchaſed poſſeſſion, *Eph.* 1. 14. The pooreſt, weakeſt, feebleſt Saint, hath as good a Title to all the things of the Covenant, as Gods free Donation, and Chriſts meritorious blood can confer upon them; Lift up your drooping hearts O believers, do not make your emptineſs and unworthineſſe a bar to your own comfort. God doth not look upon your unworthineſſe in this caſe, do not you look upon it; let it ſuffice you, that Chriſt hath purchaſed it for you; the leaſt bleſſing of the covenant is too good for you in your ſelves, but the greateſt bleſſing in it is not too good for them to inherit, for whom Chriſt hath bought it, yea a believer may now through Chriſt, plead for the good things of the covenant, not only in point of mercy, but in point of Juſtice alſo; *If we confeſs our ſins, he is juſt to forgive us our ſins*, 1 *John* 1. 9. Remiſſion of ſin, and all other good things of the covenant, are not only acts of Mercy, but now through Chriſt they are Acts of righteouſneſſe.

2 *Comfort.* 2. *Againſt your own inability to bring your hearts to the terms of the covenant.* God requires that all that are in covenant with him do believe, do put off ſin, do walk in wayes of univerſal obedience before him; Though obedience is not required as a condition of the covenant of grace, (faith is the only condition of this covenant) yet is obedience required that thereby we may teſtifie our thankfulneſſe, and that we may honour God and his covenant. *Holineſſe becomes Gods houſe*, *Pſalm* 93. 5. He will have his people a holy people, as well as a believing people. A child of God finds himſelf unable to work faith in his own heart, he ſees he wants power to work holineſſe in his heart, Iniquities prevail over him, and from hence fears ariſe in his heart, that he ſhall never enjoy the good of the covenant, becauſe he cannot come up to the Terms which are required. This Text comforts the ſoul againſt theſe fears. Chriſt is the covenant, not only the purchaſer of it, but the ſurety of it; He hath engaged himſelf to God to bring all thoſe for whom he hath purchaſed the covenant to fulfil the Terms of it. *All that the Father hath given me ſhall come to me*; *John* 6. 37. He can bring thee off from all ſelf-bottoms, and enable thee to believe on himſelf; he can ſubdue thy unbelief, he can make thy heart holy, he can conquer for thee all thy corruption? he can bleſs Ordinances that are weak, he will bring thy heart to God, as he hath brought in the heart of God

God to thee. And what is defective in thy Obedience is fully made up for thee in the Obedience of Chriſt.

3. *Againſt thy frequent violation of the terms of the covenant.* The Servants of God having corruption in them, do too often break with God; they provoke him to anger, and by ſo doing, give him juſt cauſe to cut them ſhort of the piviledges of the covenant; yet will not God caſt them off, becauſe Chriſt is their covenant. Breaches made in the firſt covenant were irreparable, but breaches made in the covenant of grace are not ſo, becauſe this Covenant is eſtabliſhed in Chriſt; He repaires the covenant, and when God & the beleiver are at odds by reaſon of ſin, Chriſt ſhewes himſelf, and reconciles God again. Jeſus Chriſt is a continual pacifier of God; The covenant being founded on him, is an everlaſting covenant. As often as the believer makes breaches, ſo often is Chriſt the repairer of the breaches. He hath dyed once, but he is making interceſſion for ever. Though Chriſt hath done dying, yet he hath not done mediating, *Heb.*7. 25. As often as God is angry with his people for their ſins, ſo often doth Chriſt ſtep in and pacifie his anger. The believer muſt repent and be humbled for his ſin, and then through Chriſt is God appeaſed; every jar doth not break the marriage covenant, no more doth every ſin break the covenant between God and the Soul. *The Mountains may depart*, ſaith God, *or the hills be removed, but my kindneſſe ſhall not depart from thee, nor the Covenant of my peace be removed*, *Eſa.* 54. 10. While Chriſt lyes at the bottom of the covenant, it cannot be utterly broken. This is the ſecond Uſe. 3 *Comfort.*

III. For Exhortation. 3 *Uſe of Exhortati.*

1. *To put all upon the ſcrutiny, whether Chriſt be given to them for a covenant or no.* The covenant of peace is built on Chriſt, he that hath not Chriſt hath not the covenant; out of Chriſt out of covenant, *Epheſ.*2.12. How ſhall I know whether Chriſt be ſavingly given to me as a covenant? 1 *Duty.*

Rules whereby one may know whether Chriſt be given him as a Covenant or no

I ſhall propound three things which may give the Soul ſome light in this great caſe.

1. *Where Chriſt is given as a covenant, the Soul gives it ſelf to Chriſt.* If God hath given Chriſt as a covenant to thee, thou art willing to give thy ſelf to Chriſt. This I ground upon that Text, *Cant.* 2.16. *My beloved is mine, and I am his.* Doſt thou chuſe Chriſt to 1. *Rule.*

be thine for all reſpects & purpoſes? then hath Chriſt choſen thee to behis. Our love to him is a teſtimony of his love to us. *We love him becauſe he loved us firſt*, 1 *John* 4.19. 'Tis by virtue of his chuſing us, that we are inabled to chuſe him. Conſider it eſpecially you that are weak Chriſtians; Our heart would never have been towards him, if his heart had not firſt been towards us. Doſt thou diſown all others, and ſay to Chriſt, I am thine, and I am reſolved to be thine for ever? thou maieſt be ſure that he is thine, and will be thine for ever.

2. *Rule.* 2. *Where Chriſt is given for a covenant, he is given for a Commander.* This the prophet doth fully acquaint us with, *Eſay* 55. 3, 4. The covenant made with Chriſt is mentioned at the third verſe, and then it followes; *Behold, I have given him for a leader and Commander to the people*: He that is partaker of the covenant of mercy, doth ſubmit to the commanding power of Chriſt. Jeſus Chriſt is ever a Ruler where he is a covenant. Do ye ſhake off Chriſts commanding power? Are ye not willing to be in ſubjection to his word? Chriſt is not given yet to you for a covenant, your boaſting of Chriſt is vain. Do ye find your heart cloſing with every command of his, at leaſt in affection? Are ye as willing to be guided as ſaved? Are ye as willing to have him your Commander as your Saviour? Chriſt is certainly given as a covenant to you. As they ſaid to *Gideon*, *Judges* 8. 22. *Rule thou over us, for thou haſt ſaved us from the hand of Midian.* Doth thy heart ſay ſo to Chriſt? Is it thy grief, that thou canſt not ſerve him better? thou art in covenant with him, elſe thou couldſt not be ſo deſirous to obey him.

3. *Rule.* 3. *Where Chriſt is given as a covenant, he is given as a pattern.* This is in the ſame Text. A leader to the people, *Eſay* 55.4. Chriſt the Son of God was incarnate, that he might be a pattern and example of holineſſe, 1 *Pet.*2.21. 'Tis ὑπόγραμμον, Such an example as a Maſter ſets his Scholar. Chriſts life is a Copy, according to which all that are in covenant with him are to write, 1 *John* 2.6. Are ye as much in love with the holineſſe of Chriſts life, as with the merit of his death? his meekneſſe, his patience, his holineſſe, his virtues? do ye wiſh that ye may be enabled to walk in theſe ſteps? Surely then is Chriſt in covenant with you, and ye with him. Are ye as willing to learn of him as to be ſaved by him? if thy ſoul deſire, in all things that are imitable in Chriſt, to make him thy pattern, thou maieſt be confident that he is thy covenant; he

that

that walks in the Devils way, and hates Chriſts example, is not yet in covenant with Chriſt, this is the firſt branch.

2. *Acknowledge all the good of the covenant to be from Chriſt,* ſo doth the Apoſtle, *Epheſ.* 1. 3. He is both the Fountain and Conduit of all ſaving bleſſings; had not he been yours, nothing but wrath had been yours; he is your peace, he is your pardon, he is your hope. All our ſaving good things are for Chriſt, and by Chriſt. 2. *Duty.*

3. *Be ſure to plead Chriſt when you go to God for any covenant-bleſſing.* God loves to hear his name mentioned, ſo it be with faith, ſo it be with ſincerity; be it Juſtification, Sanctification, Proviſion, Protection, it muſt come through Chriſt; he in whoſe name all is promiſed, in his name muſt all be deſired. 3. *Duty.*

4. *Caſt your ſelves confidently on God through Chriſt*; He hath given him for a covenant, and he delights to ſee his people act confidence in him through Chriſt. 4. *Duty.*

5. *Exalt Chriſt*, let him be dear to you, render him as precious as you can to others. It will be an argument that Chriſt is yours for a covenant, if you make it your work to make him great. 5. *Duty.*

6. *You that would have an intereſt in the covenant, get an intereſt in Chriſt.* Intreat him, that he would be yours; break off confederacies with your ſins, and Chriſt will ſtrike a covenant with you, *Eſay* 55.2,3. 6. *Duty.*

Chriſt the hope of ſalvation.

1 TIM. 1.

Which is our hope.

THis Text is a part of the Inſcription of the Epiſtle. And it holds out one glorious title which is given to Chriſt. The Apoſtle having mentioned his calling to the office of Apoſtleſhip, to be from Chriſt, gives him two Titles which had rendred him precious to himſelf, and which ſhould commend him to *Timothy*, and all the people of God. *Sept.* 24. 1654.

First, He is *our Saviour.*

Secondly, He is *our Hope.*

Hope is here put without the Object, but that may easily be gathered from the context. He had spoken of Christ as a Saviour, and then adds, *which is our Hope*; his meaning is, that Christ who is *our Saviour*, is *our Hope of Salvation.*

Hope is put sometimes for the thing hoped for, *Colossians* 1. 5. Glory is called the Hope which is laid up for believers in Heaven; sometimes for the ground or foundation of Hope; in this sense, it is used in the Text.

The Text hath two particulars in it.

1. The Title by which Christ is denominated, *the Hope of Salvation.*

2. The persons to whom this Title is appropriated. They are believers. *Our Hope.* All believers have one common interest; one and the same Hope, as the Apostle saith, *there is one Faith, one Hope, Ephesians* 4. 4. The Doctrine from the whole is,

Doct. *That Jesus Christ is the onely Hope of Salvation to the people of God.* The Scripture determines the Christians Hope of life, and all other good, to Jesus Christ, 1 *Cor.* 15. 19. There are four things in that Text.

1. That believers have a firm Hope in this life.

2. That all the people of God were in the most miserable condition of any men, if the Hopes were only determined to this life.

The Apostle toucheth upon this poynt in 1 *Thess.* 1. 3. Where he tells the *Thessalonians*, that he doth daily remember *their patience of Hope through our Lord Jesus Christ.* In which Text we have these two things.

1. All the Hope of a Christian centers in Jesus Christ.

2. That what Christians Hope to enjoy by Christ, they ought with patience to wait for it. To these two Texts, we may add that in *Acts* 28. 20. Where Christ is called *the Hope of Israel*, that is, he in whom all the *Israel* of God place and fix their Hope.

Three things I shall open by way of Explication.

1. Open the nature of *Hope.*

2. Shew in what respects Christ is called the Believers *Hope.*

3. Shew

3. Shew when a person may conclude, that Christ is to him the *hope of Salvation.* 1. What Hope is.

I. For the Nature of *Hope*. *Hope* is a saving grace of Gods Spirit wrought in a regenerate person, whereby he doth firmly and patiently expect the certain accomplishment of all future good which God hath promised, and Faith believes. To open it a little.

The nature of Hope opened in 6. particulars.

1. [*Its a saving grace of Gods Spirit.*] I call it a saving grace, to difference it from that natural Hope which is not saving; we read of a Hope that is like a Spiders web, of a *Hope that shall be cut off*, *Job* 8.14. Of a Hope that shall be, *as the giving up of the Ghost*, *Job* 11.20 And then I add *of Gods Spirit*, to shew the Original and Pedigree of it. It is as all other graces are, the fruit of the Spirit. 1.

2. [*Wrought in a regenerate person.*] This is the subject of it; no prophane man, no Hypocrite can shew this flower. The natural Hope is found in wicked men, and Hypocrites, but this saving Hope abides onely in the regenerate Soul. 2.

3. [*Whereby he doth firmly and patiently expect.*] This shews the Nature of this grace; expectation and waiting is the proper work of Hope, *Psalm* 62.5. *My Soul wait thou only on God, for my expectation is from him*, And *Psalm* 130.5. *I wait for the Lord, my Soul doth wait, and in his word do I hope.* Nor is it a sleight careless expectation, but a very vehement intention both of body and mind, in expecting and waiting. When a man doth stretch out his Spirit and mind to look for a thing; So the word (*Kavah*) signifies, *Esa.* 8.17. *I will wait upon the Lord that hideth his face, and I will look for him.* The Apostle expresseth it by a Greek word of the same signification, ἀποκαραδοκία, *Rom.* 8. 19. Which is rendred, *The earnest expectation of the Creature.* It signifies with a stretched out neck, as the condemned prisoner for an hoped pardon. And then the two properties of this expectation are with *firmness* and *patience.* 3. *Magnâ intentione & corporis erectione expectare.*

(1.) *It expects firmly or certainly.* The Apostle mentions, *the full assurance of Hope*, *Heb.* 6.11. Hope is never without assurance, saith Mr. *Pemble*, though not of the thing, yet perswasion; for the firmness and stedfastness of it, its compared to an Anchor, *Heb.* 6. 19 Summ of Moral Philosop. p. 21. *Loc. Com. Tit. de tribus charitatibus.*

(2.) *It expects with patience.* The Apostle, 2 *Thes.* 3.5. makes mention of the *patient waiting for Christ.* Faith is our

Logick

Logick, saith *Luther*, to conceive what we must believe; Hope is our Rhetorick, to perswade us in tribulation unto patience. *I waited patiently for the Lord*, saith *David*, *Psalm* 40. 1.

4. 4. [*The accomplishment of future good.*] This shewes the object of Hope; generally it is, that which is Good, particularly, future good; the object of Faith is evil things as well as good, it believes the threatnings as well as the promises, but Hope looks only at good things; evil things are the proper object of fear and hatred, but the object of Hope is something that is good. And then 'tis future good, or good things to come; *Hope that is seen is not hope*; *Rom.*8.24: Faith looks not onely at things to come, but at things past, and things present, but Hope looks only at things to come, and herein it differs from vision.

5. 5. [*Which God hath promised*] The Scripture asserts the divine promise to be the foundation both of Faith & Hope *Tit.*1.2. Hope would be but a fond thing, if it had not the bottom of a divine promise; its wild fancy, not well-grounded Hope which is not built upon some promise of God.

6. 6. [*And Faith believeth.*] Faith goes before Hope, and Hope follows Faith. The stedfastnesse of Hope is from the certainty of Faith. Faith believes the truth of the thing, and Hope waites for the accomplishment of it. The Apostle tells us, *That Faith is the substance or ground of things hoped for*, *Heb.*11.1. Faith is the Mother of Hope, and Hope is the Daughter of Faith; Faith discovers the Treasure, and Hope gathers it, and laies it up. Faith is the fire of Hope, and Hope is the flame of Faith. This is the first.

2. In what respects Christ is call'd *our Hope of Salvation.*

II. In what respects Christ is called *our Hope of Salvation.*

1. Respect

1. *It is he that hath purchased for us a right to salvation.* Heaven is called *a purchased possession*, *Ephes.*1.14. He that hath procured us a title to this possession, is Jesus Christ, he hath bought us for himself, and salvation for us. 'Tis he that by his death hath satisfied the Justice of God for our sins. 'Tis he that hath purchased *Remission of sins for us*, Rom.3.24. and *Ephes.*1.7. *He hath blotted out the hand writing of Ordinances which was against us, and nailed it to his Cross.* 'Tis he that hath *reconciled us to God*, and God to us. This the Apostle tells us, 2 *Cor.* 5. 19. *God was in Christ reconciling the World to himself.* Whatsoever is a procuring cause of salvation, is in and through Christ; by him we are justified,

justified, by him we are redeemed, by him we are made heirs of eternal life; He may well be called our Hope, because all the salvation we hope for, is by his procurement; He hath bought for us the inheritance, and made us joynt purchasers with himself.

2. *It is he in whom all our salvation is kept.* The Apostle tells us, that *God hath given unto us eternal life, and this life is in his Son*, 1 *John* 5.11. 'Tis in him as the procurer of it, and it is in him as in the Fountain and treasury in which it is kept. Our Salvation is said to *be laid up in Heaven*, *Col.*1.5. And it is also said to be laid up in Christ. It is laid up in Heaven as the place of it, when we come thither, we shall be in full possession of it; And its said to be laid up in Christ as the fountain of it, 'tis he that do h communicate Salvation to his Elect; he bought it for us, he hath taken possession of it for us, and he shall at last communicate it to us. 'Tis he that shall give believers the actual possessi on of that Salvation which he hath bought for them, *Matth.*25. *Come ye blessed*, they are Christs words. 2 *Respect*

3. *It is he that works in the hearts of believers, the actual hope of Salvation.* He doth by his Spirit work the grace of Hope in the Soul, he gives the Soul power to believe, and he gives it power to Hope; We are no more able by our own power to Hope for Heaven, than we are to purchase Heaven. Jesus Christ therefore gives us an eye to Hope as well as a Hand to believe. And when this Eye growes dim, he clears it by the anointing of his Spirit, that we may *Hope unto the end*; He removes whatsoever hinders the acting of Hope, and he blesseth all the means which himself hath appointed for the strengthening of Hope. 'Tis Christ that begets Hope, and 'tis he that keeps Hope alive in the Soul. In all these respects is he our Hope. This is the second thing. 3 *Respect*

III. When a person may conclude, that he hath a true ground of the Hope of Salvation by Christ. For the clearing of this, I shall a little open the Text, *Col.*1.27. *Christ in you the Hope of glory.* All that have cause to affirm, that Christ is to them the Hope of glory, must first prove, that Christ is in them. Christ must be in us, before we can conclude that he is to us *the Hope of Glory.* In us by his Spirit; in us in regard of mystical union. It was the Apostles comfort, that he was able to say, *Gal.*2.20. *Christ liveth in me*; He that cannot say so, cannot call Christ his Hope; without Christ and without Hope, so the Apostle argues, *Eph.*2.12. 3. *When a man may say that Christ is to him the Hope of Salvation.*

I shall

Reasons why no Christless persons can have any true Hope by Christ.

I shall hint seven reasons, why those that are not in Christ, nor Christ in them, cannot have any true ground of actual Hope by Christ.

1. *Hope of Salvation is a fruit of Regeneration.* This is the Apostles Doctrine in 1 *Pet.* 1.3. We are without Hope till we be begotten again, Those that are not in Christ, are not regenerated. To be in Christ, and to be born again are equivalent expressions;

1. *Reason* Regeneration is nothing else but the forming of Christ in the Soul, *Gal.* 4.19. While Christ is unformed, the Soul is unrenewed, and while the Soul is unrenewed there is no Hope of Glory; *Flesh and blood cannot inherit the Kingdom of Heaven.*

2. *Reason* 2. *Hope of Salvation is a consequent of effectual calling.* The Apostle puts Hope and calling together, *Ephes.* 1.18. When God begins savingly to call a Soul, he begins to lay a foundation of lively Hope in the Soul. Now those that are without Christ are uncalled. Our Christian calling is nothing else but the revealing of Christ in us; so the Apostle expresseth it, *Gal.* 1.15,16. Christ may be revealed to us before our calling, but he is never revealed in us, till we be effectually called, and if uncalled no Hope of Salvation.

3. *Reason* 3. *The true Hope of Salvation is a fruit of Grace.* The Apostle expresseth it thus, 2 *Thes.* 2.16. Grace is taken for that grace which is in God, and for that Grace which is in us. 'Tis true in both acceptions; saving Hope is as all other spiritual good, the fruit of Gods grace; and it is a consequent of grace in the Soul. All Hope is after Grace; God first works Grace, and then Hope. A graceless condition, is an hopeless condition. Now they that are not in Christ are not in a state of Grace. Conversion, and Union with Christ is the same thing; without Christ, and without Grace, and therefore without Christ, without Hope.

4. *Reason* 4. *Saving hope is a fruit of Justification.* See *Tit.* 3.7. and *Rom.* 5.1,2. There is neither Hope of the glory of God, nor rejoycing in that Hope, till a person be in a state of justification; when God puts the righteousness of Christ upon a Soul for justification, then he layes a ground of Hope. Now he that is without Christ is unjustified, and therefore can have no true Hope. To be in Christ and to be justified are Phrases of the same import; he that is without the righteousness of Christ, is without Christ, and he that is without Christ is without Hope.

5. *Reason* 5. *He that is not in Christ, and Christ in him, is an enemy to God.* 'Tis

'Tis by our interest in Christ, that we are reconciled to God; he is our peace, and by him we *are brought near to God*, *Eph.* 2. 13. He that is in a state of enmity with God, cannot possibly have Hope of Heaven. Heaven is not prepared for them that hate God, but for those that love him, 1 *Cor.* 2. 9. He that is not in Christ doth not love God, with a love of Friendship, nor God him.

6. *Hope of Salvation is built upon the divine promise.* The promise gives us an interest, and upon interest ariseth Hope, *Tit* 1. 2. *Heb.* 6. 13, 14, 15, 16, 17, 18. Now he that is without Christ, is destitute of the promise; *for all the promises are in him*, 2 *Cor* 1. 20. And if he be destitute of the promises, he must be destitute of Hope. 6. *Reason*

7. *He that is without Christ is in a state of Damnation.* The Apostle tells us, that *there is no condemnation to them that are in Christ*, *Rom.* 8. 1. in telling us, so he doth as good as tell us that there is nothing but condemnation to them that are out of Christ. Now to be in a state of damnation, and to have Hope of Salvation, are inconsistent. By all these Arguments it is evident, that none can say, Christ is to them the Hope of Glory, till they can say Christ is in them, and they in Christ. 7. *Reason*

And if Christ be in us, it will be with us, according to that of the Apostle, *Rom.* 8. 10. *The body is dead in regard of sin: but the Spirit is life in regard of righteousnesse.*

(1.) *The body is dead because of sin*; That is, the body of death hath not that power and strength it once had to carry us on to sinful Actions; the force of it is much broken, the strength of it is much abated. The affection of the heart to sin is cooled much over it was wont to be. Sin is not so much desired as it hath been. Sin is better watcht against; it is more bewailed; there are more and stronger conflicts against sin in the Soul, than there used to be. Sin is dead in respect of its Law-giving, commanding power, it doth not bear, it is not allowed to bear that sway in the Soul it was wont to do.

(2.) *The Spirit is life, because of Righteousness.* The Spirit, that is the spiritual part; called Spirit, because the Spirit is the Author of it; this is, saith the Apostle, *life, because of Righteousness*; That is, it doth effectually move and carry us out to acts of righteousnesse. Where Christ is the bent and byas of the Soul, it is carried on with as much vigour after holinesse, as ever it was

after sin. There is no holy action, no holy way, but the heart stands affected to it, and is desirous to close with it, and can heartily sorrow, when it comes short of it. When Christ dwells in the Soul, it is as much grieved for its comming short of holiness, as for its excesses in sin; He that can find it thus with him, may conclude Christ is in him, and so that he is truly to him the hope of glory. Thus much for Explication.

The Uses of the point.

1 *Use of Informati.* I. For Information.

1 Inferen. 1. *It asserts the Godhead of Christ, in particular.* In many clear Scriptures is this point affirmed; by many Scripture undeniable Arguments it may be proved. This amongst others is one and not a weak one, that he is the Christians Hope of Salvation; we are forbidden to Hope in Creatures, be they never so excellent, *Jer.*17.5. *Cursed is the man that trusteth in man.* To Hope in a Creature is to depart from the Lord, but we are commanded both to believe and Hope in Christ. *Ye believe in God, believe also in me. John* 14.1. *Rom.*15.12. He is the chief object of our Faith, and of our Hope. 'Tis damnation to Hope in a Creature, 'tis Salvation to Hope in Christ. Christ therefore is God and not a meer Creature.

2 Inferen. 2. *That the Hope of a believer is a glorious Hope.* The Apostle calls it a *blessed Hope*, *Tit.* 2. 13. And we may as well call it a glorious Hope. It's a glorious Hope in regard of the matter of it, they are all glorious things which the Christian hopeth for, it's glorious in the manner of it's acting things not seen; and it's a glorious Hope, in regard of the foundation of it, it's built upon no other foundation than Christ himself, he who is the God of glory, is *the Hope of Israel.*

3 Inferen. 3. *That all those that are not interested in Christ, are in a hopelesse condition.* They may have Hope *de futuro*, that God will bring them into fellowship with Christ, and so into a state of Salvation, but for present actual Hope of Salvation, they are strangers to it; Our Hope is wholly in Christ, as he dwells in us by his Spirit. Till Christ be ours, Hope of salvation is not ours; *O the Hope of Israel*, saith the Church, *the Saviour thereof in time of trouble*, *Jer.*14.8. Christ is our Hope before he is our Saviour; but he is neither actually our Saviour or our Hope, till by Faith

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we be united to him; without Christ, and without Hope; they are put together by the Apostle, *Eph.* 2.12. When Christ gives himself actually to us, then, and not till then, doth he lay in our hearts the actual Hope of Salvation.

4. *It shewes the vanity of those that build their Hope of Salvation upon any other bottom.* There are many sundry foundations, upon which men set their Hope of eternal life, which will fail them in the day of trial.

4 Inferen. Four false foundations of Hope.

1. *Some build their Hope of Salvation upon outward prosperity.* This is the worldlings Hope *Job* purgeth himself from this Idolatry, He never made Gold his Hope, *nor said to the wedge of Gold, thou art my confidence*, *Cap.*31.24. And yet there are thousands that have no other foundation. Their portion is fat in the earth, their substance is increased, and therefore they hope, nay they do not doubt, but they shall be saved. What a vain Hope it is to relie on such lying vanities, will appear if these two things be considered.

1. Outward prosperity.

The vanity of this foundation shewn in 2. particulars.

(1.) *The worst of men do and may enjoy abundance of outward things.* He that reads *Job* 21.7,8,9,10 and 14. will see that there may be much worldly prosperity where there is no cause to Hope for Salvation. All these things may consist with the hatred of God.

(2.) *The best of Saints do often want even a competency of these things.* We read in *Heb.*11.37. of some *whom the world was not worthy of, that were destitute* of such comforts, yea, *they were afflicted, tormented.* The holy Apostles had true Hope, yea the full assurance of Hope of Salvation, and yet but poor estates in the World. *Job* when he had lost his wealth, did not lose his Hope of Salvation. Though his estate was gone, yet was he able to say, *Cap.* 19. *I know that my Redeemer liveth*; though his *wealth had made it self wings*, yet his Hope had not given up the Ghost.

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2. *Others build their Hope of Salvation upon their civil righteousness.* This is the Moral Mans Hope, he lives soberly and honestly amongst men. None can charge him with any gross sins, this is the Rock of his confidence.

2.

2. Civil righteousness.

It's a mercy to be civiliz'd, it were happy if all that professe Religion, did live according to these principles of Philosophy; he that is not unblemisht in his carriage this way, can have no Hope of Heaven, *Tit.*2.11,12,13. He hath no reason to expect that blessed Hope, which doth not live soberly, and righteously in this

preſent World; yet may all this be, where there is no true Scripture-Hope of Salvation.

The vanity of this foundation ſhewen in ſeveral inſtances.

The Phariſee in the Goſpel was untainted in all theſe reſpects, *Luke* 18. 11. yet was void of all true Hope of Salvation.

The five Virgins, *Matth.* 25. 1,2. were morally righteous; they were Virgins not ſtrumpets, they were profeſſing Virgins, for they had lamps; they did in ſome ſort wait for the Bridegrooom —yet had none of them any good hopes of Salvation; the door of Heaven was ſhut upon them. *That Man who was found without the wedding garment*, *Matth.* 22. 12. was a good civil man for any thing we can find to the contrary, he was no ſcandalous man, his life was free from debauchedneſſe, he was not ſuſpected by any of the gueſts, and yet becauſe he was not covered with the righteouſneſs of Chriſt, he was caſt out into utter darkneſſe.

That young Man in Matth. 19. 18, 19, 20. He was no ſcandalous perſon; he had many common graces which rendred him lovely to Chriſt, *Marke* 10. 21. and yet was deſtitute of true hope of ſalvation.

The Scribes and Phariſees were no ſcandalous livers. See how unblameable many of them were, *Phil.* 3. 5, 6. No man could lay any thing to their charge of riot or prodigality, and yet they had no true Hope of life; our Saviour ſaith, *Matth.* 5. 20. *That unleſſe our righteouſneſs exceed theirs, we ſhall never enter into Heaven. That ſeparation which ſhall be made at the laſt day*, is not onely between ſcandalous perſons and godly men, but between civil men and godly men, *Matth.* 25. 32. 'Tis not between ſheep and wolves, but 'tis between ſheep and goats. Sheep and Goats feed together, Herd together, Fold together; yet have the Goats no more Hope of Salvation, than than the Wolves have. In a word, *God needed not to have given his Son*, if civil righteouſneſſe had been ſufficient to give men a ground of Hope for eternal life. Thoſe that never heard of Chriſt, have by the guidance of the light of nature walked as exactly as to all Acts of righteouſneſſe and common honeſty, as moſt Chriſtians; yea they have far outſtript moſt Chriſtians.

3 Merits of good works.

3. *Others build their Hope of ſalvation upon the merit of their own works.* This is the Papiſts hope; Though they place ſome Hope in Chriſt, yet they do alſo put their confidence in the merit of their own good works. This is as ſandy and deceitful a foundation as any of the former. We grant, that the good works of ſanctification

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are very lovely and commendable, yea that they are neceſſary to Salvation; They are evidences of the truth of our Faith; *ſhew me thy faith by thy works*, James 2. 17. 26. *Faith if it have not works is dead*, being alone. *'Tis as the body without the Spirit.* Faith juſtifies our perſon, and good works juſtifie our Faith. Faith juſtifies us before God, Good works juſtifie us before men; yet are not works in the merit of them, any true foundation to hope for ſalvation; For

The vanity of this foundation diſcovered in two propoſitions.

1. *Good works are not meritorious of eternal life.* The merit of works is a fond Doctrine, and proud opinion of our ſelves. Three things are required to make a work meritorious, none of which are in our works.

1 Propoſi. Three things required to make a work meritorious.

(1.) *It muſt be our own*; That that merits muſt be a mans own; none of our good works are our own; they are ours, *ſubjectivè*, becauſe they are wrought in us; they are ours, in regard of the benefit of them; but in regard of their original, they are none of ours: we did not plant, we do not water them, we do not preſerve them; they are Wells which we digged not, and Vineyards which we planted not, they are the handy work of God, as we our ſelves are; they are *the fruits of the Spirit*; they are of a Divine Creation. *We are his workmanſhip*, ſaith the Apoſtle, &c. *Eph* 2. 10. And the Church confeſſeth, *Eſa.* 26. 12. *Yet it is God that hath wrought all our works in us.* 1.

(2.) *That which meriteth muſt be compleat and perfect*; a lame imperfect work cannot be imagined to be meritorious. The beſt of our works are both impure and imperfect; there are more threds of Copper than of Gold, in the beſt web we can weave. *Our very righteouſneſſes*, ſaith the Church, *is a filthy rag*, *Eſa.* 64. 6. Our beſt ſacrifice is lame and blind, if God ſhould ſtrictly look into it; Our holieſt works need pardon at the hand of God, *Neh.* 13. 22. Chriſt makes interceſſion for the very ſins that cleave to our holy offerings. Our Gold is full of droſs, our Wine is mixt with water, our beſt Garments are full of ſpots. 2.

(3.) *That which merits, muſt not be due upon any other account*; Paying debts is not meritorious. Nothing that we do but is a debt to God upon the account of creation. Our Saviour in that parable ſhewes the beſt of us, that all we do deſerves no thanks from God, becauſe we are bound to do whatever we do, *Luke* 17. 10. The beſt Servant God ever had is *but an unprofitable Servant*; if we could do all commanded us, we did no more than by duty 3.

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we owe to God, and the doing of our duty deserves not a thanks from the Hand of God; the best works are not meritorious.

2. Propos. 2. *The acceptance of the best works is in and through Jesus Christ.* 'Tis by virtue of our implantation into Christ, that we are enabled to do works, and 'tis, because they spring from that root, that they are accepted of God. Out of Christ the best works are but abominations; *He that killeth an Ox, is as if he slew a man*, *Esay* 66.3. No works can please God, unless they be done by Christs strength, in Christs name; and unless the party that doth them be interested in Christ *He* hath made us *accepted in the beloved*, *Eph.* 1. 6. If he present not our duties to God they cannot please God.

4. Good meanings. The vanity of this foundation shewn in, 2. Conclu. 4. *Others build their Hopes of Salvation upon their good meanings.* Though they fail of what God requires, yet their intentions are right, and therefore they hope they shall be saved as well as others? But this is no true ground of Hope neither, For,

1. 1. *God requires not only good intentions, but good actions.* What ever a mans intentions be, if his actions be not regular, God abhors him, and his intentions. *Saul* had a good intention in sparing the best of the Cattel of the *Amalekites* for sacrifice; yet *Samuel* chargeth him with rebellion, 1 *Sam.* 15.22, 23. *Saul* also had a good meaning, when he offered a burnt offering unto the Lord, and yet *Samuel* rebukes him for it, 1 *Sam.* 13.13. *Uzza* had a good intention in staying the Ark of God, yet how much God was offended with him for his error, you may read, 1. *Chap.* 13. 9, 10.

2. 2. *If a mans action be bad, his intentions are* bad also; *Out of the abundance of the heart the mouth speaks.*

5. Inferen. 5. *The certainty of a believers Salvation.* His Hopes shall never make him ashamed, because they are built on Christ.

6 Inferen. 6. *That a believer may well make Christ his Hope, in order to all his duties,* His Hope for assistance in the peforming of them, his Hope for acceptance in them, his Hope for a blessed success in the use of them; He that is our Hope of Salvation, may well be relyed upon for all duties that help us on to Salvation; when we come to pray, when we come to hear, when we come to his Table, he will be to us what we Hope in all these. Our Hopes in Christ are more than our fears from Satan, from our selves.

2. *Use of Exhortat.* II. For Exhortation 1. *It*

1. *It commends ſundry neceſſary duties to the people of God.* You that believe this to be a Goſpel-Doctrine, that your Hope of Salvation is built on Chriſt, Learn this three-fold Leſſon. 1. To the Godly.

1. *Do not deſpair of Salvation.* The Devil turnes every ſtone, that he may drive the children of God to deſpair of Heaven. It would be enough to preſerve the children of God from this ſnare, if I ſhould only ſhew that deſpair is a very ſinful thing. It is a ſin, and a cauſe of others ſins. Deſpair is a ſin againſt the firſt Commandement; in that Commandement Hope and Faith are required, diſtruſt and deſpair are forbidden. Deſpair is a ſin of an heinous nature. It is well obſerved by Divines, that *Cains* deſpair was a greater ſin than his murther, and that *Judas* his deſpair was a greater ſin than his betraying of Chriſt. Deſpair is the Mother of many great ſins; it occaſions hatred of God, it hardens the heart againſt the counſels of God & Men; it increaſeth impenitency and obſtinacy of heart; it doth often occaſion ſelf-murther. It was this ſin that cauſed *Saul* to fall upon his own Sword. It was this ſin that cauſed *Judas* to be his own executioner. Deſpair ſets the door wide open to the worſt of ſins, and therefore the godly ſhould abhor it. This our Doctrine doth make full proviſion againſt this ſin to all believers. If the ground of Hope of life eternal were in our ſelves, , or in any Creature, then deſpair could not be avoided, but our Hope being in Chriſt, tis abſurd we ſhould have a deſpairing thought. This one point is a ſufficient fence againſt whatever may be looked upon as an occaſion of deſpair. 1. Leſſon.

There are three things, whereby the Devil endeavours to hurry Souls to deſpair. Three Conſiderations whereby Satan tempts to Deſpair.

1. *The ſeverity of Gods Juſtice.* Saith Satan, God is a juſt God, he will by no means acquit the guilty; when he would drive a Soul to preſumption, he hides the Juſtice of God, and repreſents him, as if he were made all of mercy; when he would draw a Soul to deſpair, then he fils the Soul with thoughts of nothing but ſtrict Juſtice. This Doctrine, that the Hope of our Salvation is bottom'd on Chriſt, doth relieve the Soul againſt theſe heart-affrighting, and heart-diſtreſſing thoughts of the Juſtice of God; he on whom our Hope is ſtaid, hath ſatisfied juſtice to the uttermoſt; He is *the Lord our righteouſneſſe, Jer.* 23.6. He hath furniſhed us with a righteouſneſſe, which the Juſtice of God cannot except againſt 1.

gainst; Yea, Jesus Christ hath made the very Justice of God, a friend to us in reference to Salvation; Hence is that of the Apostle, 1 *John* 1.9. *If we confesse our sins, he is faithful and just to forgive us our sins.* God remits sin to his believing people, not only as a faithful God, but as a righteous God—— whatever dread the Soul apprehends from thoughts of Justice, this Doctrine affords full relief against it.

2. *The greatnesse of sin committed.* Satan is very busie to allure men into sin, and when he hath prevailed then he labours by the greatnesse of sin to bring the Servants of God to despair: the Devil doth just as that man, that saw *Absolom* hanged in the Oake, tels *Joab* he would have done by him, *thou thy self*, saith he, *wouldst have set thy self against me*, 2 *Sam.* 18. 13: The Devil drawes the people of God into sin, and then sets himself against them to accuse them to God, and to terrifie them in themselves; he extenuates sin when he comes to tempt, but when his temptations have fastened, then he aggravates it; saith he to the Soul, dost thou think that such sins, so often repeated, so long continued in, sins committed against so much light, shall be pardoned? shalt thou escape damnation that hast thus sinned? This Doctrine that our Hope is builded on Christ, releives us against the greatnes of sin; his satisfaction is a great satisfaction; his merit is a great and infinite merit. The promise runs thus, 1 *John* 1. 7. *The blood of Jesus Christ* his Son *cleanseth us from all sin*; We have the same reason through him to hope for the pardon of the greatest as of the least sin, great and small sins are all one to infinite merit, and infinite mercy.

3. *The fear of perseverance.* The Devil labours, to put the children of God in fear, that they shall not hold out in Faith and Obedience, and so many fall short of Salvation. This Doctrine doth remove the doubt of this; for Christ on whom the Hopes of Salvation are builded, hath undertaken to carry the Soul on to the end; he made intercession on earth for *Peter*, and he still makes the same intercession in Heaven for all believers, that their *Faith should not fail*, *Luke* 22.32. When he left the World, he did solemnly commend the keeping of those for whom he dyed, to God, intreating him, by that dear love he bare to him, that he would keep them unto the end, *John* 17.11. And God hath undertaken this care, and therefore the Apostle saith, 1 *Pet.* 1.5. *That we are kept by the power of God through Faith unto Salvation.* To be kept by the

the power of God is a sufficient keeping; and to be kept unto Salvation is a perpetual keeping; he that is kept unto Salvation is kept unto the end. The people of God have an expres promise for this, 1 *Cor.* 1.8. Where the Apostle speaking of Christ, saith, *That he shall confirm the* believer *unto the end, that he may be blameless in the day of the Lord Jesus.* And for this cause it is, that Christ doth by his Spirit communicate continual supplies of grace to his people, that they may be carried on from strength to strength, till they come to glory. This is the first.

2. *Nourish this grace of Hope.* 'Tis the believers duty to maintain lively and strong Hopes of Salvation: As we must keep Faith in a continual acting, so we must keep the grace of Hope on foot. 'Tis the Apostles counsel, 1 *Pet.* 1. 13. *Be sober, and Hope unto the end*, we should *labour for full assurance of Hope, Heb.* 6.11. 'Tis an undervaluing of Salvation not to strengthen the Hope of it in the Soul. 'Tis a disparagement to Christ the ground of our Hope not to maintain this grace in the Soul. Let me use a few Motives to perswade to the nourishing of this grace of Hope, and shew some helps for the strengthening of it. 2. Lesson.

For Motives. Motives to maintain Hope.

1. *The Hope of Salvation is a helmet of the soul.* This is the Apostles resemblance, 1 *Thes.* 5.8. Faith and Love are the breastplate, and the Hope of Salvation is the golden helmet upon the head. The helmet or head-piece is of great use to the Souldier. The Sword cannot wound him, the Pistol cannot hurt him, if he have a helmet of proof upon his head; but if the helmet be broken, the head is exposed to danger. If a Christian suffer the Hope of Salvation to dye or to decay, he layes himself open to a thousand hazards; strengthen your Hope of eternal life, as you would the helmet, if you were to fight for your life. 1. Motive.

2. *The Hope of Salvation is the Anchor of the Soul.* This comparison the Apostle useth, *Heb.* 6. 19. The condition of believers in this life is very like a ship on a tempestuous Sea; this grace of the Hope of Salvation, is the Anchor, which being fixed in firm ground preserves the Soul, though not from tossing, yet from driving either upon Rocks or Sands. Hope is the sheat Anchor which keeps the ship of the Soul from wrack. The Mariners will above all things keep the Anchor, that may save both goods and life. Hope is to the Soul, as the Anchor is to the Ship. The Soul 2. Motive.

will ride out in the moſt violent ſtorm, when this Anchor is fixed.

3. Motive. 3. *The Hope of ſalvation is the candle of the Soul.* The people of God are often compaſſed about with darkneſs. Inward Darkneſs, outward darkneſs beſets them round, they often walk in darkneſs. The Hope of Salvation is a ſpiritual Candle that gives them light in this darkneſs. *Thou Lord*, ſaith *David*, *wilt light my Candle*, *Pſalm* 18.28. While the Candle of Hope burnes, the Soul will have ſome light, hence is that advice of the Prophet, *Eſay* 50.10. *Let him truſt in the name of the Lord, and ſtay upon his God*, What is this ſtaying upon God but the exerciſing of this grace of Hope? while the Hope of Salvation continues, the Soul hath ſome beams of light.

4. Motive. 4. *Hope of Salvation is the Souls comforter in all its dejections.* It is that which ſettles the Soul in all its diſ-joyntings. Its a bladder which keepes the Soul above water. All heart-diſquietings ariſe either from want of Hope, or for weakneſs of Hope; *why art thou caſt down O my Soul*, ſaith David? *hope in God*, *Pſalm* 42.3.11. The ſtronger the Hope of Salvation is, the weaker is the diſquietment; Hope is the ſouls ſanctuary in dangers. Its to the ſoul under diſcomforts, as the Ark was to *Noah*, when the flood was upon the World. Its as the Whale was to *Jonah*, when he was caſt ouer board. Hope is called *a door*. *Hoſ.*2.15. It will open an Outlet to eſcape danger. It will be an inlet of comfort in the greateſt danger. While a ſoul can keep this door of Hope open, it will not ſink under the ſoreſt burthens.

5. Motive. 5. *The Hope of Salvation is the Souls encourager in all duties.* The ſoul is very apt to tire and grow lazy in duties; becauſe it doth not alwaies find that preſent income it expects, its apt to be ſluggiſh. The Hope of Salvation is as Oil to the Wheels; it helps to beat off ſloth, and makes the ſoul active in its duties. See *Heb.* 6.11,12. Hope is the beſt remedy againſt ſlothfulneſſe. It lets the ſoul ſee that the leſs it receives now, the more it ſhall receive hereafter.

6. Motive. 6, *The Hope of Salvation helps the ſoul to be crucified to the world, and the world to it.* The ſtronger Hopes of Heaven a Chriſtian hath, the more weary he is of the world, and the more deſirous to be in Heaven: the Hope of Salvation makes a Chriſtian conclude a little of the world to be enough, and a great deal of Heaven to be but a little. Hope of Heaven puts the ſoul into an heavenly frame, ere it come to Heaven, *Phil.*3,20. *Looking for a Saviour.*

Saviour is the acting of Hope; this raised up their hearts to a heavenly coversation; he that lets the Hope of salvation die in his heart, will find the world too lively in his heart; keep up Hope and you will easily keep down the world.

7. *The Hope of salvation will help on the purifying of the soul.* This the Apostle mentions, 1 *Joh.* 3.4. 'Tis both an evidence of Hope, and a fruit of Hope. Hope of glorification is ever a great promoter of sanctification. These, any one of these, are enough to perswade Christians to keeep up Hope of salvation, which is built on Christ. 7. Motive.

The helps to attain to strength of Hope are divers. Helps to attain a strong Hope.

1. *Study the promise and oath of God.* This is that which begets Hope, this is that which strenthens it: the promise makes Hope live, and the promise makes Hope lively, *Hebr.* 6.17,18. 1. Help.

2. *Srengthen Faith.* The more active Faith is in applying, the more serious will Hope be in waiting: Hope is the flame of Faith; the more fuel the greater flame. 2. Help.

3. *Look often within the veil, Heb.* 6.19. 'Tis that within the veil on which the Anchor of Hope is fastened. Christs death, Christs Resurrection, Christs Ascension especially, and his Intercession within the veil, doth encourage both Faith and Hope. 3. Help.

4. *Be sure to remember the experiences of the manifestations of Gods love to you.* These are glimpses of Heaven, and they will confirm the souls Hope of Heaven. *Experience* saith the Apostle *begets Hope, Rom.* 5.4. 4. Help.

5. *Srengthen your love to God.* The stronger a Christians love to God is, the firmer will his Hope of Heaven be. *Jude* 21. *Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.* Love to God in the heart opens the eye of Hope; as love decaies, Hope decaies. This is the second Duty, that Christians would keep up Hope of salvation. 5. Help.

3. *Act all your Hope for salvation on Christ alone.* Make him the bottom and Basis of all your Hope. There are divers things in Christ, at which the soul must look, that it may expect salvation by him: 3. Lesson. What we must look at in Christ as the ground of Hope.

1. *At the death of Christ.* 'Tis Christ crucified that is the ground of our Hope. By his death he purchased salvation, and therefore our Hope of it must look at his death. A Christians Hope is laid in blood, not his own blood, but the blood of Christ. The Scripture often mentions the blood of Christ as the ground of our Faith, 1.

Rom. 3.25. Now our Hope and our Faith have the same foundation.

2. 2. *At the Resurrection of Christ.* The Apostle mentions this, 1 *Pet.* 1.3. Though Christ did by his death merit our salvation, yet it is his Resurrection that gives us a ground of hoping, and therefore he is said to be risen again for our justification, *Rom.* 4. *ult.* If he had not risen, his death had done us no good, his breaking through death is the perfection of the work; the Jews, yea Pagans believe his death, Christians his Resurrection also, and thereupon Hope in his death. *We trusted it had been he that should have delivered Israel*, Luke 24.21. It was Christs Resurrection that gave the Church a ground to Hope in his death: his death shewed his Humanity, his Resurrection his Divinity, *Rom.* 1.4.

3. 3. *At his Intercession.* The Scripture makes Christs Intercession to be one pillar on which our salvation stands, *Heb.* 7.25. By his intercession he applies to his Elect all that he hath purchased by his death for them. A Christians Hope should bottom it self upon these three pillars, and it will stand as fast as the strongest mountain. Thus much for the Duties which are commened to the people of God. And,

2. To the wicked. II. *It teacheth the wicked the true way to get a right Hope of salvation.* Christ by Faith must be apprehended, before there be any true foundation of Hope: all other Hopes will be like the Spiders web. I know the question will be, How shall we get an interest in Christ?

How to get an Interest in Christ. 1. *Direct.* 1. *Dis-interest thy self in sin.* Dis-union with sin, is one step to union with Christ: drive sin out, and Christ will come in. And then,

2. *Direct.* 2 *Beg of him that he would take possession of thy heart:* say to him, *Come in you blessed of the Lord*: Get up thy heart to a willingness to be his.

3. *Direct.* 3. *Wait on him in those wayes wherein he useth to bestow himself.*

4. *Direct.* 4. *Accept Christ when he calls.* Few or none that live under the Gospel, but Christ proffers himself by more than ordinary stirrings, embrace those offers, and Christ is thine.

Jesus Christ as Rivers of waters in a dry place.

Esa. 32. 2.

Rivers of waters in a dry place.

THis Chapter contains a Prophetical description of Christ and his Kingdom. Some Expositors refer it in the Letter to *Hezekiah*, and his Kingdom. *Ahaz* the Father and Predecessor of *Hezekiah*, who walked after the lusts of his own heart, had put all things out of order; he had overturned the state both of Religion, and of the civil polity of the Kingdom; therefore doth God by the Prophet, promise another and a better King, *Hezekiah* by name, who should by his Justice and Piety, set all things right, which were now so lamentably out of frame. But in the Mystery all Expositors refer it to Christ and his Kingdom, of which *Hezekiah* was a Type. *Haud dubiè hæc ad Christum referri debent, cujus etiam Hezechias typum gessit, atque ipsius regnum adumbravit*; as *Calvin* upon the place. What Christ should be to his people, this Verse shewes by divers resemblances; *He shall be a hiding place from the wind, a covert from the Tempest, a shadow of a great Rock in a weary Land, and he shall be as Rivers of water in a dry place*; Of this last I am now to speak. In which we have two things. *Octob. 24. 1654.* 2 Reg. 16.

1. A Description of the natural heart, a Description of Man in himself, he is *Terra arida*, a dry Land, *A dry place.*

2. A Description of Christ; what he is to Man, *He is Rivers of waters.*

From these two we have two Lessons.

1. That Man is in himself *a dry place.*

1. That Christ is to Men that are dry, *as Rivers of waters.*

I shall begin with the first.

I. *That Man is in himself a dry place.* The heart of Man is in:

in it self till it be watered by grace, like a dry parched Wilderness; the soul of Man without Christ, is as dry as the heath that was never rained upon. That the Holy Ghost by these expressions, *of a dry place*, and *a weary Land* understands the condition of Man in himself, till he be united to Christ, is clear from that in the next verses, where a larger Description is made of the same condition of Man under other similitudes; *The eyes of them that see shall not be dim*, &c. *Non simpliciter pronunciat*, saith *Calvin*, *quid facturi sint homines, sed quid facturus sit Deus ipse in hominibus.* Christ shall restore a Tongue to speak, a Mind to understand, Ears to hear, to such as before were *hebetes & horrendo stupore percussi*, as *Calvin* speaks, dead, and dull, and stricken with benummedness of heart.

The best of Men without Christ are but dry places; empty pits in which is no water. We have this Description of Man in himself. *Esa.*44.3. *I will pour water on him that is thirsty, and floods on the dry ground.* There are two sorts of dry ground, some are dry, and see their dryness, and thirst after the moisture of grace; Some are dry, and take no notice of their want of moisture: But all in themselves are but dry places. We have the like Description, *Esay* 35. 6, 7. The Prophet there tells us what man is in himself, *He is a desert, a Wilderness, parched ground.* He tells us what Man is by grace, he *is a pool, a Land of streams, and springs of water.* I shall shew,

1. What resemblance there is between the heart of Man and a dry Land. Take it in three particulars.

1. The resemblance between Mans Heart and a dry Land in 3. Respects.

1 *Respect.* 1. *Dry places are hard places.* Long droughts make soft places hard. Wildernesses and deserts, are places that have no softnesse in them. The heart of Man in it self is very hard. The natural heart that hath not been mollified by grace is often compared to a flint, to an Adamant, to Rocks, which are the hardest of stones, *Zech.*7.12. The *nether Milstone* is not so hard as the natural heart of Men. Mercies cannot soften it, Judgements can make no impression upon it, Ordinances cannot break it, till the Spirit of God, by his Almighty power, fall upon it, it will not be softned. The heart of stone can by no Art of creatures, be turned into an heart of flesh; It feels nothing; it fears nothing, it resists against every thing which is used to do it good, till the irresistible grace of God take it in hand We have an instance of it in *Pharaoh*; all the Hammers God used, were not able to mollifie his flinty soul

2. *Dry*

2. *Dry places are barren places.* There is no fruit seen, none expected, in desolate and parched wildernesses. There are Briars and Thornes, Weeds and Nettles in abundance, but no pleasant fruit. The heart of Man, while it continues disunited from Jesus Christ, doth bring forth, can bring forth no fruit at all. It brings forth *wild Grapes* plentifully, vain thoughts, sinful actions, ungodly words, but no pleasant fruit; Their *Vine is the Vine of Sodom, and their clusters the clusters of Gomorrah*, *Deut.* 32.32. 'Tis not the wild tree, but the tree transplanted that bears fruit. God tells *Ephraim* from whence it was that he had his fruit, *Hos.* 14.8. *In me is thy fruit found.* Good works are the *fruits of the Spirit*, *Gal.* 5.22. The Spirit plants them, the Spirit waters them, the Spirit ripens them, and brings them to perfection. Our Saviour tells us, *John* 15.5. *That without him we can do nothing.* To seek for good fruits in a dry heart, is to seek the living among the dead. *Its to seek for Grapes of Thornes and Figs of Thistles.* 2. *Respect*

3. *Dry places are places of hurtful Creatures.* Lions, Bears, and other ravenous Creatures range and lodge in desert places; the Scripture calls wildernesses, *Habitations of Dragons*, *Esay* 35. 7. Because Dragons and such preying Creatures have their residence there. The natural heart is a place of Devils and lusts; That old Serpent makes his nest there, that red Dragon the Devil hath his residence there; Pride, Ignorance, worldlinesse, prophanesse, Atheism, and all kind of lusts range and rule there. Christ cast seven Devils out of *Mary Magdalen.* Sins and Devils keep a constant abode in these desolate Wildernesses. The Apostle tells us, that *the Prince of the power of the Air worketh in the hearts of the Children of disobedience*, *Ephes.* 2.2. The natural heart is a Hell of Devils, and a puddle of filthy lusts; The Devils delight in dry places, *Matth.* 12.43. That which God threatens against *Babylon* is made true of the natural heart, *Esay* 13. 21,22. Creatures and lusts which are far worse than these wild beasts lye down and fold together in the unrenewed heart. This is the first. 3. *Respect*

II. How the heart of man comes to be so dry. 2. How Mans heart comes to be so dry.

1. *The first sin of Adam is the principle cause.* The heart of man in his first Creation was well watered. There was a spring of holinesse in it, which did flow through every chanell. Its said of Paradise, *Gen.* 2.10. That *a River went out of Eden to water the Garden.* Though God created the fruits & trees of Paradise, yet when created he would have them preserved the ordinary way. The 1. Cause.

soul

ſoul of Man was as well watered as that Garden was; Grace and holineſs did run in pleaſant ſtreams through every faculty of it. The ſin of *Adam* dryed up theſe ſprings, it did empty theſe wells which God himſelf had digged, and by this means is the heart ever ſince dry.

2. Cauſe. 2, *Every ſinner doth increaſe this dryneſſe in himſelf*: And that two wayes.

1. 1. *By committing new ſins againſt God.* Every ſin parches the heart, and makes it more dry than it was before. As the ſinner adds ſin, ſo he adds to the dryneſs of his heart.

2. 2. *By ſhutting out thoſe ſtreams of grace which God would cauſe to run through the Soul.* God would pour water upon the dry heart, Man is not willing; God would dig Wells of grace in the ſoul, Man oppoſes; he is called to the waters, *Eſay* 55. 1. but he will not come: and becauſe he will not come to the waters his heart remaines dry. Thus much for Explication.

The Uſes of the point.

1. Uſe of Informati. 1. Lesſon. 1. For Information.

1. *What an unprofitable piece the heart of Man is by Nature.* The Scripture calls men in their natural eſtate unprofitable men. *Once unprofitable*, ſaith the Apoſtle of *Oneſimus*, *but now profitable to me and thee*, *Philem.* 11. When the heart is renewed, then its profitable, but while it continues unconverted, its an unuſeful piece; dry parched earth is good for nothing, its neither fit for Paſture nor for tillage. No corner of the barren Wilderneſs is more uſeleſſe then the unrenewed heart of Man.

2. Lesſon 2. *This ſhewes us the reaſon why the ſpiritual Husbandry doth ſo little good in the World.* The Miniſters of the Goſpel plow and ſow, & dig till they ſweat again, and yet little good is done in moſt Men with whom they labour. They complain with the Prophet, *Eſay* 49. 4. *I have laboured in vain*; *I have ſpent my ſtrength for naught*; This ſhewes us one reaſon, the greateſt part of the earth, wich they take pains about, is without moiſture. In that Parable of the ſeed, that which fell upon ſtony places came to nothing, *Matth.* 13. 5. Miniſters plow the Rocks, they ſow their ſeed in the Wilderneſſe, the labour they take is laid out *in dry places*; while the heart is unmoiſtened, the greateſt diligence will be loſt; the beſt ſeed will be ſown in vain. The Tree that is without Sap, will never bear, what pains ſo ever is taken with it. Man is in in himſelf without

without the ſap of grace, and thats the cauſe of all his barrenneſſe.

3. *The power of converting graee.* Coverting grace makes the dead heart live, it turnes the dry heart into *a fountain of living waters.* The Pſalmiſt admires the power of God in bringing water out of the Rock, *Pſalm* 114.8. *He turned the Rock into a ſtanding water, the flint into a fountain of waters.* God doth greater work than this, in the converting of a ſinner; he doth turn the heart that is harder than either Rock or flint into ſtreams of living water. The Prophet deſcribes the work of converſion after this manner, *Eſay* 35.6, 7. *In the Wilderneſſe ſhall waters break out, and ſtreams in the deſert.* In converſion the parched Land becomes a pool, and the thirſty Land ſprings of water. God in converſion doth dry up a ſea of corruption, and creates a ſea of waters in the ſoul. 3. Leſſon.

4. *It lets us ſee why there are ſo few penitential tears ſhed by unconverted men.* Such as are renewed they can mourn, they can water their Couch with their tears, the unrenewed heart is a ſtranger to this work, he neither mourns truly, either for ſin or miſery, he can hear his ſin confeſſed, he can hear his condition bewailed, and yet his eyes are dry; The reaſon is, he himſelf is a dry piece of earth; he wants the moyſture of penitential grace, and therefore cannot ſhew any penitential ſorrow; He that ſeeks for tears, theſe ſpiritual tears in his eyes, ſeekes for a fountain in the wilderneſſe. Till God moyſtens the dry heart, no drops of moyſture can be expected from the eyes. *I will pour upon the Houſe of David*, ſaith God, *The Spirit of grace and they ſhall mourn, &c. Zech.* 12.10. God muſt pour into the dry heart, the water of grace, before it can pour out tears of ſorrow. 4. Leſſon.

2. For Exhortation. 2. *Uſe of Exhortati.*

1. *To perſwade ſuch as are in the ſtate of Nature to believe this.* What ever thoughts they have of themſelves they are but like a dry parched wilderneſſe in the account of God. Such dry places have neither pleaſure nor profit in them; No Man much values ſuch places. Men will neither build Houſes in ſuch places, nor plant Vineyards, nor ſow their ſeed. The Lord doth as much abhor a dry parched heart, as the Husbandman doth dry rocky ground. Eſpecially if it be dry, and do not thirſt after ſpiritual watring. And therefore they ſhould endeavour, that their dry hearts may be watred. Men that have dry Land, ſpare no coſt, refuſe no pains to bring ri- (1.) To the Unregenerate.

volets of waters through it, that it may be moistened. It will, they know, in a little time, quit all their cost, and recompence all their labour. Oh that Men would be as careful that their dry hearts may be watred. There are two streams, whereby the dry heart is watred. The stream of Christs blood, the stream of sanctifying grace. But how shall I get these streams brought through my soul?

How to get the streams of Christs blood and grace brought in to the soul.

1. *Direct.* 1. *You must beg of God that he would turn the course of them this way.* Men may cut places for Rivers to run in, but none but God can cut out a channell, to bring these spiritual streams into the soul. The Psalmist speaks of the sending forth of springs, as one great act of the providence of God, *Psalm* 104. 10. 'Tis a secret mystery which those that have searched deepest into nature cannot resolve us in, how those springs are fed, how they are maintained and nourished, so as to run without ceasing in such great streams as many of them make. Philosophy cannot shew the reason of it, the *Psalmist* doth it well; *God sends them into the valleys* his providence and power keeps them continually running, he that would have his soul watred, must go to God by prayer.

2. *Direct.* 2. *You must make use of those pipes through which these streams are sent.* The Ordinances of God are the golden pipes through which these waters are ordinarily conveyed to the soul. *I will pour water*, saith the Lord, *on him that is thirsty, and floods upon the dry ground*, *Esay* 44. 3. The Vessel by which the spirit pours this water is some Ordinance of God. All those spiritual waters in *Ezekiels* vision, which typified the grace of the Gospel, did issue from *under the Threshold of the Sanctuary*, *Ezek.* 47. 1. He that would have his soul watred with these streams must come as near as he can, *to the Threshold of Gods Sanctuary*, and then his soul shall be sure to be satisfied, and that abundantly. All the *Wells of salvation* are in the Church, and the buckets of the Sanctuary the Ordinances of God must be used by those that will be watred out of them. And then

(2) To those whose hearts are watred by Christ. Three Duties.

2. *Let such as are delivered from this dry estate learn their duty*; Hath God made the fleece of your soul moist which before was dry, hath God poured water upon your dry ground? it is your duty to.

1. *Duty.* 1. *Be humbled for your former driness.* Men cannot bewail truly their bad condition in which they were, till they be brought out

of

of it, and therefore they ought to do it after. How long did your hearts continue as parched clods of earth, good for nothing but to be trod under foot by wild beasts? Moysten your hearts and your eyes with sorrow, because of your former want of moystnesse; *We our selves*, saith the Apostle, *were sometimes foolish*, Titus 3.3.

2. *To answer Gods end, and to recompence his cost in bringing the streams of his grace through your souls.* Be fruitful as ground that is so richly watred, and the rather, because of the long time of your dry unfruitfulnesse. Those trees that grew by the bank of that River, that came out of the Sanctuary, brought forth fruit every Moneth, *Ezek.* 47.12. And that Tree, *Psalm* 1 3. Which is set by the streams of water, *brings forth his fruit in season, because filled with the fruits of righteousnesse*, as the Apostle exhorts, *Phil.*1.11. 2 *Duty.*

3. *Do what lyes in you to help the bringing of the waters of grace, through the hearts that are still dry.* Let them by your freshnesse and greennesse be made out of love with their own drinesse. Acquaint them how God watred your souls, and by your Counsel and Prayers, let some drops fall on them. See *Proverbs* 11. 25. God will give you a bucket for every drop you let fall on others. This is the first Doctrine. 3. *Duty.*

That Jesus Christ is to his people as Rivers of waters in a dry place. *Doct.* 2. The Prophet prophecying of Christ, and of the benefit which his Church shall receive by him, useth this comparison, *Esay* 35.6. *Waters shall break out in the Wildernesse, and streams in the desert.* And *Cap.*55.1. When he exhorts men to make use of Christ, and of that Gospel-Grace which is tendred to the World by him, he doth it in these terms, *Ho every one that thirsteth come ye to the waters.*

In the opening of this Doctrine I shall shew,

1. What resemblance is between Christ and waters.
2. Why Christ is compared to Rivers of waters.
3. How much better Christ is than all other Rivers of waters.

The Resemblance between Christ and waters in 6. Respects

1. There is great resemblance between Christ and waters. Consider it in six respects.

1. *Waters have a clensing virtue.* Water is the Bath of Nature, which the God of Nature hath appointed for the clensing of Creatures from all defilements which they do contract. The 1 *Respect.*

World would be a filthy and polluted place, if God had not created Rivers, Springs, and Pools of water. The Lord Jesus hath a cleansing virtue, *his word is a purifying word, John* 15 3. Now ye are clean through the word which I have spoken unto you. *His blood is a cleansing blood.* It is by the sprinklings of his blood, that the filthy conscience of a sinner *is purged from dead works to serve the living God, Hebrewes* 9. 14. All the legal baths of purification were Types of the blood of Christ the great purifying fountain. That water of separation which God commanded to be made for the purifying of the unclean was a clear Type of that spiritual purification which sinners have by the blood of Christ. Of this water, and the use of it, we read of, *Numb.* 19. *per tot.* The *Heifer* did by her sex denote the mean and contemptible condition which Christ should live in while he was on earth; the *redness* of the *Heifer* did signifie the bloody passion of Christ; the *unspottednesse* and *unblemishednesse* of the *Heifer* did set forth the purity of Christs Nature, and the perfection of his righteousnesse and sufferings. That circumstance, that the *Heifer* must be such, as *upon which never came yoke*, did signifie the voluntarinesse of Christs sufferings, he was not, he could not be compelled to do it, but did it freely. That Christ and his blood was typified by this water is clear from the application which the Apostle makes of it, *Heb* 9 13, 14. Neither Men nor Angels can find any other way of cleansing sinners, than by the blood of Christ. As his word and blood, so *his Spirit is a purifying Spirit.* The Spirit cleanseth by applying Christs blood, and by creating clean dispositions in the soul. All the graces of the Spirit are cleansing things. This is the first.

2 *Respect* 2. *Waters have a cooling virtue.* The parched Land by streams or showers of water is refreshed, and cooled. The sweating Travellor cools himself by washing in water; when the Sun by its scorching beams hath made the room hot, wash it with water, and its brought to a cool temper. The Lord Jesus Christ hath a cooling virtue. As he heats the soul thats cold and liveleſſe, by powring grace into it, to quicken it and warm it, so he cools the soul of all distempered heats. There are two violent heats, which the souls of Men, yea even of good Men are liable to. *Sometimes its sweltered with temptation.* Satan by shooting his fiery Arrowes puts a beleever in a violent heat; Even as the Hart is by the Hunter put in a foming sweat, so is a believer many times by the

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the violent purſuings of that bloody hunter the Devil, put into a ſmoaking condition; his heart is all on a flame. When the ſoul is in this heat, Chriſt cooles it, partly by oppoſing comfortable promiſes of deliverance; partly by giving in ſupplyes of Chriſt; partly by aſſuring the diſtempered ſoul of the continuance of his Interceſſion. *I have prayed for thee that thy Faith fail not*, *Luke* 22. 31, 32. When *Paul* was in that violent heat of temptation, Jeſus Chriſt cool'd him by the aſſuring him of ſupply, *My grace ſhall be ſufficient for thee*, 2 *Cor.* 12. 9. Tempted Saints have daily experience of Chriſts cooling virtue, when they have been baited by temptations. *Sometimes the ſoul is put into a fiery heat, by the raging of Corruptions.* The Lord layes it to the charge of his people, *Hoſea* 7.6,7 *That they are as an Oven heated by the Baker.* God hath been pleaſed for very good reaſons, to ſuffer ſin to dwell as an Inmate, in the hearts of his children, and it ſhall have an abiding in them, while they abide in the fleſh. This corruption doth many times by its fearful raging, put a believer into a flame. Paſſion, and Pride, and Worldlineſſe, and other corruptions, by their ſtrong movings heat the heart. When the heart is in this helliſh heat, Jeſus Chriſt cools it partly by ſubduing the mutinous luſtings of the fleſh, bringing them into order, partly by ſtrengthening the renewed part, to take theſe mutineers captive, and to lay them under chains. Jeſus Chriſt unſtops the Oven of the diſtempered heart, and by caſting water into it brings it to a cooler temper. When *Saul* was in that raging heat to ſhed the blood of the Saints, Jeſus Chriſt appears to him in the way, and allayes that furious heat, *Acts* 9. The people of God after converſion find as unholy heats in their hearts as he had, and they find alſo that by the working of Chriſts Spirit, they are quenched; what a heat was *David* in, when he was going to *Nabals* Houſe? See what ſparks fly out, 1 *Sam.* 25. 21, 22. And yet God doth by the wiſdom of *Abigal* bring him to himſelf, *v.* 32, 33. The beſt of Gods ſervants find themſelves tranſported by ſome corruption, or or other as much as *David* was; their Souls are in a hot burning Fever. When they are ſo, Jeſus Chriſt ſprinkles ſome heavenly water upon them, and by ſo doing cools thoſe deſtroying heats. This is the ſecond. 2.

3. *Waters have a ſuppling virtue.* Steep things that are hard in water, and they are mollified and made ſoft. The Prophet ſpeaking of the earth, ſaith, that *its made ſoft with ſhowers*, *Pſalm* 65. 10. 3 *Reſpect*

55.10. The Lord Jesus hath a mollifying virtue. His Blood, his Spirit, his Grace doth intenerate hearts that are as hard as *the nether Milstone*. The Scripture doth often speak of the hardnesse of Mans heart by Nature. *Its represented by the hardest stones*, the Prophet calls it, *a heart of stone*, *Ezek.*36.26. Stones are condensed hardned earth, the heart is naturally as cold as earth, and as hard as stones. Its compared to the Flint stone, *Ezek.*3.7,9. God made the Prophet as a flint, because he was to deal with them, whose hearts were harder then flint. Its compared to a Rock, *Jer.*5.3. Rocks by the continual dashing of the waves grow harder than ordinary stones. Its compared to the nether Milstone; that which is said of the heart of the *Leviathan*, *Job* 41.24. is much more true of the natural heart, it is far more hard than the piece of the nether Milstone. Its compared to the Adamant, which is the hardest of all stones, *Zech.*7.12. *Its represented by the hardest metals*, as Brasse and Iron, *Jer* 6.28. and *Esay* 48.4. *I know*, saith God, *that thou art an Iron sinew, thy neck is Iron, and thy brow Brass.* Two great evils do those expressions import in the impenitent heart, the Spirit of obstinacy, *thy neck is an Iron sinew*, the Spirit of impudency, *thy brow is brass*; they were shameless and impudent, they were past blushing. And yet this hard heart is made tender by the application of Christs blood. They say of the Adamant, it is so hard, that no Hammers can break it, no force of Man can bruise it, but put it into the blood of a Goat, and its dissolved to pouder. The warm blood of Jesus Christ will turn the flintiest Adamant heart to pouder. All the soft hearts you read of in the Scripture were mollified by the steeping in the blood of Christ. Those three thousand were once as hard as *Pharaoh*, & yet assoon as the blood of Christ was sprinkled upon them, by the Ministery of the Apostles they were like melting wax, *Acts* 2. 37. The blood of Christ is the onely cure for hardnesse of heart. Could we speak with those blessed Saints that are in Heaven, they would tell us, it was Christs blood that turned their stony hearts into hearts of flesh. This is the third

4. *Respect* 4. *Waters have a fructifying virtue.* Lands that are barren, are by turning streams of water through them made fruitful; the watred Garden is the fruitful Garden, *Esay* 58.11. Those Pastures are most fertile that lie neerest Rivers of waters, The tree that brings forth fruit is said to be *planted by the Rivers of water*, *Psalm* 1.3. The Lord Jesus Christ hath a fructifying virtue, by his Spirit

Spirit, by his blood, by the influence that is derived from him it is that the ſoul is made fruitful. *All the fruits of righteouſneſs* are ſaid *to be by Jeſus Chriſt, Phil.*1.11. 'Tis he that plants theſe fruits. 'Tis he that preſerves them. 'Tis he that ripens them and brings them to perfection. The ſouls implantation into Chriſt is the cauſe of its fruitfulneſſe. See *John* 15. 4. The branch is fed from the root, the ſoul is made fruitful by the communication of Chriſts Spirit. The Church doth acknowledge that all her fruitfulneſſe was by Chriſt. *Let my Beloved come into his Garden, and eat his pleaſant fruits, Cant.*4 *ult.* When Chriſts blood flowes through the ſoul, then it buds and bloſſoms, and brings forth fruit; The Prophet ſhewes the fructifying virtue that is in Chriſt, *Eſay* 35. 6,7. Thoſe waters did never run through any ſoul, but it was filled with all manner of fruits. This is the fourth.

5. *Waters have a healing virtue.* There are ſome waters that are very healing, all waters help on healing. Some great wounds have been healed only by waſhing in water. We read of a pool in *Jeruſalem* called *Betheſda*, that had ſuch a ſanative virtue, that it cured all manner of ſores and diſeaſes, *John* 5. 2, 3, 4. In our own Land, there are waters which are preſcribed as a remedy for many diſtempers, and they have proved ſucceſful to ſuch as have uſed them. The Lord Jeſus Chriſt hath a healing virtue, he came into the world as a Phyſitian for the healing both of bodies and ſouls. His Blood, His Spirit, His Word, have all healing virtue. *By his ſtripes*, ſaith the Prophet, *we are healed*, *Eſay* 53. 5. 'Tis he that heals us of the guilt of ſin by the imputation of his righteouſneſſe for juſtification; and it is he that heals us of the filthineſſe of ſin by the imparting of his grace for ſanctification. Jeſus Chriſt hath a Medicine for every diſeaſe. See *Rev.*3.18. No ſinner ever took down one drought of theſe waters, but was cured of whatever diſeaſe he had. This is the fifth. 5. *Reſpect*

6. *Waters are uſeful for defence.* Eſpcially Rivers of water. Places that are moated and ſurrounded with ſtreams of water are places of ſafety. A moat of waters is a better defence than a wall of Braſſe. Jeſus Chriſt is very uſeful for defence; he it is that by his power ſafeguards the Church from all the attempts that are made againſt it, both by Men and Devils. Theſe Rivers of waters are drawn about the wals of the Church, and they keep it ſo ſecure, *That the Gates of Hell ſhall never prevail againſt it*, See *Eſay* 33. 21. A promiſe of defence; we read in *Rev.* 14.1. Of *a* 6. *Reſpect*

Lamb

Lamb standing on Mount Zion. Jesus Christ stands in the midst of his Church keeping guard in it, that none approach to hurt it; should his eye be taken off the Church, a thousand breaches would in one moment be made in it; but being compassed about with these waters, it cannot finally be annoyed. This is the Sixth.

2. Why Christ is compared to Rivers of waters. 1. *Reason*

II. Why is Christ compared to Rivers of waters?

1. *To shew the abundance of all that good which is in Christ.* Christ is not vessel of water, or a Cistern of water, but a River of water; not a single River neither, but Rivers; he hath plenty of all good things in him. *It pleased the Father that in him should all fulnesse dwell*, Col. 1.19. What a high expression is that? he is not only full, but he hath fulnesse in him; not only fulnesse in one kind, but *all fulnesse*. And this is said not only to be in him, but to *dwell* in him. Whosoever is in Christ is in a way of fulnesse, he was *full of grace and truth*, saith the Evangelist, *Joh.* 1.14. There is the fulnesse of the vessel, so the Saints may be said to be full. And there is the fulnes of the Fountain, so Christ is said to be full. There is in Saints a fulnesse of sufficiency, but in Christ the fulnesse of redundancy. We are full of guilt, Christ is full of merit. We are full of sin, Christ is full of grace. We are full of wants, Christ is full of riches to supply all our wants; he is not a pool of water, but *Rivers of water*. *The Spirit was not given to him by measure*, but without measure, *John* 3. 34. *In him are hid*, saith the Apostle, *all the treasures of wisdom and knowledge*, *Colos.* 2.3. There is a double reason why this fulnesse should be in Christ.

1. *In regard of his union with the word.* It is fit that he that was so neerly united to the Influential Cause, should partake abundantly of the influence. The Humane Nature of Christ was personally united to the eternal word, and therefore could not but be abundantly filled. This reason the Apostle renders, *John* 1.14. *His fulnesse of grace and truth* depends upon his personal union with the word; by how much any thing is nearer the Fountain, by so much doth it partake more abundantly of the Fountain, but the humane nature of Christ was not only near the Fountain, but united and made one personally with the Fountain, and therefore must of necessity be infinitely full.

2. *In regard of the end of his fulnesse.* Jesus Christ was filled as a Treasury that he might fill others. There were thousands, yea millions of empty souls to be filled out of Christ, he was *Caput Ecclesiæ, the head of the Church*, He was *Radix Ecclesiæ*, the

the root of the Church. —— Abundance of Saints that were dry and parched, were to be watred out of Christ, and therefore it was necessary that he should have *all fulnesse dwelling in him. To every one of us*, saith the Apostle, *is given grace according to the measure of the gift of Christ*, Eph. 4. 7. He was *to make many rich* that were very poor, and therefore it was necessary, that he should be rich. The Evangelist renders this as another reason of his fulnesse, *John* 1. 14, 16. *He was full of grace and truth, and of his fulnesse have we received, and grace for grace.* Those breasts that were to give suck to so many hungry souls had need be full. Those coffers that were to supply the necessities of so many impoverished souls had need be full. That Sun that was to enlighten such a vast World, had need to be full of light. That root that was to feed so many branches had need be full of sap.

2. *To shew the willingnesse and readinesse of Christ to communicate of that good which is in himself.* 2. Reason It you would have water out of the Bottle, you must unstop it, or else you shall want; if you would have water out of the Cistern, you must turn the Cock and give it passage; if you would have water out of the Pool or Well, you must go where it is and draw it up; but now the River doth freely send out his streams without our labour. The River runs day and night, and that freely. The Lord Jesus, as he hath fulnes of grace, so he is communicative of grace; He causeth the streams of his grace to flow continually upon the souls of his people. The Scripture doth in many places speak of Christs readinesse to bestow good things on the Sons of Men. See *Proverbs* 9. 1, 2, 3. This eternal wisdom of God doth not tarry till sinners sue to him, but he doth by his grace prevent them. *Who so is simple let him turn in hither.* The Table is continually spread, the Door stands alwaies open, yea his Messengers are alwayes running about to intreat men that they would come in, that their wants may be supplyed. We may see more of this communicativenesse of Christ in that free invitation of his, *John* 7. 37. *If any Man thirst let him come to me and drink.* Do but open your Doors and the River will flow in upon you, whether you will or no. So also *Esa.* 55. 1. *Ho every one that thirsteth, come ye to the waters*; Rivers of water do not only afford supply when Men come to them, but they do follow Men, when they run away from them. Jesus Christ doth not only meet the Beggar, but follows him, with his Alms in his hand, when he runs away frō him. *Naamans* readiness

to answer the requests of *Gehazi*, appears by this, that he lighted from his Charriot to meet him, when he saw him running after him, 2. *Reg.* 5. 21. The Lord Jesus doth not only light out of his Chariot to meet the soul when he sees it running after him, but drives the Chariot of his grace after the soul, when its running away from him. He hath commanded us to be willing to communicate, & he shews us his own example to be our Pattern. Christ doth not only give undesired, but runs after the soul when he is refused. *I am found of them that sought not after me*, saith the Prophet of Christ, *Esay* 65 1. Christ goes after the lost sheep until he find it. He knowes Men are ignorant, and know not their need of him, he knows Men are obstinate and perverse, they refuse instruction —— therefore he runs after the sinner. Though the sinner be out of love with himself, and more out of love with Christ, yet is not Christ out of love with the sinner.

3. *Reason* 3. *To shew the powerfulnesse of the Communications of the grace of Christ to the soul.* The River runs irresistibly, it cannot be driven back by the force of Men. The grace of Christ as it is communicated freely, so it is communicated irresistibly to the soul. *As a Mother comforteth her Children, so will I comfort you in Jerusalem, and ye shall be comforted, Esay* 66.13. The grace of Christ as it is sweet, so it is efficacious and determining. Rivers of water will make their way, notwithstanding opposition. What obstructions they meet withall, they will either bear down before them, or else force their passage some other way. The grace of Christ is so powerful that all the force of Men and Devils, cannot turn back the streamings of it. When the stream of converting grace did run out upon *Saul*, he could not withstand, but gives up presently, *Lord what wilt thou have me to do?* No stream, no River runs with such a strong current as the streams of grace that flow from Christ.

4. *Reason* 4. *To shew the purity of all that good which is in Christ.* Pools of water may contract filthiness, and in time may be unsavory, but running streams they purge themselves. If any thing which is filthy, should be cast into a River, it would soon purifie it self. Rivers keep sweet, they cannot be poysoned. As Christ is rich and full of all perfections, so all that good which he hath in him is pure. There's no soyl at all in Jesus Christ, his righteousnesse is a pure unspotted righteousnesse, his graces are pure graces without any base or unworthy mixtures in them. Grace in us, even in the best

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of us is full of mixture; *Our very righteousnesses are as a filthy rag*, Esay 64.6. But in Christ is nothing but purity.

5. *To shew the constancy of the Communications of Christ to the soul.* Rivers never stand still, running waters are in continual motion. Jesus Christ is continually watring his people with the influences of his grace some way or other, *Joh.* 19.6.34.4. 5. *Reason*

6. *To shew the variety of that good which is in Christ* Two great Rivers there are, One of blood to expiate, the other of grace to sanctifie; we are alwayes wanting one thing or other, and therefore is Jesus Christ alwayes communicating accordingly; his Influences as they are free and full, and powerful, and constant, so they are various, according to our necessities. This is the second particular. 6. *Reason*

III. How Christ excells all other Rivers. This I shall shew in these nine particulars. 3. The Excellencies of Christ above all other Rivers in 9. particulars

1. *All other Rivers are fed by Springs that come from other places.* This River is not the fountain head. Other Rivers have not their supply from themselves, but Jesus Christ hath his supply from himself. The Divinity is the Spring-head, that fills the Humanity. And therefore Jesus Christ is called *a Fountain* as well as a River, *Zech.* 13.1. He that is compared to *Rivers of water*, is there compared to the Fountain. The same Christ is both Fountain and River. The Church calls him both Fountain and streams, *Cant.* 4.15. All the streams that flow out from him to us, are from himself; The Apostle tells us, that *all fulnesse dwels in him*, *Col.* 1.19. The Saints have some kind of fulnesse in them, but their fulnesse is a derivative fulness. *All my fresh Springs are in thee*, *Psal.* 87.7. But all Christs fresh springs are in himself. 1. Partic.

2. *Other Rivers are decaying Rivers.* They do not alwayes run with the same strength, they are not alwayes of the same depth. A few dry Summers make an abatement. God threatens *Ephraim* that his *Springs shall become dry*, and *his Fountain shall be dryed up*, Hos. 13. 15. God tells the Egyptians, that he will deal so with their *Nilus*, Isa. 11. 15. *With his mighty wind he will shake his hand over it, and smite it in the seven streams, and make Men go over dry-shod.* We have seen the decaying condition both of Pools and Rivers in these late droughts: but the streams of this River never fade; it runs as deep, as broad, and with as strong a current to this day as ever it did: the River of his grace, the river of his merit, of his blood, overflowes, and will still overflow while the Church hath need of it. 2. Partic.

3. Partic. 3. *Other Rivers may be blockt up or diverted another way.* Its possible to turn the chanels of other Rivers that they shall run quite another course. That goodly River that feeds this great City may be blockt up by enemies, or diverted. Many Rivers have been made forsake their ancient course: but these Rivers can neither be obstructed nor diverted; Tis impossible for all the Creatures in Heaven and Earth to turn the streams of grace that flow out from Christ, out of their course. The Devil hath been labouring 5000. years to dam up, to divert these Rivers, but hath not been able to prevail. They do run, and they will still run, while the Church or any Saint hath need of watring: the Church is compared to a watred Garden, to a *Spring of water whose waters fail not*, Isa. 58.11. All those evil Spirits have been attempting to block up these Rivers, yet are all their endeavours of no effect. They could neither drown the Church, with the Rivers of their temptations, nor starve the Church by drying up or diverting these streams of grace. We read *Rev.*12. 15,16. of a *flood of waters which the Serpent cast out of his mouth* to carry away the Church: Jesus Christ dryed up this flood; but the Serpent could never dry up the flood of grace which flowes from *Jesus Christ* for the refreshing of the Church. And then,

4. Partic. 4. *Other Rivers are but of a small dimension,* They are but of a narrow breadth, and but of a small depth. A Man may soon dive to the bottom of them. But these Rivers are of great dimension; they have indeed neither banks nor bottom; the grace of Christ is infinite; the merit of Christ is without dimention, it hath no bottom. The Apostle speaking of the love of Christ, admires it for its unmeasureableness and immenity, *Eph.*3.18,19. His grace and his merit are as immense as his love. Neither Man, nor Angel can sound the depth, nor measure the bredth of these Silver streams. God promises that he will be unto his Church *a place of broad Rivers and streams* to defend them against all that should invade them, *Isa.*33.21. When he gave Jesus Christ to the Church, then did he actually make good this promise

5. Partic. 5. *Other Rivers have much soyl in them.* There is no River so pure but you may find some froth or mud in it, which is not fit for use. As the purest gold hath some drosse in it, so hath the purest River some mud in it. But these Rivers are perfectly pure, they never run muddily; the grace of Christ hath not in it the least mixture of sin; the streams of Christs blood have not the least defilement in them: we read, *Rev.*22.1. *Of a pure River of water of life,*

life, clear as Chrystal, proceeding out of the Throne of God, and of the Lamb. Never was any Chrystal so pure, so transparent, as the streams of grace that flow out from Jesus Christ; there is neither froth nor settlement in these waters

6. *The water that is drawn out of other Rivers will corrupt.* Though it may keep sweet in the streams, yet when its kept overlong in the vessel, it growes useless and noysome. But the water that is taken up out of these Rivers doth alwaies keep its virtue. It never looseth its taste, it never growes unsavoury. Those drops of grace, those drops of blood, which Jesus Christ bottles up in the hearts of his people keep their virtue for ever. They are as useful for cleansing, for healing, for comforting at last, as they were at first. Though there be the puddle water of sin in the soul which mingles it self with these waters; yea, though there be a Sea of that stinking water, and but a few drops of these waters, yet they keep their smell and savour. That Ocean of sin which is in the Saints doth neither drown, nor corrupt that drop of the water of grace, which Jesus Christ hath put into them: Christs drops sweeten, and dry up our Sea, but our Sea doth neither dry up nor pollute his drops. And, 6. Partic.

7. *Other Rivers may be frozen up.* Though running streams do not freeze so soon as standing waters, yet there is a possibility that they may freeze. These waters have a mixture of earthly exhalations, and therefore are capable of being congealed by continual cold, *Job* 38.30. But these Rivers never freeze; the bleakest winds, the sharpest ayr, the coldest seasons cannot congeal these waters; they run as freely in the cold Winter, as in the heat of Summer. If these Rivers should be congealed but for one day, the whole Church of God would give up the Ghost. 7. Partic.

8. *Other Rivers are many times prejudicial.* When they break their banks and overflow in any great excess they hurt both the fields and pastures: Men and Cattle have been drowned, and swallowed up by other Rivers. Many bills of mortality bring us the news of such providences. But these Rivers have no such effects, no Man is prejudiced by them, but he that will not make use of them: never was any drowned in these streams: these Rivers preserve the Soul from being drowned in the Sea of Gods Wrath. Hell is compared by the Prophet to a *River of Brimstone*, *Isay* 30. *ult.* Its compared to Brimstone to denote the violence of it, and to a *River of Brimstone*, to shew 8. Partic.

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the largeneſſe of it. By waſhing and bathing in theſe Rivers, we are kept out of that River; he that is not drencht in theſe ſtreams ſhall for ever be drowned in thoſe ſtreams.

9. Partic. 9. *Other Rivers muſt be kept in repair by Men.* They will break their banks, they will ſand up themſelves, and in time grow uſeleſſe, if they be not kept in order. But theſe Rivers need no help from us to keep them in repair, they can never be put out of order. All that Chriſt requires from us, is to make uſe of them; he hath, he doth, he will keep them in order, without our coſt, without our care. Thus much for Explication.

1. *Uſe of Inform.* The Uſes are Information, Conſolation, Exhortation.

I. Information.

1. Leſſon. 1. *The Neceſſity of Chriſt.* If any thing be neceſſary, Chriſt is; *One thing is needful*, ſaith our Saviour to *Mary*, *Luke* 10. 42. He himſelf is that one thing. He is as neceſſary to the ſoul as Rivers of water are to the world: the hearts of men are naturally dry and parched, Chriſt is a River to moyſten them; they are hard, he is a River to mollifie them; they are naturally filthy, he is a River to cleanſe them; your Bodies, your Fields, your Paſtures have not more need of ſtreams of water than your ſouls have of theſe ſtreams.

2. Leſſon. 2. *How well may Jeſus Chriſt expect fruitfulneſſe from his people.* The Church is compared *to a vineyard*, Iſa. 5. *init* From this vineyard he expected grapes, and 'tis a juſt expectation; he hath done whatever can be deſired to make his people fit for fruit, he hath planted it with the choiſeſt ſlips, and he hath watred it with the choiceſt ſtreams. Thoſe trees that were planted upon the banks of that River that iſſued out of the Sanctuary *brought forth new fruits according to their moneths*, *Ezek.* 47. 12. The root of every Chriſtian is fed, and fed abundantly by theſe ſtreams; if it be not fruitful its pitty it ſhould grow any longer.

3. Leſſon. 3. *The excellency of the Church above all other places.* This appears in many reſpects, this is one thing that advanceth it above all other places, becauſe theſe Rivers are there. The Church is Gods *Eden*; all the world beſides is a barren wilderneſſe, but the Church is *a place of broad Rivers.* The Land of *Canaan* is deſcribed to be *a Land well watred*, *Deut.* 8. 7. *A Land of brooks of water, of Fountains and depths that ſpring out of valleys and hills.* As much as a Country full of Rivers and ſtreams is better than a parched deſert, ſo much is the Church of Chriſt better then all other places.

4. *The*

4. *The Excellency of the Ordinances.* The Ordinances are the Chanels in which theſe Rivers run; the Ordinances are the pipes by which theſe ſtreams are conveyed to the ſoul. The waters in the Prophets viſion did break out from under the Threſhold of the Sanctuary, and from thence were conveyed all over the Holy Land, *Ezek.* 47. 1. Theſe Rivers break out in the Church, and from thence are by the golden pipes of the Ordinances carried to every particular ſoul. Where there are no Ordinances, there are none of theſe ſtreams; when theſe pipes are ſtopt up, or cut off, the ſtreams run another way. 4. Leſſons

II. For Conſolation. 2. *Uſe of Conſola.*

1. *Againſt all the diſtempers which they find in their own hearts.* The children of God find many ſpiritual diſtempers in their own ſouls. They are dry and parched, their ſouls are like a deſert, here are waters to moyſten them: They are hardned, here are waters to make them ſoft: They are polluted, here are Rivers of water to cleanſe them; They are barren, here are ſtreams to make them fruitful. Here is fulneſſe in Chriſt againſt their emptineſſe; here is freeneſſe in Chriſt againſt their unworthineſſe. They have a deep fountain of ſin, here is in Chriſt a deeper fountain of grace. They have many ſtreams of ſin running in their hearts, here are more ſtreams of grace, than there can be ſtreams of ſin in them; Chriſts Rivers can ſwallow up our Rivers: our ſtreams of ſin cannot hinder the ſtreams of his grace; but his ſtreams of grace can turn back the ſtreams of our ſin. If the ſoul be ſick, here are Rivers of Medicinal Waters; if the ſoul be faint, here are Rivers of Cordial waters: if the heart be cold with fears, here are Rivers of water to warm it; if the heart be heated with temptation, here are Rivers to cool it. 1. Caſe.

2. *Againſt all their loſſe, and decayes of grace.* The children of God, though they can never loſe all their grace, yet they may by their careleſneſſe loſe ſome degrees of it. See it in *Rev.* 3. 2. This is a ground of comfort in this caſe. Here are Rivers of water in Chriſt to fill our veſſels again: Though grace runs low in us, yet it never runs low in Chriſt; Though our ciſtern be even at the bottom, yet out of theſe Rivers we may ſoon fill it up again. Jeſus Chriſt can recruit our loſſes without either empairing or emptying himſelf. He that dwells by the brink of a River, though he hath ſpilt the one half of the water he had in his Pitcher, may fill it again. Jeſus Chriſt hath enough to recover all ſuch loſſes; 2. Caſe.

losses: Though there was but a spoonful of Oil in the Widows Cruse, yet there was a Sea in God to fill all the vessels that were in the house, and all that she could borrow of her Neighbours, 2 *Reg.* 4 4, 5, 6. Though our Pot of Oil be almost spent, yet there are Rivers of Oil in Christ, out of which ours may be filled. Though our vessels leak, yet is Christ able to fill them up again: One Sermon, one Sacrament, one Prayer may fill up our emptied bottles to the very brim.

This is the second Use.

3. *Use of Exhortati.* III. For Exhortation.

(1.) To all. 1. *To perswade all men to make use of these Rivers.* Consider seriously of that Gospel-Proclamation, *Esay* 55. 1. *Ho every one that thirsteth come to the waters.* Those that have hitherto sleighted Christ, oh that they would now make use of him. Make use of his grace, make use of his Blood. Enough may be said to perswade.

Motives to make use of these Rivers.

1. Motive. 1. *There are none but they want these Rivers.* Are not your hearts dry? hard? barren? polluted? they are very ignorant that see not their necessity, both of the streams of grace, and of the streams of the merits of Christ, *Rev.* 3. 17.

2. Motive. 2. *There are no Rivers but these that can supply you.* No other cleanser, no other healer, no other Comforter besides Christ, *Rev.* 3. 18. All others will pollute, not cleanse, will drown, not save, will harden, not soften the heart.

3. Motive. 3. *These Rivers are large enough for all your conditions.* See *Phil.* 4. 19. Here are Rivers without bank, without bottom; All thy sores may be washed, all thy vessels may be filled out of these Rivers; These Rivers will drown mountains of sins.

4. Motive. 4. *These Rivers stand alwayes open. Whosoever will let him come and take of the water of life freely, Rev.* 22. 17. No man is bar'd from him, but he that by pride and unbelief bar's himself. Oh that you would be perswaded to forsake your own cisterns, and to come to these spiritual Rivers.

2. *To perswade believers to several duties.*

(2.) To Believers. 1. *Duty.* 1. *To Bless the Lord that hath open'd these Rivers.* That ever these streams were conveyed to your souls They deserve much from Cities that convey streams of water to them; how much doth God deserve that hath brought these Rivers to us? especially if we find that by the Pipes of the Ordinances, they are conveyed to our hearts. Hence you had your cleansing, hence your softning, hence your fruitfulnesse. By these Rivers we come to have trading

trading with Heaven. All intercourſe between God and us, is by theſe Rivers. By theſe Rivers we ſend the Ships of our prayers to God; and by theſe, God ſends the rich ſhips of his pardons and grace to us. Theſe are our inriching Rivers; this is our *Nilus*, our *Thameſis*. By theſe Rivers God and we traffick together.

(2.) *Conſider Gods deſign in opening theſe Rivers*; be clean, be fruitful, &c. Its a diſparagement to the Rivers, if we be unclean, unfruitful after ſo long uſing them. 2. *Duty.*

(3.) *Make uſe of theſe Rivers in all Caſes.* When you find hardneſſe growing upon the heart, waſh them in theſe waters, &c. We have daily uſe of Chriſt every way. The River is kept running to be a continual ſupply for us. 3. *Duty.*

(4). *When ye ſee Rivers, think on Chriſt*, the myſtical River; The River runs, though men murmur. Chriſt runs though we murmur. The River keeps its courſe, though men be unthankful, ſo doth Chriſt: The River denies no Paſſenger that's thirſty. Chriſt denyes no thirſty ſinner. 4. *Duty.*

(5.) *When you plant your ſelves in any place*, be ſure to enquire whether theſe Rivers run there. No wiſe man will build where no waters is; no wiſe Chriſtian will plant where no Ordinances are. 5. *Duty.*

Chriſt the power of God.

1 Cor. 1. 24.

Chriſt the power of God, and the wiſdom of God. *Nov.* 12. 1654.

THis Text is a glorious repreſentation of that excellent Doctrine of ſalvation by Chriſt crucified. The Apoſtle in the former verſes layes down the judgement of the unbeleeving Jewes and Gentiles about this Doctrine. The Jewes ſtumbled at it as a weak inconſiderable Doctrine. They dreamed that the Meſſiah, which was to come, ſhould have a pompous earthly Kingdom, that he ſhould redeem them from the power of the Romans, and therefore they ſtumbled at his low and mean condition, eſpecially at the ignominy of the Croſs. The Doctrine of the Croſs was unto them an offence, a ſtumbling block. The Gentiles eſteem-

ed it as a fooliſh Doctrine, they going upon the principles of their Philoſophy thought it an idle fancy, that life ſhould be brought out of death: they could not tell how to comply with ſuch a ſimple Doctrine as they judged it to be. This was the opinion of the antient believing Jewes and Gentiles, *verſe* 22. *The Jewes require a ſign, and the Greeks ſeek after wiſdom.* Having laid down the judgement of the Jewes & Gentiles, which did not believe; He doth in the Text oppoſe, the judgement of the believing Jews and Gentiles to that of thoſe that did not believe; This is expreſſed in two words. To the offence which the Jewes took at the Doctrine of the Croſſe, that it was a weak Doctrine, he oppoſes this; *Chriſt the power of God.* To the offence which the Greks took at it, that it was a fooliſh Doctrine, he oppoſes this, *Chriſt the wiſdom of God*; To anſwer both theſe at once, he affirmes both together; *Chriſt the power of God, and the wiſdom of God. But unto them which are called both Jewes and Greeks, Chriſt the power of God, and the wiſdom of God.* We may divide the Text into two parts.

1. Here are two famous titles aſſerted, *The power of God*, and *The wiſdom of God.*

2. The perſon dignified with theſe titles, Jeſus Chriſt.

Doct. 1. In what reſpects Chriſt is call'd the power of God.

I ſhall begin with the firſt, which I ſhall open in this Doctrine.

That Jeſus Chriſt is the power of God; Chriſt may be called the power of God in four reſpects.

1 *Reſpect* Chriſt's power as God, ſet our three wayes.

1. *In reſpect of his perſon, or divine Nature.* If we conſider Chriſt in his divine Nature, he is not only *the power of God*, but the God of power. His power as God, appears diverſe wayes.

1. *By the titles that are given to Him.* The Prophet calls him *the mighty God, Eſay* 9.6. *Aquila* traſlates it ἰσχυρὸν. He is called *a Rock* for his ſtrength, *Eſay* 32.2. He is called an *Unicorn*, which is a ſtrong Creature, *Numbers* 23.22. He is compared to a Lion which is the ſtrongeſt of Beaſts, *Rev.* 5.5. All titles that imply ſtrength and power are given to Chriſt as he is God.

2. *By the ſtrength and power which he hath as God put into Creatures.* Many Creatures are very powerful; What power is in ſome Men? What a mighty power was there in *Sampſon?* He could kill Lions, *Judg.* 14.6. A Lion roared againſt him, and he rent him as he would have rent a Kid, and he had nothing in his hand. When he

he was bound in ſtrong cords, he brake them as flax burnt with fire, *Judg.* 15.14. He had ſo much power, that he ſlew a thouſand Men with the jaw bone of an Aſſe, *verſe* 15. He carried the ſtrong Gates of *Gaza* upon his ſhoulders to the top of a Hill, *Cap.* 16. 3. When he was bound with new ropes, he breaks them off his Armes like a thrid, *Cap.* 16.12. He puld down the pillars of a great houſe after his ſtrength was impaired, *Cap.* 16. 30. the Horſe, *Job* 39.19. the Elephant, *Job* 40. 15, 16, 17. the Whale, *Job* 41.22, 23, 24. Theſe have a mighty power in them. If we go higher and look upon the Angels, what a power is in them? they are called *Principalities and powers* for their great ſtrength, *Coloſſians* 1. 16. Now all theſe Creatures have received their power from Chriſt as he is God. This is but a little drop of his power which he hath put in them.

3. *By the works which he hath wrought*; Mighty works argue power in him that made them. Chriſt is the Author of mighty Works; Look but upon Creation and Providence. 3.

Creation a mighty work.

1. *The work of Creation a miraculous work*; This was the work of Chriſt as well as of the Father, *John* 1.3. and *Col.* 1.16. *By him were all things created, whether things in heaven, or things in earth, viſible and inviſible*, he calls himſelf therefore *the beginning of the Creation of God*, *Rev.* 3.14. What a mighty work is the work of Creation? If we conſider.

(1.) *The vaſtneſſe of the Fabrick*: What a multitude of Stars, and each of an incredible bigneſſe? How many trees and plants? What Mountains and Hills? What Seas and Rivers? If we did but know what a huge frame Heaven and Earth is, we would ſay, He that made it muſt needs be the mighty power of God.

(2.) *The ſmalneſſe of the time.* All was framed and ſet up in the ſpace of ſix dayes, and could have been done in ſo many minutes had he pleaſed. And then

(3.) *The way whereby all was made.* He had no helper but himſelf. He had no tools or Engines, but only the mighty *word of his power*, *Pſalm* 33.6. He did all eaſily without toyle, ſweat, wearineſſe, *Eſay* 40.28. He that ſets himſelf to ſtudy this work, will conclude, the mighty power of him that framed it. Well doth the Apoſtle ſay, *Rom.* 1.20. *That the eternal power of his Godhead is ſeen by the things that are made.* This is the firſt work of his power.

Providence a mighty work.

(2.) *The work of providence whereby all things made are ſupported.*

The Scripture attributes this to Christ as God, *Heb.*1.3. *He upholds all things by the word of his power.* The Poets feign *Atlas* to carry the weight of the Heavens upon his shoulders. Jesus Christ is the great *Atlas* who doth really bear upon his shoulders the huge Fabrick of the world, which is an Argument of mighty power, especially if we consider these two things.

(1.) *How many batteries are made against the Creation*; Every sin which is committed in the world, would shake down the Heavens into the dust, if this mighty power did not under-prop it. The Apostle makes mention of the groaning of the Creation, *Rom.*8.22. Every Oath, every Lie, every Blasphemy, every sinful Act brings as it were the pains of a travelling Woman upon the Creation, and would dissolve it, if this mighty power of God did not bear it up.

(2.) *How perfectly it's kept in repair, notwithstanding all this violence*; There is not one beam broken, not one pillar faded, not one prop sunk, though sin hath been undermining it, for above five thousand years; What *David* observed in his time, is as true in our time, *Psalm* 119. 91. *They continue this day according to thy Ordinance.* The Prophet *Esay* speaks of this, and makes it an Argument of Almighty power, *Cap.*40.26. The Sea ebbs and flowes still, and is still kept prisoner in its Chanel; the Sun, Moon and Stars keep their beaten path to this day. Seed time and Harvest, Winter and Summer, Day and Night mutually succeed one another, there is not one hinge broken, not one pin slipt out of its place to this very day. Christ as God is indeed *the power of God*, as miraculous works, *Matthew* 11. 5. In this respect power is in him.

Originally; All the Roots and Seeds of his power are in himself.

Essentially; his power is not a quality or Accident, but his very essence.

Eternally; He is therefore called *the Rock of Ages*, *Esay* 26. 4.

Perfectly; without alteration, without diminution. This is the first.

2 *Respect* II. *In respect of his Office of Mediator.* God hath by Jesus Christ put forth his Almighty power for the accomplishment of his great designes in reference to his Churches salvation.

To

To instance in particulars, there are five great works which God hath done by Jesus Christ. Five great works which God hath done by Christ.

1. *God hath by Christ satisfied his Justice which was injured by the sin of Man.* The Law of God was violated by the transgressions which Men had done against it. God would have his Law satisfied, the way he took to do this, was by Jesus Christ. He gave him to bear the Curse which our sins had deserved, and so to satisfie the demand of the Law, as to penalty and suffering. The Apostle speaks of this, *Gal* 3.13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*; Hence the Apostle calls him, *The propitiation for our sins*, 1 *John* 2.2. And another Apostle calls him *our ransome*, 1 *Tim.* 2. 6. This was a great work to bear the wrath of God without sinking, to undergo the Curse and not to be broken by it. All the Angels of Heaven could not have carried this burthen without fainting under it, but Christ did it fully. *Surely*, saith the Prophet, *He hath born our sorrows, and carried our griefs*, *Esay* 53. 4. This did Jesus Christ do, though not without sweating, yet without sinking. 1. Great work.

2. *God hath by Christ brought in everlasting righteousnesse.* Satisfying for sin was not enough to bring the Elect to Heaven. The Law commanding must be fulfilled, as well as the Law condemning: The bearing of the penalty for the Elect, did free them from Hell, but there must be righteousnesse found out and imputed to them, that they might have Heaven. The Law commanding must be fulfilled, as well as the Law condemning; this great work did God by Christ, making him our righteousnesse as well as our ransome; of this the Apostle speaks, *Rom.* 8. 3, 4. By his passive obedience, he satisfied for our guilt, by his active obedience he hath wrought out a compleat righteousnesse for us, hence the Apostle saith, *verse* 30. of this *Cap.* that *he is made unto us righteousnesse*, as well as *Redemption*. All the Robes of righteousnes which God hath prepared for his Elect are woven out and made up for them by Jesus Christ. And hence he is called *the Lord our righteousnesse*, *Jer.* 23. 6. We have not one ragg to cover our nakednesse, to hide our filthinesse, but what comes from him. 2. Great work.

3. *God hath by Christ wrought reconciliation between himself and the Elect.* Sin had set God and Man at ods; God did by Christ accomplish and bring about the great work of Reconciliation. The Scripture speaks of this, 2 *Cor.* 5. 19 and *Col.* 1. 20, 21. 3. Great work.

God

God made Christ the dayes-man, the Mediator to transact this great work of peace-making between himself and his Elect. None but he who is the great power of God was either fit or able to undertake this work.

4. Great work. 4 *God hath by Christ dissolved the Devils power over the Elect.* The Elect by reason of sin were enslaved & brought into bondage by the Devil; he ruled over them, and they as slaves were under his feet. Now God by Jesus Christ hath delivered them from his power. The Apostle speaks of this Atchievement of Christ, *Col.*2.15. *Having spoiled principalities and powers, he made an open shew triumphing over them on the Crosse.* When the Devil thought to have conquered Christ, he was conquered by Christ. Christ rode as a conqueror on the Crosse, and the Devils were chained to it, and as so many vassals that were taken captive, led about to be seen: Hence is Christ said *to dissolve the works of the Devil*, 1 *John* 3.8. Though some of the Devils works do still abide in the hearts of the Elect, yet doth God by Jesus keep them from taking that hold they once had, and he will at last utterly abolish them.

5. Great work. 5. *God doth by Jesus Christ abolish death, and overcome the World for his Elect.* Of the latter of these our Saviour speaks, *John* 16. 33. where he tells his people, that *he hath overcome the World.* The World doth fight against the Elect by its glory, and by its reproach — but Jesus Christ hath overcome both, so that no snare which the World can make is able to prejudice them. As he hath overcome the World, so he hath abolished death, God threatens to be the death of Death, *Hos.*13.14. *I will ransome them from the power of the grave, &c.* This work God did by Jesus Christ; He by submitting himself to death, hath ransom'd all his from death, that is from the hurt of it, from the dominion of it; his Resurrection hath given the Church assurance of their Resurrection. All the powerful works of Grace which God hath done for the Church, he hath done by Christ. This is the second.

3 *Respect* The power of Christ's Doctrine shewn in 2. Effects. 1. Effect. III. *In respect of his Doctrine*; The Doctrine of Christ crucified, is called by the Apostle, *the power of God to salvation*, *Rom.* 1.16. And so 1 *Cor.*1.18. See *Heb.* 4.13. The powerfulnesse of this Doctrine appears by the effects of it.

1. *Hereby is the unconverted heart regenerated.* The work of Conversion is a work of great power, its the opening of blind eyes, raising of dead souls. Consider,

1. *Man*

1. *Man himself is unwilling*, Matth. 23. 37. The Will, the Understanding, the Affections, do all stand with weapons in their hands to oppose the work.

2. *The World hinders.* It musters up its Forces, Pleasures, Profits, Carnal Relations, all these are in armes to oppose.

3. *Satan he opposes.* He is in firm possession of the heart; he musters up all his trained Souldiers to keep in possession, see *Luke* 11. 21. And yet doth Christ by this word of power carry on his work, makes all give up to his design, *Acts* 2. 37.

2. *Hereby is the dejected heart comforted.* The consolation of a sinner is a work not much lesse than the converting of a sinner. *Luther* was wont to say, 'Tis as hard a work to comfort a distressed conscience, as to raise the dead. And yet God doth by the powerful word of Christ accomplish it, see *Isa.* 61. 1, 3. The Gospel of Christ is as good at binding up of broken hearts, as it is at the breaking of hard hearts. And when ever God intends by this word to raise an afflicted conscience, he doth it with power; the word of Christ in Christs mouth is the power of God for all uses which God imployes it about, when he will terrifie by it; when he will comfort; when he will cast down; when he will raise up: the effect is seen. 2. Effect.

IV. *In respect of his Kingly office. Where the word of a King is*, saith *Solomon*, *there is power*, Eccles. 8. 4. The Scepter of Christ is called, *The rod of his strength*, *Psalm* 110. 2. As it is a Scepter of righteousnesse, so it is a Scepter of power. The powerfulnesse of Christ in regard of his Kingly office appears in these three effects. 4. *Respect* Christ's powerfulnes as King, evidenced in three Effects.

1. *In the preservation of the Church.* Many invasions and inrodes have been made in all Ages into, and upon the Church; Hell and Earth have conspired against it, and still are conspiring, and yet Jesus Christ by his Kingly power hath so mightily defended it, that it hath a Beeing to this very day, and shall have a Being to the end of the World; the flaming bush is not consumed, *Exod.* 3. 2. *Matth* 28. 28. He hath said, *The gates of Hell shall not prevail against it*, *Matth.* 16. 18. And he will make that word good. The Church rather gets ground than loseth ground, if it lose in one Nation, yet it is like the Sea it gains in some other place. 1. Effect.

2. *In the maintaining of the work of grace in the hearts of his people.* Grace in the first infusion of it, is but like a grain 2. Effect.

of

of Muſtard ſeed; it is but like a ſpark or little coal of fire, in the midſt of a ſea of corruption. 'Tis but as a grain of gold in a great dunghil of ſin: nothing meets with more oppoſition than grace doth. It's oppoſed by corruption within, its oppoſed by temptations without, and yet Chriſt by his Kingly power keeps it alive that it doth not die. This *little leaven leavens the whole lump*; this little grain of Muſtard ſeed growes up to a great tree: All that the Devil, the World, Sin, can do, cannot quench this living ſpark. The Apoſtle calls it *an abiding ſeed*, 1 *John* 3. 5. 'Tis ſo, becauſe by continual influences from Jeſus Chriſt, its kept freſh and flouriſhing.

3. Effect. 3. *In ſubduing of his and his Churches enemies.* Many Scepters have been ſmiting and warring with the Church, but Chriſts Scepter hath broken all thoſe Scepters. It was this Chriſt, *the power of God*, as King of his Church, that drowned *Pharaoh*, that ruined the King of *Aſſyria*, that overthrew *Herod* that devouring Wolf; it was he that brought down the Heathen Emperours; it is he that doth ſtill rule in the midſt of his enemies, that *ſits at Gods right hand*, making *all his foes his footſtool*, as the Pſalmiſt propheſies, *Pſalm* 110. 1,2. *This ſtone cut out of the Mountain without hands* doth break in pieces, the Gold, and the Silver, the Braſſe, and the Iron, that they become like the chaff of the Summer-threſhing-floor: they are carried away with the wind, and *this ſtone becomes a great Mountain and fils the earth*, Dan 2. 35. Never yet did any Scpter daſh againſt Chriſts, but it daſhed it ſelf in pieces. He hath conquered many Nations, but never was any Nation yet able to conquer or ſubjugate his Kingdom. Some parts of his Kingdom have been for a time under captivity to worldly powers, but he hath alwaies turned again their captivity, and broken their oppreſſors; he hath taken off their yokes, and judged them that laid them on their necks.

The Uſes follow.

I. For Conſolation to the godly, in ſix reſpects.

1 *Uſe of Conſol.* to the godly. 1. *Againſt the power of all your enemies.* And that whether they be *bodily* or *ſpiritual* enemies, as the Apoſtle diſtinguiſheth, *Eph.* 6 12. The people of God meet with both: And this point is a ground of incomparable comfort againſt both.

1 *Comfort* againſt enemies. (1.) Bodily. 1. *Againſt your bodily Enemies.* Though men of power ſet themſelves againſt you, yet be not diſcouraged; there is more power in one Chriſt, then is in all creatures. *Thine Arrowes*, ſaith

ſaith *David*, ſpeaking of Chriſt, *are ſharp in the heart of the Kings enemies, whereby the people fall under thee*, Pſalm 45 5. The Arrowes of their enemies may be ſtrong and ſharp; but Chriſts Arrowes are ſharper and ſtronger than their Arrowes. When you ſee no humane power for your help, yet truſt in him, who is the power of God, and that becauſe, *The ſtrength of Chriſt is alwaies preſent.* He is alwaies neer at home; though we do not ſee him, yet in his Divine eſſence he is preſent with us. Though he ſeem ſometimes to be out of ſight, yet he is never out of our call.

The power of Chriſt is engaged for you. 'Tis made over to every Saint, with as much firmneſſe as the wiſdom of God can make it; the truth of Chriſt hath engaged his power for us.

The power of Chriſt is a power that never was, that never will be conquered. The ſtrength of all the Enemies of Gods people, is a crackt, impaired ſtrength, but the ſtrength of Chriſt is a vigorous ſtrength. Do but look upon all the deſolations that Chriſt hath made, do but look upon the promiſes he hath made, and you cannot ſink becauſe of any attempts. See that exulting challenge of the Church upon this very ground, *Iſa.* 8.9,10. 'Tis in the Original, *for Immanuel.* The power of *Immanuel*, if it were ſtudied and believed, might make us laugh at the combined ſtrengths of all the enemies of *Immanuel*, be they never ſo ſtrong. And then alſo,

2. *Againſt your ſpiritual enemies.* Here is Comfort againſt them. (2.) Spiritual.

(1.) *Satan*, that is an adverſary to every Saint; when we look upon him our hearts tremble, our Spirits are infeebled: Theſe black Legions come upon us with open mouth; how ſhall we be defended? why, Chriſt *the power of God. Greater is he that is in thee, than he that is in the World*, 1 *John* 4. 4. *He that is born of God, keepeth himſelf, and that wicked one toucheth him not.* He may touch him with a touch of temptation, ſhall not touch him with a touch of deſtruction, 1 *John* 5. 18. Chriſt *the power of God* is ſtronger than the *ſtrong man armed*, Luke 11. 21. He hath *bruiſed his head* already, according as was promiſed, *Gen.* 3. 15. And *he will ſhortly tread him under the Feet* of every Believer, *Romans* 16. 20. All the powers of darkneſſe are inconſiderable to the Soul that hath ſtudied this Text. Chriſt *the power of God.*

(2) *Corruptions.* 'Tis the condition of Gods people, that they are overborn by these; they find Pride, Covetousnesse, self-love, working powerfully in them. Never had any such earthly hearts as we, &c. These are their complaints: They Fast, they Pray, they Watch, they Fight, and yet these headstrong lusts will not bow: they come to Ministers, Where shall we have strength to bring these into subjection? Christ *the power of God* both can and will do it. Consider

1. *What his power hath done against these already.* He hath taken the Crown from off their head; he hath unking'd them already; they have a vexing power, but they have not a Law giving power; he that hath removed the one will remove the other also; especially because,

2. *He hath promised to do it*: See that gracious word, *Rom.* 6.14 Your strongest corruptions are in a deep Consumption, and they shall consume still, till they give up the Ghost. All powers must yield to the power of Christ, the power of Devils, the power of sins, the power of men. *I have sworn*, saith God, *that every Knee shall bow to me*, 45. *Esay* 23. The Apostle gives us a full Comment of that, applying it to Christ, *Phil.* 2.10. Some voluntarily, others by compulsion, all must bow; lay these promises and this power of Christ by the actings of faith upon the necks of your strongest lusts. There is a kind of spiritual execration whereby God would have his people by faith to curse their spiritual enemies. Curse them by faith in Christs name, and they will wither. 'Tis not only lawful but commendable to curse these enemies. As fast as they struggle in your hearts, fight against them by faith, in the power of this Text, *Christ the power of God*; *the power of God* is stronger than either the power of Devils or the power of sins This is the first branch of comfort.

2. Comfort against weakneſſe of graces.

2. *Against the present weakneſſe of their graces.* The Children of God are often cast down upon the consideration of the weakneſſe of their graces. Faith, which is the main Mast of the soul, is languishing, love to God cold, Zeal is disedged. This makes his heart very sad. He goes to Ordinances but can get no warmth

This Text now; *Christ the power of God*, is very comfortable to Christians that are in this case. Christ can increase the fruits of their righteousnesse, he is strong though grace be weak. See 2 *Cor.* 9, 10. ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν. The Lord Jesus hath

hath a restoring power, *Psalm* 23. 3. Which Psalm relates to Christ the great shepherd, *he restoreth my soul.* That power that planted grace can preserve it under all its weakness; *his strength is made perfect in weakness*; so he tells the Apostle, 2 *Cor* 12 9. Thy weak Graces are united to the root, and this root *is the power of God.* Jesus Christ hath undertaken to preserve thy graces as well as to plant thy graces. *All the fruits of Righteousnesse are by Jesus Christ, Phil.* 1.11. He can make them flourish when they seem to languish, yea he will for his own glory; should one grace dye, the root it self would be reproached. And then its comfortable.

3. *Against the weakness of Ordinances*; When the Believer considers what great matters are to be done by Prayer, Preaching, Sacraments, &c. He is at a loss in himself to think how its possible, such weak things should reach such effects Clay and spittle to open blind eyes. The sprinkling of the water of *Jordan* to heal a Leprous soul? The sounding of Rams hornes to batter down such high walls as *Jericho* hath? How can this be? why Christ *the power of God.* All the power of Christ is in the Ordinances to make them efficacious. See how the Apostle speaks to this purpose, 2 *Cor.* 10 4. The power of Christ can make a weak staff keep the craziest body from falling. The power of God can make course pulse feed man better than the most delicate dainties, *Dan.* 1.15. When you look on the weakness of Ordinances, look on the power of Christ in them. 3 Comfort against weakness of Ordinances.

4. *Against the violence of temptations.* The Devil makes fearful onsets upon the children of God, he comes upon them as a mighty Gyant, threatning to break all their bones; How shall I be able to stand, saith the soul, in such a day? remember this Text, *Christ the power of God.* The Apostle *Paul* was upheld by this power in the day of Satans assaulting of him, 2 *Cor.* 12.9 He that enabled him to stand, can enable thee also to stand. See what the Apostle saith of Christ after he had found it by his own experience, *Heb.* 2.18 *He is able to succour them that are tempted.* And besides this, Christ doth continually make intercession for these, *Luke* 22.32. There's more ground of confidence from the power of Christ, than there can be of diffidence from the power of the Devil. 4 Comfort against Violence of Temptations.

5. *Against the want of strength in themselves, either for doing work, or for suffering work.* The doing work of Christianity is very great. To mortify sin, to believe, to repent, to deny a Mans 5 Comfort against want of strength to do or suffer.

ſelf, and to walk againſt the ſtream of the times, &c. All theſe are great works. The ſuffering work for Chriſtianity is very great. Many deep waters are to be waded over. Many reproaches to be undergone; Many great burthens to be born, —— when the believer conſiders his own weakneſſe, he is at a loſſe, doth not well know where he ſhall have ſtrength to do theſe duties, to bear theſe burthens. This Text relieves us againſt ſuch fears. *Chriſt the power of God*; he can give thee power, both to do his will, and to ſuffer whatever thou mayeſt meet withall for the doing of his Will; Hence it is, that the Apoſtle ſpeaks ſo encouragingly, *Phil.* 4 12, 13. Chriſt can ſtrengthen thy ſhoulders, he can gird thy Loynes, he can make thy trembling heart confident; when thou art weak in thy ſelf, thou art ſtrong in him. 'Tis for his Honour to give his people power, both to obey his commands, and to bear his Croſſe.

6. Comfort in ſpiritual falls.

6. *Its a ground of Comfort under all their ſpiritual falls.* The Children of God are heedleſſe, they do not walk ſo carefully as they ſhould, and therefore they ſometimes ſtumble and fall. The ſenſe of their own inability to help themſelves up, doth make them afraid they ſhall never riſe. This is a comfortable Text againſt ſuch fears, *Chriſt the power of God.* Though thou canſt not lift up thy ſelf, yet he can; He hath made many promiſes in his word, raiſe up them that are fallen; *Pſalm* 146. 8. And he hath lifted up many that have fallen as low, and layen as long as thou haſt, he raiſed *Peter*, when he was fallen very foully; he raiſed up his own dead body, and he will raiſe up our dead bodies when they are conſumed to duſt; he that can do this, can lift us up in all other falls. This is the firſt Uſe.

2 Uſe of Terrour. to all.

2. *Its for terrour to all the profeſſed enemies of Chriſt*; Many are enemies to the peſon of Chriſt; many to his truths, many to his government —— this is a dreadful Text to all ſuch. *Chriſt is the power of God.* Though you think your ſelves never ſo ſtrong, never ſo deeply rooted, he hath power enough to bring you down, he can wither up your ſtrength, he can dry up your armes, he enfeebles your Loynes; never did any riſe up againſt him and proſper. 'Tis folly and madneſſe, it will be deſtruction and damnation to ſtand it out againſt him, who hath all the power of God in him. The Prophet ſaith of Chriſt, that with the very *breath of his mouth he ſhall ſlay the wicked*, *Eſay* 11.4. When he did but ſpeak to thoſe that came to apprehend him,

him, they fell to the ground, *John* 18. 6. *Christ the power of God,* hath power enough in his Lips to devour in a moment, the ſtrongeſt of his enemies.

3. For Exhortation to all. It commends five Leſſons to us.

1. *Put your truſt in him. Ye believe in God, believe alſo in me, John* 14.2. Believe in him for the fulfilling of all he hath undertaken, of all the promiſes he hath made; whatever he hath undertaken to do, he hath power to do it, whatever he hath promiſed, he is able to bring to paſſe. Not to believe in him with all the confidence of the heart, is a ſecret denial of him to be the power of God. 1. Leſſon.

2. *Caſt all your care and burthens upon him*; Rely upon him in all Caſes, and in all concernments. The Church is deſcribed by her leaning upon her Beloved, *Cant.* 8.5. It notes familiarity, and it notes aſſurance. Lay all your weight on him, he can bear you up, and he can bear all your burthens. 2. Leſſon.

3. *Go to him when you want power*; When you find your own ſtrength decayed, go to Chriſt; he can *give power to the faint, and to them that have no might he can increaſe ſtrength, Eſa.* 40.29. He can give thee power to break thy heart, that is hard, to enliven thy graces that are dead; his power is a communicative power. 3. Leſſon.

4. *Take heed of contending with him*; better ſet all the world againſt you than Jeſus Chriſt. 4. Leſſon.

5. *Hide your ſelves with him in all troubles*; He hath Chambers enough to hide you, and power enough to defend you. 5. Leſſon.

Christ the Wisdom of God.

1 Cor. 1. 24.

Nov. 26. 1654. *I come to the second Title given to Christ,* The Wisdom of God. *This I shall lay down in this Proposition.*

General Doctrine. THat *Jesus Christ is the Wisdom of God.* This Proposition, as the former, hath a double reference. It relates either to the Person of Christ, or to the Doctrine of Christ: that Doctrine of salvation by Christ crucified; this way of saving the Elect by Christ crucified, the Apostle calls here by a Metonymie, *the Wisdom of God*, that is to say, that glorious Method by which God manifesteth to the world his deep and unsearchable Wisdom; I shall first handle it, as it relates to the person of Christ.

Doct. 1. The words taken in reference to the person of Christ. 1. *Jesus Christ is the Wisdom of God in respect of his divine person:* He is so called, *Luke* 11. 49. compared with *Matth.* 23. 34. saith *Luke*, *Therefore also said the Wisdom of God, I will send them Prophets and Apostles.* *Matthew* refers this to Christ, saying in the person of Christ; *I send unto you Prophets and wise men*; he that sent to the Jewes those Prophets & wise Men was Christ the great Prophet of the Church, the eternal Wisdom of God; Christ is often called *Wisdom* in the Scripture; See *Prov.* 8. 1. *Doth not wisdom cry, and understanding put forth her voice?* and *Verse* 12. Its spoken in the first person. *I Wisdom dwell with Prudence*, so *Cap.* 9. 1. Where the Holy Ghost speaks of Christ under the name of Wisdom, inviting ignorant sinners to addresse themselves to him for Instruction and Counsel, *Wisdom hath builded her house, She hath killed her Beasts, she hath sent forth her Maidens, she cryeth upon the highest places of the City: who so is simple, let him turn in hither, &c.*

I shall in the handling of this point shew you,

1. In what respects Christ is called the Wisdom of God.

2. What improvement we may make of this Title of Christ.

1. Christ

I. Christ is called the Wisdom of God, in two respects.

1. *As he hath all the Wisdom of the Godhead in Him.* The Apostle speaking of the person of Christ, saith, *that in him dwelleth all the fulnesse of the Godhead bodily*, *Col.*2. 9. that is substantially: Now as other fulnesse of the Godhead dwells in Christ, so is there in him fulnesse of Wisdom, which is one glorious perfection of the Godhead. *In him are hid all the Treasures of Wisdom and Knowledge*, as the same Apostle saith, *Col.*2.3. The Humane Nature hath all fulnesse of infused and created Wisom; The Divine Nature hath an absolute Omniscience. The Apostle attributes Omniscience to the Son as well as to the Father and Holy Ghost, *Heb.*4.13. Christ as God is of that infinite Wisdom, that he knows both his own Deity, and all other things. 1. In what respects Christ is called the Wisdom of God.

1. *He knowes things that are past, things that are present, and things that are to come*; therefore the Apostle calls him ὁ ἦν, ὁ ὤν, ὁ ἐρχόμενος, *Rev.*1.8 unto him, in respect of his Divine Nature, nothing is properly past, or to come, but all things are present.

2. *He knowes things that are most secret*; the very thoughts and imaginations of the heart are open before him. See *John* 2.25. *he formed Man, and therefore must needs know what is in Man.*

3. *He knowes, as God, things which in regard of their second causes are most contingent. A Sparrow doth not fall to the ground, without his* wise ordering *Providence*, Luke 12.6.

4. *He as God, knowes those things which are not, nor ever shall be*; The Apostle saith, *Rom.*4. 17. That *God calleth things that are not as if they were*; 'Tis as true of the Son as of the Father, in respect of his Godhead He knowes all things by his Essence, and therefore knowes all things that are possible, though they shall never actually come to pass. The Essence and similitude of God is the similitude of all those things which may be if God will. An architect hath the Idea of an house, which he will never build. And hence is that of our Saviour, *Matth.*11.21,23. *If the mighty works which are done in thee, had been done in* Tyre *and* Sidon, *they would have repented long ago.* Our Saviour as God knew those things which nver actually did come to pass.

5. *He as God, knowes the reasons of things, as well as the things themselves.* We know things in the ὅτι, which we do not know in the διότι, or causes of them: but Christ as God, is of that infinite Wisdom, that he knowes the causes of things, as well as the things themselves.

For

For this knowledge that is in Christ, as God, is that which the Schools call *Scientiam simplicis visionis*, that simple pure intelligence, whereby things are known in their first principles by a pure intuition, whereby he doth by one eternal immutable Act of his understanding know all things, and all their causes, without reasoning, discourse, or succession. This is the first. Without this Wisdom and Knowledge, Christ could not be God.

2. *Respect* 2. *As he is the revealer of Gods Wisdom to the World.* The Lord Jesus is that Prophet, by whom God hath made known to the Church, both himself and his whole will, as far as is necessary for their salvation. This is that which the Evangelist asserts, *John* 1.18. *God dwells in that Light which is inaccessible*: He cannot be known sufficiently and savingly, but by Jesus Christ, and therefore the Apostle calls him *the express image of his Fathers person, and the brightnesse of his glory*, *Heb.*1.3. All the saving and comfortable discoveries which God makes of himself are in the face of Jesus Christ. See 2 *Cor.*4.4,6. Jesus Christ is called ὁ λόγος, *John* 1.1. *And the Word of God*, *Rev.*19. 13. As speech is *Character & index mentis*, the Character and Interpreter of the mind; so is Christ the expounder and revealer of his Fathers will He is *Interpres Patris*, the Fathers interpreter, who doth publish and expound his will to his Church. He that is the substantial and eternal Word of God, is the revealer and expounder of the written Word. All the Revelations of his will, which God hath made to the Church, he hath made by Jesus Christ. By him did God reveal his Counsels to the Prophets through the Spirit, the Spirit of Christ was in their Ministery, 1 *Pet.*1. 11. And by Christ did God reveal his will in the New Testament to the Apostles, after he had first published it in his own person, *Heb.*1.2. So that the whole Counsel of Gods Wisdom is published by Christ. He is that Golden Key which hath unlockt the breast of God, and made publication of his wise Counsels so far as the Knowledge of them concernes the good of the Elect. This is the second respect.

2. What improvement may be made of this Title.

II. The improvement of this Title. This is divers.

1. For Information.

1. It serves for the Information of our Judgement, and that in six things.

1. Lesson.

1. *That Jesus Christ is a person very fit to be the Head and Counsellor of the Church.* Both these Titles are given to him in Scripture. The Prophet calls him *our Counsellor*, *Esay* 9.6. And the Apostle calls him *the Head of the Church*, *Ephes.*1. latter end. The fitnesse

fitneſſe of Chriſt for theſe ſervices and imployments appears from this Text, which calls him, *The Wiſdom of God.* The Church could never have made choice of Head or of Counſellor ſo wiſe as Chriſt is. The Wiſdom of Chriſt is a rare Wiſdom, far exceeding the Wiſdom of any meer creature, as will appear by theſe five properties.

Chriſt's Wiſdom excels the Wiſdom of any meer Creature in five properties.

1. *It is a full and compleat Wiſdom*; He is perfect in Wiſdom and Knowledge. Its perfect in reſpect of degrees, his Wiſdom extends to all things, to all times, to all occaſions whatſoever. No mortal man is wiſe at all times. No man ſo wiſe but hath ſome grains of folly; The oyntment of our Wiſdom hath a dead fly of folly in it, which doth putrifie and corrupt it, *Eccleſ.* 10.1. *Achitophel* himſelf is, as his name ſignifies, Coſen german to a fool. *Nullum magnum ingenium ſine aliqua mixtura dementiæ*, is a true ſaying; but the Wiſdom of Chriſt is void of all ſuch mixture. 1. *Property*

2. *The Wiſdom of Jeſus Chriſt is from himſelf.* The VViſdom of the Humane Nature, is an infuſed created VViſdom; the Divine Nature infuſed Wiſdom into the Humane, but the VViſdom of the Divine Nature is from it ſelf. Mans VViſdom is from another, but Chriſts is from himſelf, He is μονόσοφος, and αὐτόσοφος, As he is only wiſe, ſo he is ſelf-wiſe. Every Man is brutiſh by his own Knowledge, but Chriſt is wiſe, infinitely wiſe, by a VViſdom which dwels in himſelf. 2. *Property*

3. *The Wiſdom of Chriſt is an infallible Wiſdom*: Our VViſdom is fallible and ſubject to miſtake, & therefore upon ſecond thoughts we retract what we have adviſed upon, and conſulted, and concluded; but the VViſdom of Chriſt is not lyable to any miſtakes, He can *neither deceive nor be deceived.* 3. *Property*

4. *The Wiſdom of Chriſt is not liable to any decay or diminution*; Chriſt in regard of his Humane Nature, is ſaid, *to increaſe in Wiſdom and Knowledge*, *Luke* 2. 52. But in regard of the Divine Nature, his VViſdom is infinite, without either increaſing or decreaſing; Mans VViſdom is a decaying VViſdom; he forgets in a little time what he did before know; a long ſickneſs, a ſharp diſeaſe, old age turnes the VViſdom of Men into folly, but the wiſdom of Chriſt cannot periſh, it cannot decay. 4. *Property*

5. *Chriſt can communicate his* Wiſdom. Men that are wiſe, can not convey their VViſdom with their Lands *Solomon* left *Rehoboam* his Kingdoms, but he could not leave him his 5. *Property*

wisdom. Many a prudent Father begets a foolish Son. Philosophers do not beget *Philosophers*; but Christ can make others wise: See *Prov.* 1.20,21,22,23. As he gives strength to the weak, so he gives Knowledge to the foolish. All these together prove, that he is fitto be the Churches Counsellor, and the Churches Head.

2. Lesson. 2. *That Jesus Christ is very fit to be a Lawgiver, and Leader and Commander to his people.* God hath made Christ all these to his Church. See Esay 55.4. *Behold I have given thee for a Leader and Commander to the people* God hath made Christ both a Lawgiver and a Commander over the Church. How fit he is for this work, this Text shewes, which tells us that he hath the Wisdom of God in him. Those that make Rules for others to walk by, had need be Men of Wisdom, as well as Men of Piety. 'Tis a trouble to the Spirit of an ingenious Man to be under the command of a fool. To follow blind guides, to be regulated by sottish Rulers, is very irksom; Now Jesus Christ having all the Wisdom of the Godhead in him, is accomplisht for this work. *Pharaoh* thought none in his Realm so fit as *Joseph* to be set in Authority, because he was a Man of such deep Wisdom, *Gen.* 41.38,39,40. All the Wisdom *Joseph* had, was but a little drop out of this infinite Ocean. All the people of *Egypt* were willing to be at *Josephs* command. How worthy is Christ to enact Lawes for the ordering of the Church? he knowes what is good and what is evil, he knowes what is convenient, and what inconvenient, He foresees all circumstances, and therefore fit to sit at the helm. Of all Men those that rule over others should be wise Men. *Rex quivis Briarew, Rex quivis Argus.* A King should have 100. hands, and 100. eyes, when you find your hearts to kick against the Authority of Christ, this will be a good help to make them plyable; you cannot chuse, you cannot desire a wiser Ruler than he is.

3. Lesson. 3. *That it is impossible for any person to conceal any of his sins from the eye of Christ.* Such Atheism is in the hearts of Men, that they are apt to think a possibility to cover their sins that Christ shall not know of them. This is in effect to deny him to be *the Wisdom of God.* If he be the Wisdom of God, he cannot but know the most secret passages of Mens hearts and lives. See *Heb.* 4.13. πεπραχηλισμένα. The Metaphor is taken from Anatomists, who by dissecting find out every Vein, and every Artery. *Whence knowest thou me?* saith *Nathaniel* to Christ, *John* 1.48. *Before Philip called thee*, saith Christ, *when thou wast under the Figtree I saw thee*;

He

He ſees all our goings, and all our workings, & all our wandrings. The Diſciples ſometimes had private conferences amongſt themſelves, which were not very good, but Chriſt knew them all. See *Marke* 9. 33,34,35. Jeſus Chriſt without any Monitor, was able to tell them every word they had ſpoken. *Go call thy Husband*, ſaith Chriſt to the Woman of *Samaria*. *I have no Husband*, ſaith ſhe. *Thou ſaieſt well*, ſaith our Saviour, *for thou haſt had five Husbands, and he whom thou now haſt is not thy Husband*, *Joh.*4.17,18. If any perſon live in ſecret uncleaneſſe, in ſecret theft, or in any other hidden wickedneſſe, he cannot conceal it from the Knowledge of Chriſt, his Wiſdom doth inable him to know both what men have done, and what they will do.

4. *That it is a very ſingular priviledge to have communion with Chriſt.* 'Tis an unſpeakable happineſs to be in his ſight. 'Tis ſo in many reſpects, in this reſpect amongſt others, becauſe all the Wiſdom of God is in him. The preſence of Wiſdom is very deſirable to thoſe that love Wiſdom; *Every Man* ſaith Solomon, *ſhall kiſs his lips that giveth a right anſwer*, *Prov.*24.26. *Diogenes* his Cell is better than *Nabals* Parlour—— the one is full of Wiſdom, the other abounds with folly. I remember what the Queen of *Sheba* ſaith, concerning *Solomons* ſervants, 1 *Reg.*10.8. *Happy are thy Men, bleſſed are thy ſervants that ſtand before thee to hear of thy Wiſdom*; *A greater than* Solomon *is here.* He was but a meer child, a very brainleſs Ideot to Jeſus Chriſt; He can read ſuch Lectures of Wiſdom to his Servants, *as to make them wiſe unto ſalvation*, which, *Solomon*, with all his Wiſdom could not do. And then, 4. Leſſon.

5. *Thoſe that want the teachings of Chriſt cannot be truly wiſe.* He is the only Wiſdom of God; thoſe that are not taught by him, cannot be made partakes of any ſound Wiſdom; They may be Worldly wiſe, but they cannot be wiſe to Salvation without his teaching; Hence it is, that the Scripture doth ſo ordinarily brand the wicked with the name of folly. A wicked Man and a Fool are Synonymous expreſſions in the word of God, as a Godly Man, and a wiſe Man are. They can have no ſaving divine Wiſdom in them, that are ſtrangers to Jeſus Chriſt, *the Wiſdom of God.* To come to Chriſt, and to be inſtructed by him, is to go in the way of Underſtanding, *Prov.*9.6. He hath not yet taken one ſtep in the way of true Wiſdom, that is not matriculated into the School of Chriſt. 5. Leſſon.

6. *Thoſe that have acquaintance with Chriſt, are likely to know moſt ſavingly of Gods Counſel.* God reveals all his Wiſdom by his 6. Leſſon.

his mouth. See *Matth.* 11.27. He that lyes in Christs bosom is like to know most of the counsels of God. When our Saviour had told his Disciples that one of them should betray him, *Peter* beckned to the Disciple that leaned in his bosom to ask him of whom he spake, and he presently gets Information, *John* 13. 24, 25, 26. Jesus Christ lyes in the bosom of the Father, if we ask him, He will inform us of every doubt.

2. *Use of Consolation* to Believers.

2. It serves for the comforting of all those who have a special interest in Jesus Christ; And that in five Cases.

1. *Case.*

1. *Against their own folly and Ignorance.* The Servants of Christ have need of Wisdom in every thing they undertake. The work of Christianity is a great work and a curious, it requires both hands and eyes to manage it aright. A Christian cannot pray, nor hear, nor resist temptations, nor bear any burthen, nor discharge any duty in any relation well without Wisdom. Now if wise *Agur* complained of want of Wisdom, *Prov.* 30.2,3. How may such lottish fools as we are complain? This Text ministers much comfort in this case. Though our eyes be dim, yet the eyes of Christ see clearly. He is able to furnish us with *the Wisdom of God*, for the discharge of every duty. See *Jam.* 1.5. *He gives Wisdom to the simple, and to the young man Knowledge and Discretion.* Its a comfort to a child, that though he want Wisdom, yet his Father hath enough to advise him: If we had store of Wisdom, yet we ought not to lean to our own Wisdom, *Pro.* 3.5. Though we be blind, yet Jesus Christ who is the great Tutor and Counsellor of the Church hath Wisdom enough to guide us. *I am not eloquent*, saith *Moses*; saith God, *I will be with thy mouth*, *Exod.* 4. 10, 12. The Wisdom of God can give Wisdom enough to the most injudicious Christian to make him wise unto Salvation.

2. *Case.*

2. *Against the Wisdom of all your enemies.* The godly, though they have enemies that are mighty in power, so they have enemies that are subtill in Wisdom; Men of Counsel, and Policy, the *Achitophels* of the world, the prime refined wits of the time sit in counsel to destroy them, *Psalm* 64. 6. *The inward thought of every one of them, and the heart is deep.* Here is comfort, Christ our Counsellor *is the Wisdom of God*; he can easily ouerturn their counsel, *Job* 5.12,13. As God can weaken their right arm, so he can put out their right eye; he can cover the faces of the Judges of the earth; yea, *cap.* 12.17. *He leadeth Counsellors away spoiled, and maketh the Judges fools.* Those that think themselves able-

by

by their craft to over-reach all others, Christ the Wisdom of God, can over-reach them, and can carry their counsels headlong. When *David* heard that *Achitophel* was in the conspiracy with *Absolom*, he addressed himself to *the Wisdom of God*, that he would turn his counsel into folly, 2 *Sam.* 15. 31. and so he did; the simple advice of *Hushai* was preferred before the Counsel of *Achitophel*, *cap.* 17. 14. *Jesus Christ* can ensnare the wise in their own Wisdom: he hath more power than the strongest, and more Wisdom than the wisest enemies of the Church, *Luke* 21. 15. And,

3. *Against all their straits.* Sometimes the Servants of Christ are in such Mazes and Labyrinths of providence, that they do not know which way to escape; all the Wisdom they have cannot open a door of deliverance; their Counsel and Wisdom is perished, that they know not what to resolve upon. In such cases, remember that Christ is the Wisdom of God: when Mans Wisdom is at a *non plus*, his Wisdom can see a way of escape: see 2 *Chr.* 20. 12. Though *Jehosaphat* knew not what to do, yet God knew well enough. Though Men be at their wits ends, yet Christ is not, for his Wisdom hath no end. See 2 *Pet.* 2. 9. The Lord knowes when to deliver, and he knowes how to deliver. Jesus Christ can unriddle and resolve those doubts that a College of Angels cannot resolve. 3. *Case.*

4 *Against all the secret and unknown designes which are driven on against them.* The enemies of the Church sit in counsel under ground, they hammer out their designes so secretly, that the Servants of God see not the Arrow till it be upon the string. See *Psal*, 64. 5. Here is the Churches comfort, *Christ the Wisdom of God*, sees their most secret design; he knowes the actors, & the actings; his Wisdom enables him to see what they do in the darkest Vault, and his power enables him to bring their own designs upon their own heads. 4. *Case.*

5. *Its a ground of comfort in respect of the inward bent and frame of the heart.* Every child of God may complain with the Apostle, *Rom.* 7. 19, 22. *The good I would, I do not; the evil I would not that I do.* No child of God can do so well as he desires to do; the hearts of Gods people are so close and so deceitful, that they are not able to say what frame their hearts are in. An Hypocrites outside is better then his inside: a Believers inside far better then his outside. Here is Comfort, that Christ *the Wisdome of God*, knowes 5. *Case.*

all

all the inward breathings, all the secret desires of your souls to be better, and to do better. This was *Peters* comfort, and therefore he appeals from himself to Christ, *Joh.* 21. 15, 16, 17. *Thou knowest all things, thou knowest that I love thee:* your inward desires to love him, your inward desires to fear him, are understood by him better than by your selves.

3 *Use of Terrour* to the enemies of Christ.

3. *Its a ground of Terror to all the enemies of Christ.* He *is the Wisdom of God*: this Title shewes that he understands all your disobediences, all your conspirings against him, and that he knowes how to bring down judgement upon you, 2 *Pet.* 2 9. He knowes how to destroy the wicked as well as how to save the godly; your power cannot preserve you from him, because he is *the power of God*; your Wisdom cannot put a blind before his eyes, for he is *wisdom of God*, *Esay* 31. 1, 2. with *cap.* 10. 11, 12. All the names of Christ are dreadful to such as are his enemies.

4 *Use of Exhortation* to all.

4. *Its for Exhortation.* It commends sundry practical Lessons unto all of us in reference to Jesus Christ.

1. *Duty.*

1. *Be willing to be ruled by him.* Take the advice and counsel of Christ in every businesse; 'tis the great priviledge of the children of God, that they shall be directed by the counsel of Christ in every thing, *Prov.* 3. 6. And it is their duty to ask his advice, and to submit to his counsel. This Text hath reason and motive enough in it, *Christ the Wisdom of God.* Not to ask his counsel, nor to follow his direction is in effect to deny him to be *the wisdom of God*: Men are willing to be guided by such as are wiser than themselves. Jesus Christ is not only wiser than you, but wiser than all the Angels of God, saith *Elihu* to *Job*, cap. 36. 22. *Who teacheth like him?* There is none that can teach like Christ, he teacheth universally, he teacheth infallibly, he teacheth effectually, and he teacheth powerfully, and he teacheth speedily; he can teach more in one hour than all the Angels of God can in many years. 'Tis the Churches comfort, they have such a wise Teacher, 'tis their duty in all things to make use of his teachings.

2. *Duty.*

2. *Honour him for his wisdom.* Men are in reputation in the World for their Wisdom. *A Mans Wisdom makes his face to shine*, *Eccles.* 8. 1. We are ready to adore wise Men; Jesus Christ hath more Wisdom in him, than all the Sons of Men; he is perfectly wise, and unchangeably wise, and universally wise. The Angels which are called for their Wisdom Intelligences, received all their Wisdom from Christ, and they attribute and ascribe Wisdom to

to him, *Rev.*5.11,12. If the wise Angels adore him for his Wisdom, how much more should we do him honour?

3. *Do not find fault with any of his providential dispensations.* We are apt to call all the providences of Christ towards his Creatures into question: we will be weighing his actings in our ballance, and if they be not as we would have them, we fall a quarrelling presently. Bunglers must not controul Artists; wise Men will not endure to be called to account by Ideots that have no Understanding: the raw Mariner must not direct the wise Pilot. Though we do not see the reason of the providences of Jesus Christ, yet he sees the reason of all his actings. There is solid reason in every thing he doth or suffers to be done in the World. Though *his wayes are in the Sea, and his paths in the deep waters*, yet they are still paths of Wisdom; the wisest of Men sometimes overshoot themselves, but Christ cannot be guilty of such an errour. Could creatures in every thing trace his works, his Wisdom would not be infinite Wisdom: let his Wisdom make us silent, when we are not able to fathom his deep designs, especially because whatsoever he now doth we shall see the reason of it hereafter. There is wise reason in those dark providences which we judge to be most irrational, *Psalm* 97.2. 3. *Duty.*

4. *Let it put all of us upon the getting of Wisdom.* Naturally Man is ambitious of Wisdom; the Devil when he had a design to insnare our first Parents, baited his hook with this bait, *Ye shall be as Gods, knowing good and evil*, *Gen.*3.6. Wisdom is an excellent thing, even natural Wisdom, it exceels Folly as far as light doth darkness: especially spiritual and heavenly Wisdom; see what *Job* saith of it, *cap.*28. 12, 13. 4. *Duty.*

Motives to endeavour for Wisdom.

1. The more Wisdom any Creature hath, the more like he is to Christ. 'Tis one of the richest pearls in his Crown, that he *is the Wisdom of God.* 1. Motive.

2. The more wise any is, the more will Christ love him. 2. Motive.

3. Its a shame to Religion, that those that pretend to it should not be exact in the Knowledge of it. 3. Motive.

4. Ignorance is a damnable sin, affected Ignorance, *Hos.*4.6. *My people are destroyed for want of Knowledge.* 4. Motive.

5. How many Exhortations are given in Scripture to labour for Wisdom? See *Prov.*4.5,6,7. and *Prov.*1. 2,3,4. 5. Motive.

6. Wisdom is promised to them that seek in good earnest after it. 6. Motive.

7. We

7. Motive. 7. We have need of Wisdom in every thing; nothing can be managed well without Wisdom.

8. Motive. 8. The study of Wisdom is the study of Christ, who is the eternal Wisdom of God. Go to Christ this *Wisdom of God*, by prayer, and he will communicate his Wisdom to you.

9. Motive. 9. Jesus Christ hath made many wise unto salvation, that were as brutish as any of us are.

5. *Duty.* 5. *Let us learn to repose our selves on Christ without distraction.* Depend upon his providence without distrusting. Its the great priviledge of believers, that they may *cast their care on God*, and Christ. See 1 *Pet.*5,7. Care will soon break our heads, and sink our hearts; but Christ can easily take care for us; he is *the Wisdom of God*, and because he is so, he is fit to take care; for this title shewes that he knowes what we need better than we our selves; and it shewes that he knowes how to supply all our needs; our care without him will be an heart-vexing care, but it will not be a want supplying care, but his care will be sufficient without ours. The care of Christ calls for a care of duty and diligence from us, but it forbids the care of distraction; his Wisdom knowes how to bring both ends together, though we do not. He knowes how to make every Ordinance to attain to its ends and how to make every creature to do that service for which it is ordained.

6. *Duty.* 6. *Delight to be in his presence.* The presence of wise Men is very desirable, much good is to be gained by them; how desirable in this respect is the presence of Jesus Christ? All his words have depth of Wisdom in them: a soul may learn more Wisdom from Christ in one hour than he can from all the wise Philosophers to eternity. The studying of Christ is the way to true Wisdom. If *Solomon* were on earth, what flocking would there be to see his face, to hear him speak? how happy would he account himself that might be of his Bedchamber to hear his wisdom? He that is in *Christs presence*, is in the presence of a wiser than *Solomon* was; he can make others wise, which *Solomon* could not do.

7. *Duty.* 7. *Take heed heed of disparaging any holy institution, or appointment of Christ.* Its very natural to Men that go upon principles of carnal Reason, to undervalue the Institutions of Christ, as ridiculous things. Ye know what *Naaman* saith to the Prophet when he sends him to *wash in Jordan*, 2 *Reg.* 5. 11, 12. He thought the Prophet ridiculous to lay such a command upon him. We are apt to judge so of Preaching, of Sacraments, and other Ordinances

ces of Christ. This is a great disparagement to Christ, *the Wisdom of God*, he that makes use of those institutions which are appointed by Christ *the Wisdom of God*, shall find that Christ will be in them to his Soul, *the power of God*. See 2 *Cor* 10.4. Foolish Man cannot invent institutions so good as those that are appointed by the eternal VVisdom of God.

8. *Lean not to your own Wisdom*, Prov. 3.5. He that walks by his own VVildom rejects Christ, and shall surely fall. See *1 Cor.* 1.30 If thou refuse to make Christ thy VVisdom, he will refuse to be thy Justification, thy Sanctification, thy Redemption. 8. *Duty.*

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1 Cor. 1.24.

Christ the Wisdom of God.

Decemb. 10 1654.

I Come now to the words as they refer to the Doctrine of Salvation by Christ crucified. This affords us this Meditation.

Doctrine from the words taken in reference to the Doctrine of Salvation by Christ crucified.

That the Doctrine of the Salvation of Man by Christ crucified is the Wisdom of God; The infinite VVisdom of God is manifested by this way of Salvation, and that Doctrine which doth discover this Salvation to the world, is here called the *Wisdom of God*. As it is a Doctrine of rich and glorious grace, so it is a Doctrine of deep Wisdom. This Title is frequently given to it: See 1 *Cor.* 2.7. There its called, *the Wisdom of God in a mystery, hidden Wisdom*, and *Rom.* 16.25. The Apostle call this Doctrine *the Revelation of a mystery*. There are are a world of mysteries in this Doctrine of the Cross; elsewhere its called, *the manifold Wisdom of God, Ephes.* 3.10. πολυποικιλος σοφια. There are innumerable acts of VVisdom in this way of Salvation.

1. That it is a Doctrine of VVisdom, this will appear three wayes. Proofs that it is a Doctrine of Wisdom

I. *Its a Doctrine of Wisdom in the account of God.* 1. Proof.

1. *His very ordaining of it, shewes it to be Wisdom in his esteem*, 1 *Cor.* 2.7. The wise God cannot but act in VVisdom; the Psalmist saith of the works of Creation, that *they are all done in Wisdom*,

Psalm 104. 24. This work of saving Man by Christ hath more Wisdom in it, than the work of Creation. As his ordaining of it, so

2. *His promulging of it to the world, shewes that he judges it to be full of Wisdom, Rom.* 16. 26, 27. The wise God would never have used so much care to have made this Doctrine known to the world, if he had not thought it to be full of Wisdom; Men are willing to conceal from others, that which appears to be folly; Gods taking care, that this Doctrine should be first committed to writing, and afterward appointing a constant ministery to make it known to men, is a sufficient demonstration, that in his thoughts its a plot of Wisdom.

Proof. II. *Its a Doctrine of Wisdom in the account of holy-men.* All that are spiritually enlightned adore it as a wise Doctrine. Thats accounted a way of Wisdom, which all that ever have been wise have bent themselves to the study of, all the Godly in all Ages, who have been truly wise, have ador'd this Doctrine, and accounted it their best Wisdom to attain to the Knowledge of it. See 1 *Cor.* 2. 6 Who are those that are called perfect? but such as are godly-wise; they think the Doctrine of the Cross full of deep Wisdom. Saint *Paul* was a wise man, wise in regard of Humane Knowledge, brought up in Literature, at the feet of *Gamaliel*, *Acts* 22. 3. He spake with tongues more than all in the Church of *Corinth*, 1 *Cor.* 14. 18. yet he was so addicted to the study of this mystery, that he *desired to know nothing else*, 1 *Cor.* 2. 2. Ask all that are instructed of God to be wise unto Salvation, and they will confesse; that no Wisdom comes neer this, *John* 6. 45. So many wise Prophets, so many wise Apostles, inspired by the Spirit of God, would never have run such hazards to preach this Doctrine, if they had not seen Wisdom in it. So many wise Martyrs and Confessors would not have laid down their lives under the Heathen Emperors for the embracing of this Doctrine, if they had not accounted it the Wisdom of God.

3. Proof III. *Its the Wisdom of God in the judgement of the Angels.* The Angels are wise Creatures. See 2 *Sam.* 14. 17. Angels are called, *Principalities and powers* for their strength, and they are called Intelligences for their Wisdom. The Angels by their constant beholding of of the beatifical vision, the Face of God, must needs be full of Wisdom, and then being by nature Spirits they cannot but be rich in Knowledge. Now this Doctrine in their account is a Doctrine

ctrine of Wisdom. They are to this day prying into it, 1 *Pet.* 1.12. εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, See *Exod.* 37.9. The mercy-seat, a Type of our Saviour: to him the Angels look: The holy and wise Angels, do and will do to eternity, with admiration bow themselves all down to pry in to this Wisdom of God. *Heb.* 9.5. This is the first.

Several Mysteries contain'd in this Doctrine.

2. What mysteries of Wisdom are contained in this Doctrine: There are innumerable mysteries in it.

1. Mystery

1. *God assumes the Humane Nature, and Man is made partaker of the Divine Nature.* What mysteries of Wisdom are here? That God becomes Man and yet continues to be God? See *John* 1.14. This the Apostle calls a mystery, 1 *Tim.* 3.16. This mystery of the Incarnation of the Son of God, flesh and blood, nay no created Understanding can fathom or comprehend. And then Man is made partaker of the Divine Nature, 2 *Pet.* 1.4. What an inconceivable mystery is this, that Man that by sin made himself worse than the beast that perisheth, should by grace be made partaker of the Divine Nature! Here is Wisdom.

2. Mystery

2. *Mercy and Justice are both satisfied.* Justice is satisfied in that satisfaction is given, and Mercy is satified in the free pardoning of the Sinner: See *Psalm* 85.10, 11. Nothing but infinite Wisdom knew how to reconcile these two Attributes, but in this Doctrine of Christ crucified, they are perfectly agreed; Justice and Mercy triumph together.

3. Mystery

3. *Salvation is a free gift and yet merited.* The Apostle calls it a *free gift*, *Rom.* 6.23. and else where, *a purchased possession*, *Eph.* 1.14. Its a free gift, in respect of the Receiver; its a purchased inheritance, in respect of the Redeemer; what infinite Wisdom is here, that the inheritance should be fully bought, and yet freely bestowed? See *Rom* 4.4. Here are both.

4. Mystery.

4. *That the Creditor should become his own pay-Master*, The Lord his own Servant. This is another mystery in this way of Salvation. Man had by sin made himself a Debtor to God, God the Creditor, doth in the satisfaction of his Son, discharge the Debt. God hath his whole Debt from Man, and yet becomes his own pay-Master. Man payes nothing, and yet God receives all. God abates all to the sinner, and yet the sinner payes God in his surety the uttermost farthing; the same Christ is both Creditor and Debtor, *Gal.* 5.3.

5. Mystery 5. *Life is brought out of death.* This is another piece of Wisdom. Heaven is brought out of Hell; *Heb.* 2. 14, 15. *Heb.* 9. 15. The torments of Hell are endured, and by the enduring of those torments Heaven is purchased. The sinner is thrown into Hell, and yet received into Heaven. And

6. Mystery 6. *Man is made righteous by the righteousnesse of another.* See 2 *Cor.* 5. 21. This is a paradox to reason, that one Man should be fed by anothers meat, warmed by anothers Garments, enriched by anothers Wealth. And yet this Doctrine maintains this paradox, unrighteous Man becomes righteous, by denying his own righteousnes, and closing with an others; *Jer.* 23. 6.

7. Mystery 7. *The wounds of one are healed by the wounding of another.* The Prophet mentions this mystery, *Esay* 53. 5. The smitings of the head are the cure of the body; all the healings are from Christs woundings.

This is the second.

The Uses are these.

1 *Use of Informati.* I. For Information.

1. Inferen. 1. *The glory of the Christian Religion.*

2. Inferen. 2. *T is mercy that we have this Doctrine amongst us.* That this infinite Wisdom of God should be published to us, and not to others, the greatest part of the World are meer strangers to it to this day; that we have the Doctrine of the Law is a great mercy, much more that we have this of the Gospel, which is the great and last discovery in this kind of *the Wisdom of God.*

3. Inferen. 3. *The glory of the Gospel Ministry.* See 2 *Cor.* 3. 6, 7, 8, 9, *&c.* They do by an office which God hath called them unto, hold forth to the world, this glorious plot of Salvation by Christ crucified, a glory which the Angels of Heaven do not obtain.

4. Inferen. 4. *That it must needs be folly, to reject or despise this Doctrine.* Who do reject it? This Doctrine is rejected by the Jewes; they do to this day blaspheme it, deride, scoff at Christians for their crucified Saviour. The Turks they mock at it as a foolish Doctrine; they prefer the Doctrine of *Mahomet* to this of Christ crucified. The Pagans are without it, and will not receive it. The Papists they destroy it by mingling their Doctrine of merits with it. In a word, all that do not by a lively Faith close with it, do despise it;

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all unbeleeving Protestants despise it. This is the highest folly. This is to put the fool upon that infinite Wisdom that appointed this way of salvation. See 1 *Cor.* 1.18.

5 *They that have not this Doctrine can never be wise unto Salvation.* All the Wisdom of God in the Creation cannot make men wise for Heaven without this Wisdom of God in the Gospel. See 1 *Cor.* 1.21. enough in it for refined Wits. 5. Inferen.

II. For Exhortation.

1. *Study* this Doctrine more and more, *Col.* 3.16. 2 *Use of Exhortati.*

2. *Be contented* with that which this Doctrine holds out, as sufficient to make you wise to Salvation. See 1 *Cor.* 2.2. You need add nothing to it, *John* 17.3. 1. *Duty.* 2. *Duty.*

3. *Close* with this Doctrine; rely on Christ crucified, with all your affiance. The Jewes blaspheme, &c. yet be not beaten off from your hold. Though men scorn Justification by anothers righteousnesse. See *Rom.* 1.16. Here's enough to answer all doubts, all temptations. 3 *Duty.*

4. *Teach your Children* this Doctrine, it will make them wise. 4 *Duty.*

5. *Pray for the propagation* of this Doctrine; that the Jewes, Turks, Pagans, may embrace it. See *Psalm* 67.2. 5 *Duty.*

6. *Take* heed of Apostatizing from this Doctrine, to Jewes, Papists, Socinians. 6 *Duty.*

7. Be able to defend this Doctrine. 7 *Duty.*

Christ the true brazen Serpent.

JOHN 3.14.

And as Moses lifted up the Serpent, &c.

Janua. 21. 1654.

IN this Chapter from *Verse* 1. to 22. we have our Saviours discourse with *Nicodemus*; who this *Nicodemus* was, appears from that description which is made of him, *Verse* 1. He was a Pharisee, he was a Teacher of that Sect of the Pharisees, and he was one of the chief *Rulers of the Jewes*: see *cap.* 7. 50. The occasion of his comming to Christ was to be instructed by him about the way of Salvation;

Salvation; Being convinced by the miracles he had seen, that Christ must be more then an ordinary person, he comes to him for instruction, *Verse* 2. That he came *by night* was an Argument of his timorousnesse to own Christ publickly. That *he came* to Christ *at all*, was an Argument of some affection to Christ. That he calls him *a Teacher come from God*, was a Testimony that he did beleeve Christ was able to teach him, and that he was willing to be taught; yea, by calling him a Teacher come from God, is insinuated unto us, though it be not expressed, that his desire was to be informed how he might come to know God, and to enjoy God.

Christ gives here a body of Divinity.

Note. *To come to Christ for instruction, is the first step to salvation.*

1. Head, Mans Estate by Nature.

Our Saviour hearing his Request, presently falls upon the work, *Verse* 3. He preaches to him the Doctrine of Regeneration, that he might shew *Nicodemus* what he was by Nature, and what he should be by grace.

Note. *Christ is willing to teach those that desire Knowledge.* No sooner doth *Nicodemus* ask a Question, but Christ gives him an Answer.

Note. *The Doctrine of Regeneration is necessary to be known by all that Would be instructed in the way to life.* This Doctrine doth our Saviour insist upon to the 13. *Verse*, answering all the exceptions *Nicodemus* makes against it, and explaining to him the Nature of it.

Note. *Men by Nature are meer fools in the things of Christ.* Such as are Teachers of others in regard of office may be without the saving Knowledge of the Mysteries of God.

2. Head. The way of Salvation, Christ God and Man.

Having finished what he intended to speak about the Doctrine of Regeneration, without which there can be no Salvation; he speaks something to him about the Author of Salvation; this in *Verse* 13. *No Man hath ascended up into Heaven, &c.* In which Text our Saviour preacheth himself the Author of eternal life, and that as he is God and Man. There's no other way to come to Heaven but by Jesus Christ.

2. Head, How Christ saves by dying.

Having shewed himself the Author of Salvation, he goes on to shew how he doth accomplish Salvation; this is by his death

death, *Verse* 14. Had not Christ died, none of *Adams* seed could have been saved.

Having declared how he works Salvation, he shews the instrumental cause of applying it, namely by faith, *Verse* 15.

Having discovered the instrumental cause, he speaks something of the principal impulsive cause of this Salvation, which is the love of God to the world, *Job* 3. 16, 17.

Having made the impulsive cause known, he shewes the reason why so few have benefit by Christ, and that Salvation which is tendred in the Gospel. This is two fold, Unbelief, and secret love to sin; of these he speaks, *Verse* 18.19,20, &c.

This is the substance of our Saviours Discourse with this Inquirer.

4. How Christ is applyed by Fairh
5. How Christ was given. Gods Free grace
6. How so few are saved by him. Unbelief impenitency.

The Text falls under the third head, the manner; and way how Christ doth work out Salvation for his people, namely by his death. This is set out by way of similitude, *As Moses lifted up, &c.* In which words we have two things.

I. A Divine Type, *Moses lifted up, &c.*
II. The Exposition of it, *So must, &c.*

The Type or Figure which our Saviour speaks to, is that of the brazen Serpent, of which we read, *Numbers* 21. 8, 9. A fit way of teaching a Doctor of the Law, by a Figure of the Law, as one observes.

The Exposition of the Type, or the Application of it to the Doctrine in hand: *Even so must the Son of Man be lifted up.* By *the Son of Man* we are to understand Christ; called *the Son of Man* both because of the truth of his Humanity, and because of his affection to Men. By *the lifting up of the Son of Man*, we are to understand his death upon the Cross; this he calls his *lifting up*, *John* 12. 32, 33. 'Tis the same word which is used of his Exaltation in glory, *Acts* 2. 33. ὑψωθεὶς. His Cross was his first Step to his Crown; his sufferings were to him the porch of glory.

The words opened have two points.

1. The Serpent in the Wilderness was a Type of Jesus Christ.

2. That Christ could not have saved his Elect if he had not died.

I begin.

I begin with the first.

Doct. 1. 1. Doctrine, *That the Serpent in the Wilderness was a Type of Jesus Christ.*

As the Apostle speaking of the Rock saith, *that Rock was Christ*, 1 *Cor.* 10.4. So we may say concerning the Serpent which *Moses* made, that Serpent was Christ.

1. In what respects the brazen Serpent was a Type of Christ. In the opening of this Doctrine, I shall shew,

1. Wherein the Serpent in the Wilderness was a Type and Figure of Christ.

2. How Jesus Christ excels that Serpent.

I. How the Serpent in the Wilderness was a Figure of Jesus Christ. You must read the History which speaks of that Serpent, and then you will better see the parallel. 'Tis *Numbers* 21. 5, 6, 7, 8, 9. And the people spake against God, and against *Moses*, wherefore have ye brought us up out of *Egypt*, &c. The Parallel between Christ, and that Serpent stands in eight things

1. *Respect* The occasion of making that Serpent. I. *The occasion of the making of that Serpent, and of the coming of Christ into the World, are one and the same.* There is a Threefold Occasion mentioned of the making of that Serpent.

1. *The people had sinned*, Verse 5. They spake against God, and against *Moses*, &c.

2. *The judgement of God had overtaken them for their sin.* Gods wrath did burn against them, *Verse* 6. The Lord sent fiery Serpents, &c. so called because of the colour, or because of their effect on them they bit; probably flying Serpents, *Esay* 14. 29. *Esay* 30. 6. much people of *Isreal* dyed.

3. *They were not able to quench these burnings under which they were.* They found no way to free themselves from that death which was upon them. These three things did occasion the making of the Serpent. The coming of Jesus Christ into the World was occasioned by the same means.

Three like occasions of Christs coming into the world. 1. *Mankind had sinned.* We read of mans sin before we read any thing of Christ; he had broken the Law of God, *Gen.* 3. The Serpent, that old Serpent the Devil, had beguiled him, and drawn him into sin.

2. *The Judgement of God had seised upon him.* He was naked, he was ful of horrour and fear: As those that were bitten of the Serpents had a burning in their flesh, so man had the burnings of Gods wrath in his Soul. Those Serpents were called *fiery Serpents*, because

becauſe they did produce a fiery heat in thoſe they ſtung. The bitings of that old Serpent the Devil had ſet the Soul of Man on fire: He did burn already, and he expected to burn for ever. That fiery Serpent the Devil had bitten Man worſe than thoſe Serpents did the people of *Iſrael*.

3. *Man was not able to heal himſelf of thoſe bitings.* He knew no medicine, he had no remedy to apply that might do himſelf any good. Nor was there any creature that knew how to help him; Mans inability to help himſelf appears by his running away from God; for ſo he did, *Gen.* 3.8. Herein he was leſſe helpful to himſelf than *Iſrael* was: They went to *Moſes*, acknowledged their ſin, and deſired his prayers to God for them: But Man did not ſo much as deſire God to ſhew him the leaſt Mercy. Thus they agree in the occaſion: *Iſrael* ſinned, ſo did Mankind in *Adam*. *Iſrael* was bitten with Serpents, ſo was Man; that red Dragon the Devil had ſtung him. *Iſrael* could not help themſelves, no more could Man help himſelf out of his miſery. 3

II. *The end of the Serpent and of Chriſt was the ſame.* That Serpent was made to be a healing medicine to them that were ſtung, *Verſe* 8. The end of Chriſts coming into the world, and of all that he did and ſuffered after his coming, was, that he might be a healer of thoſe that were ſtung by the envenom'd bitings of the old Serpent. The Scripture ſpeaks of *Chriſt as a healer*, Mal. 4.2 And therfore he is called a Phyſician, *Matth.* 9.12. He is not onely a Phyſician to heal, but the Phyſick which doth heal. He healed the Bodies of Men when they came to him to him for diſeaſes, *Matth.* 8.16. And he healed their Souls of their ſpiritual diſeaſes. The blind Mind as well as the blind Eye; the deaf Heart as well as the deaf Ear; the poſſeſſed Soul as well as the poſſeſſed Body received cure from Jeſus Chriſt. Both were healing Serpents 2 *Reſpect*

III. *That Serpent was made and ordained for this uſe by the appointment of God himſelf*, Verſe 8. ſaith God, *make thee a fiery Serpent*, &c. It would never have entred into the heart of *Moſes* to have gone about ſuch a way of cure, if God had not ſet him on work. The healing of the world by Jeſus Chriſt is a work not of Mans appointment but of Gods. It was God that *prepared him a Body fit for the work*, Heb. 10.5. It was God that deſigned him for the work, and it was God that ſent him down to finiſh it. See *John* 4.34. It was a way of healing above the reach of Mans Un- 3. *Reſpect*

derſtanding, and above the Underſtanding of the wiſeſt Angel. The Angels admire it, but had they been ſtudying ſince the fall of Man to this day, they could never have found it out.

4. *Reſpect* The Serpent was of Braſs to typifie 3. things in Chriſt.

IV. *The matter of which that Serpent was made did figure out Chriſt.* It was made of Braſs, *Verſe* 9. *Moſes* made a Serpent of braſs. This metal did ſerve to figure out the Lord Jeſus in three things.

1. 1. *It did typifie the ſtrength of Chriſt.* Braſs is a ſtrong metal: 'Tis uſed to ſignifie ſtrength. The ſtrength of *Behemoth* is deſcribed thus; *his bones are as ſtrong peeces of braſs*, Job 40.18.. *A body of braſs* is proverbially uſed for a ſtrong body. The Lord Jeſus was exceeding ſtrong: He had a ſtrength greater than the ſtrength of braſs; That may be batter'd and broken into pieces, it may be melted into water, but Chriſt can be neither broken or melted. The Apoſtle calls him *the power of God*, 1 Cor. 1.24. He could never have endured that weight which lay upon him, he could never have carried the burthen of Mans ſin, he could never have ſtood upright under the heavy weight of Gods wrath, if his bones had not been bones of braſs.

2. 2. *It did typifie the glory of the perſon of Chriſt.* Braſs is not only a *ſtrong metal*, but a *ſhining metal*. Poliſhed braſs caſts forth a luſtre. The perſon of Chriſt is full of glory: *His feet are like unto fine braſs, as if they burned in a furnace*; ſo he appeared to *John*, *Rev.* 1.15. Chriſt ſhines from head to foot. The Apoſtle ſpeaking of his perſon, calls him *the brightneſſe of Gods glory*, *Heb.* 1.3. Though in regard of his Paſſion *his viſage was more marred than any Mans*, as the Prophet ſpeaks, *Iſa.* 52.14. Yet in regard of his divine glory, his face was ten thouſand times brighter than the face of an Angel. The Prophet *Ezekiel* ſpeaking of his glory, expreſſeth him to be a Man *whoſe appearance was like the appearance of braſs*, cap. 40.3. Never did any burniſhed Braſs or Gold either, ſhine as Chriſt doth.

3. 3. *It did ſhew that Chriſt was made acceſſible.* Had the Serpent been of pure Gold, it would have offended the eys of the people to have looked ſtedfaſtly upon it. Though the perſon of Chriſt be full of Majeſty, yet he hath veiled himſelf ſo as that the weak'ſt creature may look upon him without prejudice. Had not the Lord Jeſus in ſome meaſure covered his Divine glory with the Mantle of fleſh, no eye of Man would have been able to have looked upon him without dying, but this may ſeem ſomewhat curious.

V. *The*

V. *The form of it was a notable Type of Christ.* It was made in the form of a Serpent. Though it was not a true Serpent, yet it was in the fashion of a Serpent. It was like a Serpent for shape, but it had no venom in it at all. This resembled Christ, who though he had Humane flesh, yet he had no poyson nor venome in him. The Apostle speaking of him, saith, that *God sent him forth in the similitude of sinful flesh*, Rom. 8. 3. He had truth of flesh, but only the similitude of sinful flesh. He was a fiery Serpent, but he had no more poyson in him then the brazen Serpent had: He was *holy, harmless, undefiled, separated from sinners*, as the Apostle speaks, *Heb.* 7. 26. Not one drop of the serpentine poyson of sin was mingled with the holy flesh of Christ. 5 *Respect*

VI. The erecting or lifting up of the Serpent upon a pole did typifie Christ, and that in these two things. 6 *Respect.*

1. *It did figure his crucifying on the Cross.* This is that which the Text directly speaks to. *As Moses, &c. so must the Son of Man be lifted up*; which lifting up is generally interpreted of his lifting up upon the Cross. The pole was a figure of the Cross, the setting of the Serpent upon the pole, was a figure of Christs crucifixion and nailing to the Cross. Had not the brazen Serpent been lifted up upon the pole, he could not have healed those that were stung. Had not Christ been crucified, he had not cured our diseases. And therefore the Scripture applies his healing virtue to his sufferings, *by his stripes we are healed*, Isa. 53. 5. His Birth, his Life, his Obedience, are all medicinal, but the great and special Medicine is his blood. *He did bear our sins in his own body on the tree*, 1 Pet. 2. 24. The tree to which our Saviour was fastened, was the stage on which he did all his cures. 1

2. *It did figure the lifting up of Christ in the preaching of the Gospel.* Thus *Calvin* interprets it; *Exaltatio Serpentis ad praedicationem Evangelii referri debet.* The brazen Serpent would not have been conspicuous to the people if it had not been set upon a pole. The Lord Jesus is not made manifest but by the preaching of the Gospel. It is in the preaching of the Gospel that Christ is set as an Ensign to the people, as the Prophet speaks, *Isa.* 11. 10. The preaching of the Gospel may be disesteemed and vilifyed as a pole of no price, yet it is by this pole that Christ is made manifest to the world: *We preach Christ crucified, to the Jews a stumbling block*, 1 *Cor.* 1. 23. Christ is the light, but the preaching of the Gospel is the Candlestick that holds it up before the eyes of the world. He 2.

that deſpiſeth the Pole of the Goſpel, deſpiſeth Chriſt the brazen Serpent, which is lifted up upon it.

7. *Reſpect* VII. *The way of cure by the Serpent did typifie* the way of curing by Chriſt. It was by looking on the Serpent that thoſe that were ſtung received cure: tis by faith in Chriſt that any ſinners receive ſpiritual cure from him. Faith is the Eye of the Soul; looking on Chriſt by this Eye, is beleeving in him; by this looking on him do we obtain ſpiritual cure, *Iſa.*45.22. An Eye of ſaving and juſtifying Faith fixed on Chriſt will fetch in healing for all diſeaſes. A blind Man could never have been cured, if he had been ſtung: he that wants the Eye of Faith hath no benefit by Chriſt; all healing from Chriſt comes in by this Eye. Its ſaid of the impotent Man at *Lyſtra*, that *Paul ſaw that he had Faith to be healed*, Acts 14.9. Thoſe that want an Eye of Faith to look on Chriſt they want Faith to be healed.

8. *Reſpect* VIII. *It did typifie Chriſt in the effect of it.* He that looked on the Serpent did find certain cure: ſee Verſe 8. there's Gods promiſe, and Verſe 9. there's the fulfilling of the promiſe; none was healed unleſs he did behold the Serpent, none that did behold it but was cured. Chriſt doth cure all that by Faith look on him: *She that had the bloody iſſue did no ſooner touch the hem of Chriſts garment, but preſently the fountain of her blood was dryed up*, Matth. 9.20, 21, 22. Neve did any ſinner in good earneſt fix his Eye on Jeſus Chriſt, but he found help for all his diſeaſes, though they had been of never ſo long continuance. Chriſt can heal the bitings of Serpents, as well as bitings of flies.

There are three things very conſiderable in the event.

Three properties of the cure.

1. *Property* 1. *The cure was ſpeedily wrought.* No ſooner did any Iſraelite that was bitten behold the brazen Serpent, but immediately he was made whole. Chriſt can cure as well in a moment as in an age: we read of many great cures wrought by him on the bodies of Men in a Moment, ſee *Matth.*8.3. *Immediatly his Leproſie was cleanſed*; and *Matth.*30.34. *Immediatly their eyes received ſight*, concerning the blind Men: He can do as preſent cures on Souls as on Bodies. Omnipotency requires no long time to do the greateſt work in.

2. *Property* 2. *The cure was perfectly wrought.* One glance of the Eye upon the brazen Serpent, fetcht out all the Inflamation, and made the Body perfectly whole. The Lord Jeſus cures as perfectly, as he doth ſpeedily. It's obſerved, *Matth.*14 36. that as many diſeaſed

diſeaſed perſons as came to Chriſt, were made perfectly whole. Chriſt when he heals, heals to the bottom; he's no Mountebank that skins over a Wound, but a skilful Artiſt that heals perfectly.

3. *The cure was freely wrought.* It was but looking upon the Serpent, and the work was done; Chriſt doth freely communicate his virtues to the Soul, *Iſa.* 55. 1. He is ſo bountiful that he will not ſell, Man is ſo indigent that he cannot buy theſe precious things; were all the Eſtates of Men and Angels laid together, they could not make a purchaſe of one drop of his grace. This is the firſt particular. 3. *Property*

2. How Chriſt excels that Serpent. This I ſhall ſhew in theſe 11. particulars. 2. Chriſt excells the brazen Serpent in 11. particulars.

1. *The Serpent in the Wilderneſs did not heal ſuch as were ſtung, by any virtue it had in it ſelf.* It was a lifeleſs thing, and all it did was meerly by virtue of the Divine Inſtitution. The brazen Serpent did not ſo much for the curing of one that was bitten, as a plaiſter doth for the healing of a wound, there is in that ſome aptitude or natural virtue for ſuch a work. There was nothing here but a meer Inſtitution; there went no virtue at all from the brazen Serpent. It was indeed the power of Chriſt, who guided the Church in the Wilderneſſe, that healed ſuch as looked on the Serpent. But now Chriſt heals ſuch as are ſtung with ſin by his own power; Virtue doth really go forth from Chriſt to the Sin-bitten ſinner, for the healing of him. Guilt is done away from the Soul by the application of his righteouſneſſe, and filthineſſe is removed by the communication of his Grace and Spirit to the Soul. I perceive, ſaith our Saviour, when that cure was done by the touch of his garment, *that virtue is gone out of me*, Luke 8. 46. And ſo *Luke* 6. 19. its ſaid, *There went virtue out of him* that *healed ſuch as came for cure.* Chriſts way of healing ſpiritual maladies is by communicating his grace to them, which the brazen Serpent did not. 1. Partic.

2. *The brazen Serpent healed no diſeaſe, but onely that one.* It was appointed only as a remedy againſt the biting of thoſe fiery Serpents only, and we read not of any other cures. If any Iſraelit had been ſick of the Peſtilence, or Feaver, or any other diſeaſe, he had no hope of being healed this way. Though thoſe that were bitten with theſe Serpents recovered, yet did many die in the Wilderneſſe of other diſeaſes after the erecting of this Figure; ſee 2. Partic.

Numbers

Numbers 25.9. But now by looking on Jesus Christ, all the diseases of the Soul are perfectly healed; he is as good at one disease as at another, see *John* 5.4. Pride, Worldlinesse, Discontent, Impatience, Frowardnes, Luxury, &c. Christ can perfectly cure any of these: he can heal the diseases of the Head, Ignorance, Errour, &c. And he can heal the diseases of the Bowels, Cruelty, Unmercifulnesse, &c. And he can heal the diseases of the Heart, hardnes, deadnes, &c. Whosoever looks on him by Faith is healed of whatsoever diseases he hath: all spiritual diseases are by him perfectly cured.

3. Partic. 3. *The brazen Serpent did not keep that virtue alwayes.* It was remaining for many hundreds of years after the people came into *Canaan*, but we read not a word of any cure it did after this time. It was kept as a holy sign of Gods presence with them, it was preserved as a holy memorial of this great mercy, but it had no healing virtue that we read of afterward. But now Christ heals for ever; all generations to the end of the world shall find a sanative power in Jesus Christ; he is as good at curing now, as he was thousands of years ago; and he will be to the end of the world as virtuous as now he is. As he is a Priest for ever, so he is a healer for ever.

4. Partic. 4. *The brazen Serpent was at last utterly abolished.* The people having idolized it, *Hezekiah* in his dayes did break it in pieces, and took away the very name of it, calling it *Nehushtan*, that is, *a piece of brass*, 2 *Reg.* 18.4. Though it was of Gods own appointment, yet when the Idolatry which the people had committed could not be reformed, he defaces it, and takes away both name and thing. But now *Christ the true brazen Serpent* abides for ever; he can never lose his virtue, nor can he ever be defaced. This brazen Serpent is erected in the preaching of the Gospel, and will continue for ever and ever.

5. Partic. 5. *It was Idolatry to worship that Serpent.* *Hezekiah* brake it in pieces because the people could not be kept from burning incense to it, 2 *Reg.* 18.4. But to worship this Serpent is no idolatry, its impiety not to worship Christ; its wickednesse not to burn Spiritual incense of of praise and prayer to him continually. Angels and Saints in Heaven do adore and worship before his face, and so they shall do to all eternity.

6. Partic. 6. *The brazen Serpent did not give eyes to them that were bitten to look upon it.* Whosoever looked upon it did live, that is expressly said;

ſaid; but it is no where ſaid, that it gave eyes to them that were blind. But now Jeſus Chriſt gives eys to thē that are blind; he doth not only heal them that look on him, but he gives ability to ſuch as are bitten, to look on him; he opened blind eyes when he was on earth, and he doth ſtill open the eyes of blind Souls: ſee *Iſa.* 35. 61. *init.* compared with *Luke* 4.18. ſhould not Chriſt give ſight to the eye, and fix the eye of the Soul upon it ſelf, no Soul in the world would ever be *healed* of any of the bitings of that old Serpēt 7. Partic.

7. *The brazen Serpent endured nothing by being fixed to the pole, and ſo erected.* Being a thing without life it was not capable of any pain or paſſion. But Jeſus Chriſt ſuffered much torment when he was lifted up upon the pole of the Croſs.

Though he was crucified willingly, yet he was not crucified without much ſorrow; the iron entred into his Soul, he was exceeding ſorrowful even unto death. The brazen Serpent bare no curſe, but Chriſt did bear the curſe of our ſins; for he was made a curſe for us, *Gal.* 3.13. The brazen Serpent did not take the ſtings of the fiery Serpent into it ſelf; but all the ſtings of the fiery Serpent did the Lord Jeſus take into his own breaſt: The brazen Serpent did not bear the ſorrows of ſuch as were bitten, but Chriſt did. He hath carried our diſeaſes, and born our ſorrowes; he took the venome out of our bowels, and put it into his own, *Iſa.* 53.4. He quenched our burnings, and ſet his own fleſh on a flame.

8. *The brazen Serpent was framed by Moſes, Numbers* 21.8,9. 8. Partic.
He made the pole, and he made the Serpent. But Jeſus Chriſt was formed by God. As he was God he was neither formed nor created, but as Man he was formed. Gods own hand was that which poliſhed and formed this excellent piece. *Moſes* did not immediatly make the brazen Serpent, but he cauſed it to be made according to Gods direction; but Gods own hand did immediatly frame that which was framed of Jeſus Chriſt.

9. *The brazen Serpent could not preſerve any from being bitten by the Serpents.* It had a power by virtue of Gods Ordination to recover thoſe that were ſtung, but it had no power to prevent the ſtinging of any. But now Chriſt the true Serpent doth not only heal thoſe that are ſtung, but preſerves his from being ſtung. Thoſe fiery Serpents the Devils, would faſten many more ſtings than they do in the hearts of the Elect, if the Lord Jeſus did not hinder them. He doth not only pluck out the ſtings of theſe Serpents, but fray away the Serpents themſelves, that 9. Partic.

they

they cannot sting and bite so often as they would if they were not hindred.

10. Partic. 10. *Those that were recovered by looking on the brazen Serpent dyed afterward.* The Text indeed saith that every one that looketh on the Serpent when he is bitten shall live; that is, he shall not dye of that biting; but some other disease will carry him away. There is not one now alive that were recovered of those bitings, the Grave hath took all of them captive. But those that are once healed of the bitings of these spiritual Serpents live for ever. Souls healed of sin by looking on *Jesus Christ*, shall never dye. See *John* 11. 25, 26. *He that beleeveth in me shall never dye.* A Beleever may dye the temporal death, yea he shall dye this death, but he is free from the danger of eternal dying.

11. Partic. 11. *The brazen Serpent was obtained by the Prayer of Moses.* The people came to him, acknowledged their sin, desired of him that he would *intreat the Lord for them*; he did so, and thereupon God gives him this order to make a Serpent of Brass: But the Lord Jesus was obtained without so much as being desired. There was no free confession of sin made by *Adam*, there was no *Moses* to mediate to God for him. Had God staid till Man would have desired a remedy, he had staid to this moment. *I am found of them that enquired not after me*, saith Christ, *Esay* 65. 1. Sinstung Man had never heard of a healer, if God had staid for his enquiry.

The Uses are,
Information.
Exhortation.
Consolation.

1 *Use of Informati.* 1. Lesson. 1. For *Information.*

1. *That the Jewes had the knowledge of Jesus Christ as well as we.* Though they had not so clear a knowledge of him, yet they were not without all knowledge. The Sacrifices put them dayly in mind of him. They had many notable Types of him, as the *Rock*, the *Red Sea*, the *Pillar of Fire*, and this *brazen Serpent.* No doubt the more spiritual Jewes did understand these Types, and could spell Christ out of them. The Apostle saith, the Gospel was preached in the Wilderness to the Jewes, *Hebrewes* 4. 2. Though they had but Christ in Types, yet they had the same Christ the Gospel-Church hath.

2. *That*

2. *That the ſtung-condition of the Iſraelites is a repreſentation of the ſad condition of Man by Nature.* As the Serpent typified Chriſt, ſo the biting of the Serpents typified the miſerable eſtate of Man by Nature. The fiery Serpents typified the Devils, who are Serpents, and fiery Serpents. The bitings of thoſe Serpents did ſhadow out thoſe Temptations by which Satan does aſſault Men, and thoſe ſins which he drawes men into. How ſad was the condition of the *Iſraelites*, who were lyable to ſuch mortal bitings! Much more ſad is their condition who are under the power of theſe helliſh Serpents. 2 *Leſſon.* The Devils more dreadful then thoſe fiery Serpents in 5 reſpects.

1. Thoſe Serpents did but bite the Body, theſe the Soul. 1.

2. Thoſe Serpents in the Wilderneſſe might be killed, doubtleſſe many of them were; but theſe Serpents can never be killed. 2.

3. A Man might make ſome fence againſt thoſe Serpents, they could not creep or fly into houſes; but theſe Serpents can wind themſelves into the cloſeſt places. 3.

4. An *Iſraelite* might go to Heaven though he dyed of the bitings of thoſe Serpents; but he that is not cured of the ſinful bitings of theſe evil Spirits can never go to Heaven. 4.

5. Thoſe Serpents were viſible, theſe are inviſible, and ſo the more dangerous. Who would not pity Men that are faſtned in Dungeons where Scorpions, Vipers, Serpents and Dragons are continually ſtinging and biting them; ſuch as are under the dominion and vaſſalage of the Devil and his Angels, are in a worſe condition. Some of theſe fiery flying Serpents are continually thruſting their poyſonous ſtings into their precious and immortal ſouls. He that reads this ſtory cannot but pitty the *Iſraelites*; ſinful men that are under the bitings of Devils deſerve more pitty: and the rather becauſe they are not ſenſible of their own miſery. So many luſts as domineer in the heart, ſo many cruel venemous Serpents and Vipers are there, drinking up the blood of the Soul. Every ſin is a fiery Serpent, which will kill us, if we kill not it. 5.

3. *The Neceſſity of Jeſus Chriſt.* 'Tis a miſery to want him, 'tis an unſpeakable happineſs to enjoy him: How ſad was it with the *Iſraelites* when they were bitten to death, & had no way of healing! How joyful were they when the brazen Serpent was erected! though the fiery Serpents were not preſently taken away, yet that they had a remedy ſo near at hand, and ſo ſovereign againſt the 3 *Leſſon.*

venomous ſtingings of thoſe creatures, was an unſpeakable mercy. Thoſe that want Jeſus Chriſt have no ſuitable remedy againſt the violent attempts of thoſe evil ſpirits. Chriſt ſhields us againſt the bitings of Serpents, and he defends us againſt the ragings of luſts. If an Antidote againſt poyſon be needful, Jeſus Chriſt is needful.

4 *Leſſon.* 4. *How willing and ready God is to give his people relief againſt their preſſing miſeries.* No ſooner did the people of *Iſrael* cry, but the brazen Serpent was erected; no ſooner did Man receive the ſting of death into his boſom. but the true brazen Serpent was ſet up. God is able to ſuccour, and he is willing to ſuccour his afflicted people. *Hagar* hath a Well ſhewed her when ſhe was ready to periſh, *Gen.* 21. 16, 17, 18, 19. When the *Iſraelites* were even a dying, becauſe of the bitings of Serpents, then is a remedy provided. See *Iſa.* 41. 17, 18, 19.

5 *Leſſon.* And then, Fifthly, *How ſuitable a good is Jeſus Chriſt to Mankind?* He is not onely a rich good, but a proper good. He is Food to the hungry, Cloaths to the naked, Liberty to the Priſoner, Eyes to the blind, and a brazen Serpent to cure them that are ſtung by fiery Serpents. He is every way ſuitable to the Soul. This is that which he tells us, *Rev.* 3. 18. He doth anſwer all diſtreſſes and wants of the Soul.

6 *Leſſon.* 6. *The neceſſity of preaching of the Goſpel.* The brazen Serpent was lifted up on the Pole: Chriſt our Serpent is held out in the preaching of the Goſpel. He that had cut down the Pole had deſtroyed the brazen Serpent. He that ſuppreſſes the preaching of the Goſpel, ſuppreſſes Chriſt. This is the golden Pole or Enſign by which Chriſt as a healer, is made viſible to the World. 'Tis the Serpent on the Pole that heals the *Iſraelites*, 'tis Chriſt manifeſted in the Goſpel that heals bitten Souls. Where the Pole of the glorious Goſpel is not, Chriſt is not manifeſted, ſee *Tit.* 1. 3. and 2 *Cor* 2. 14. The preaching of the Goſpel is the Alablaſter box wherein Chriſt the precious oyntment is kept. By the opening of this box his ſavour is made manifeſt to the World.

7 *Leſſon.* 7. *The neceſſity of the knowledge of Chriſt*, John 17. 3. He that is ignorant of Chriſt knowes not where to have cure for any ſpiritual diſeaſe.

8 *Leſſon.* 8. *That the Churches health and life is in, and from Chriſt alone.* See *Jer.* 33. 6, 15. All that live, live by him. All that are cured are cured by him. 'Tis the ſinners own fault if he do not live; 'tis from himſelf if he be not cured.

II. For

II. For *Consolation.* This Text is a spring of Comfort to all distressed Consciences that see themselves undone by the stingings of the old Serpent. God hath in Christ provided healings for these bitings. See *Mal.* 1. 2. I must lay down in this caution, what I am now to speak, belongs not to the impenitent scorner, but to the mourning sinner; to him that sees sin, and bewails it: he that blesseth himself in his sin, may see *Deut.* 29. 18, 19, 20. But broken-hearted sinners I am now to deal with. Let them hear.

2 *Use of Consolation.* Five Comforts for broken-hearted sinners to keep them from Despair.

1. Comfort against the multitude of their sins.

1. *There is no cause of despair because of the multitude of their sins.* It is the sad complaint of many of Gods people, that they are full of spiritual wounds. They see the stings of the Serpent in their Head, Hands, Eyes, Heart: They are *totum vulnus*, nothing but wounds and sores; Every part is bitten, *Isa.* 1. 6. Had they but one sting in them, they would not droop; but because they see so many they are discouraged. This Text gives in comfort in this case. The brazen Serpent was able to cure an *Israelite*, though his body was full of bitings. The Text doth not say, if a Serpent had bitten a Man in one place, he might be healed by looking on the brazen Serpent, but it sayes indefinitely, *if a Serpent had bitten a Man*, Numbers 21. 8, 9. Christ is able to cure thousands of wounds as well as one wound. See *Isa.* 53. 5, 6. 'Tis said, *by his stripes we are healed*; and, *the iniquity of us all is laid on him.* All the Iniquities of all the Elect are laid on him: Pride, Ignorance, Hardnesse of heart, Unbelief, Formality, *&c.* Though there be a concurrence of all these, Christ can heal thee. He is said *to be able to save to the uttermost*, Heb. 7. 25. He that saves to the uttermost, saves from all manner of sins. Fear not because of the number of thy sins: One wound cannot be healed without Christ, and by him all are healed.

2. Comfort against the greatness of their sins.

There is no cause of despair because of the greatness of sin. Saith a believer, my wounds are not onely many but deep, The sting of the Serpent is gone to the very bowels! yet be comforted; the grace of the brazen Serpent will reach as deep as the sting of the old Serpent.

1. *The promise of healing is made to great sins as well as to small sins*, Matth. 12. 13. *Isa.* 1. 18. And besides.

2. *Christ hath healed those that have had as deep and broad wounds as thou canst have.* Look on *Davids* wounds, Murther and Adultery, yet through Faith in Christ he was healed.

Look on *Manasſehs* wounds, Blood, Murther, Idolatry, Sorcery, 2 *Chron.* 33. 2.3,4,5,6,7. Yet by looking on the brazen Serpent he was healed. Look on *Peters* wounds, Lying, Swearing, Curſing, forſwearing and denying Chriſt and his relation to him, yet he was healed. Look on Saint *Pauls* wounds, a Perſecutor, a Blaſphemer, Injurious, yet by fixing the eye of Faith on Chriſt he was cured. See 1 *Tim.* 1.13. And that as a pattern to others, *Verſe* 16. Chriſt never asks any ſinner how great his wounds are, or how many, but whether they be willing to be healed. There are ſome in Heaven who committed greater ſins then many that are in Hell. Infinite Mercy and infinite Merit make no difference as to healing, between little and great ſins.

3. *There is no cauſe of deſpair becauſe of the long continuance of ſins.* An *Iſraelite* by looking on the brazen Serpent was healed, how long ſoever the ſting had been in him. Its the fear of many Saints, their ſins have been thirty or forty years upon them; if their wounds were green, they could have hope, but they brought their diſeaſes with them into the World, what hope can they have? As much hope as if thy ſore were but an hour old. Chriſt can heal old diſeaſes as well as new. All that now are in Heaven brought their diſeaſes with them into the World as well as you. We read of one that had *an iſſue of blood twelve years*, and yet Chriſt dried it up preſently, *Matth.* 9.20, 21, 22. We read of one that had *kept his bed eight years by reaſon of a Palſie*, and yet *Peter* by the power of Chriſt, healed him, *Acts.* 9. 33, 34. We read of one that had *a Spirit of infirmity eighteen years*, Luke 13.11, 12, 13. Yet Chriſt no ſooner laid his hands on her, but ſhe was healed. We read of one that had *an infirmity eight and thirty years*, John 5. 5, 6, 7, 8. Yet Chriſt cured him. Though earthly Phyſicians cannot heal diſeaſes that are natural, yet Chriſt can, ſee *Mark* 9. 21, 22. *He had been poſſeſſed of a Devil, of a child*, yet Chriſt preſently healed him. Though thou art a going out of the World, yet by looking to Chriſt thou ſhalt have cure. Chriſt healed the Thief when he was upon the Ladder, as an example to prevent deſpair.

3. Comfort againſt long continuance in their ſins.

4. *There is no cauſe of deſpair becauſe of relapſing into the ſame ſin.* O ſaith the Soul, if I had committed ſuch a ſin but once, I could be encouraged, but I have often committed it again and again. This is very ſad. Yet there is hope in *Iſrael* concerning this. The brazen Serpent did cure the *Iſraelites*, though they were bitten

4. Comfort againſt relapſing.

bitten again and again in the same place by the same Serpent. As oft as they were bitten, so oft they were cured, *Numbers* 21.8,9. *Paul* persecuted the Saints more then once, *Acts* 22. 4, 5. He was the Devils Post-master, riding from place to place to imprison the Saints, yet did he obtain Mercy. *Lot* suffered himself to be made drunk one Night, and again the next Night, and commits the sin of Incest with both his Daughters, *Gen.*19.32,33,34,35. Yet he was healed. I speak not this to encourage the impenitent, but to comfort the mourner. Christ commands Men to forgive Offenders, if they repent, though *they sin seventy times seven times a day*, Matth.18.22. And he hath seventy times, yea 7000. times more Mercy then men have. Sinners can never spend the Plaisters which *Jesus Christ* hath for the curing of their wounds. See *Hos.*14.4. not one but many back slidings.

5. *There's no cause of despair, though you have slighted Mercy.* O saith the Soul, if I had onely sinned against Christ, I could have hope, but I have rejected cure: Christ hath called, and I have not come; I have scorned Christ, and healing by him. This is much to be lamented, and doth make a sinners condition more sad. Slighting of the calls of Christ may provoke him to suffer thy sores to continue longer: It will increase the smart of thy spiritual wounds. Yet if now you are willing to accept of him for cure, there is a foundation of *Hope*. Christ hath healed many that have slighted the tenders of his grace. Few indeed there are who came in to Christ at the first call. *Zacheus* we find in the Gospel came down upon the first call, *Luke* 19.5,6. But this is not the happiness of every sinner. The brazen Serpent would have healed an Israelite although he had formerly slighted that way of cure. It is Christs command to his Ministers, to wait on sinners, *if at any time God will give them repentance to the acknowledgement of the truth*, 2 Tim. 2.25. Christ is engaged by promise to heal those that stood out against the offers of Grace. While Christ calls it is not too late to come. 5. Comfort against slighting of mercy.

Object. *Is there not a set day, which if sinners neglect, the door is shut? See* Luke 19. 42. *Object.*

Sol. There is a truth in this; but yet, *Sol.*

1. *There is no day but a sinner ought to come in.* Though the day of Christs acceptance may be over, yet is not the day of thy submission over. Thy time is not over while thou livest. Thou art still under the command. 1.

2. *Whether*

2. 2. *Whether the day of Christs acceptance be over is a secret, which no Man living knows.* It is not for us to dive into hidden secrets, *Deut.*29.29.

3. 3. *While thou findest any inclination in thine heart, thou maiest be sure the day of grace is not over.* He that hath a thought to come, he that desires to come, may conclude the day is not over. When that day is over God usually gives up the sinner to a seared conscience, that he doth not desire to come.

4. 4. *So long as God calls thee, the day is not over.* While the Angel moves the VVater, the day of healing is not past to any. See *John* 5.4. While the Word calls, while Conscience speaks or stings, while Gods Spirit strives, thou maiest conclude the time is not past. Those that came in at the eleventh hour had the penny as well as those that came in at the beginning of the day.

5. 5. *There is no cause of despair because of the unworthiness of means.* Saith the sinner, if I were thus and thus qualified, *&c.* then I might hope Christ would heal me; but I can do nothing. I have nothing in me that should move Christ to take me in hand, *&c.* This argument savours of pride; what was required of an Israelite? nothing but to look on Christ; he was required nothing but to look to the brazen Serpent. Christ requires nothing but that thou see thy self bitten with Serpents, and look to him with a holy Confidence and Perswasion that hee will cure thee.

This one Text is enough to preserve the worst of sinners from despair. Never did any look to Christ but he was cured. Never did any look to him but he shall be cured. It is a speedy way of cure, a certain way of cure, an easie way of cure.

3. *Use of Exhortati.*

III. For *Exhortation.*

1. *Exhor.* Three false wales of cure, that troubled sinners are tempted to flee to, and rely upon, instead of Christ.

1. *Take heed of using any other way of healing your spiritual wounds.* It is Satans great policy when sinners are touched with the sense of sin, to divert them from Jesus Christ, and to perswade them to seek some other way of cure.

1. False way.

1. *Sometimes to that medicine of their own righteousnesse.* This is the Popish way of curing such as are bitten of Serpents; they send them to look, not unto the brazen Serpent, but on their own works, *Isa.* 54.6. filthy rags which will not heal. This Plaister will poyson not heal. Our best works have stings in them, and they

they will sting us worse then the Serpents, if we think to be healed by them.

2. *Sometimes to their own duties.* To Prayer and Hearing, *&c.* These are good helps to wounded Consciences to bring them to the sight of Christ, but if we stay here we stay short of cure. All thy Prayers, all thy Tears, all thy repentings are not Christ. The brazen Serpent needed not to have been erected if those would have healed sin. See *Heb.*10.5,6,7,8,9,10. 2. False way.

3. *Sometimes to merry company.* When Conscience is stung by the sense of sin, they go to *Davids* Harp as *Saul* did, 1 *Sam.* 16.15,16. They may give a little ease to the sinner for a time, as *Saul* had, *Verse* 23. of that Chapter, but it will not heal the wound, the sore will break out again, as *Sauls* did. Take heed of any false cures: Men are apt to try Mountebanks and Empiricks till they have soundly smarted for it. The *Israelites* had been undone if they had used any other way then looking on the brazen Serpent. Christians will be undone if they fix their eye upon any thing short of Christ. 3 False way. Motives to look to Christ alone for cure of sin.

Let me but propound a few things.

1. *This is the most honourable way of healing.* Its honourable to God, to Christ, to our selves, to be healed this way. God is honoured, for his Justice is satisfied. Christ is honoured, his Blood, his merits are exalted. The sinner is honoured, as he hath all the worth of Christ communicated to him. 1. Motive.

2. *The making use of any other cure is the rejecting of Christ as if he were insufficient.* And he that rejects Christ, rejects the infinite wisdom and love of God that did find him out. The infinite goodness and love of Christ that was willing to lift up himself on the Cross, to undergo the wrath of God, to pour out his blood to make a medicine for our guilty Souls. 2. Motive.

3. *You do but make your wounds the worse by using any other means,* You will but create the more Trouble, Anxiety, and grief to your hearts, by deserting Christ. You must cast off all those Plaisters before ever your Souls can be healed. They will be like the Plaisters of Mountebanks, not only unprofitable but hurtful. This is the first branch of Exhortation. 3. Motive.

II. Exhor. *Bless God for Jesus Christ.* No doubt but the Israelites were 2. Exhort.

were very thankful when they saw the brazen Serpent erected, and found themselves cured by it. We have more cause to bless God for the true Serpent, by whose soveraign virtue our spiritual stingings are healed. Christ is a healer as well as a feeder. See 1 *Cor.* 15.56, 57.

3. Exhorta. III. Exhortation. *Acknowledge all your spiritual healings to be by Christ.* If any biting of the Serpent be healed, or in a way of cure, Christ hath done it. None but he can heal such desperate wounds.

4. Exhorta. Two things required of the Israelites in order to their cure. Hence 2. Rules for all Christians. 1. Rule. IV. Exhortation. *Make use of Christ for the healing of your spiritual diseases and sores.* There was two things required of the Israelites in order to their curing by the brazen Serpent.

They must see themselves bitten by the fiery Serpents.

They must look to the brazen Serpent, *Numb.* 21. 8.

Those that would have healing by Christ must be thus affected. They must be sensible of their bitings. They must by faith look to Jesus Christ.

1. *If you would be cured by Christ, you must be sensible of your bitings.* I shall here handle these three things.

1. That this is Christs method in the curing of sinners.

2. How the Soul of a sinner is made sensible of his spiritual bitings.

3. Why Christ takes this course with those whom he intends for to heal.

That this is Christ's method that all who are healed by him should be first sensible of their bitings, proved, 1. *Argu.* 1. That this is Christs method, that such as receive healing from him should be sensible that they are bitten. This appears three wayes.

1. *Christ declares this to be the end of his coming.* See *Luke* 19. 10. Not simply such as are lost; for there are many lost, whom he came not with an intention to save, but as see themselves to be in a lost condition. See *Isa.* 61 1, 2. Christ doth fully express in that Text, who they were he came to heal: Broken-hearted sinners, meekned sinners, sinners that are bound in the cords of their sins. Christ breaks the heart, causeth the Soul to mourn out of sense of sin, meekens the Spirit by a work of conviction, and then heals them by applying the promises of grace.

2. *Argu.* 2. *The form of invitation used by Christ shews this.* See that known place, *Matth.* 11. 28. The words are very significant, κοπιῶντες πεφορτισμένοι. Christ calls not sinners as sinners, but as labouring

labouring sinners, as burdened sinners; such as are overwhelmed and born down with the weight of sin, that they cannot look up, but are ready to sink under it.

3. *The order of his working on such as he hath healed shews this.* 3 *Arg.* You cannot find any healed by Christ but they first saw themselves to be stung. Those three thousand were thus affected, *Acts* 2.37. κατενύγησαν τῇ καρδίᾳ, it was with them as if sharp points of daggers or stings of Scorpions had been fastned in their hearts. So it was with the Jaylor, *Acts* 16.27,29,30. All those expressions and gestures, shews conviction. So it was with *Paul*, *Acts* 9. 4, 5,6,9. This is Christs usual way. See *John* 16 8. All sinners have not the same degree of conviction. Conviction and conversion may be wrought at the same Sermon, *Acts* 2.37,41. & *Acts* 16.14. But so much conviction is wrought as to cause the sinner to see sin the bitterest, and Christ the sweetest thing in all the World. There must be sense of bitings before there can be healings.

II. How this sense of the bitings of the Soul is wrought.

How the sense of these bitings are wrought.

Ordinarily by the preaching of the Law. This is the most certain and most expeditious way. The Apostle saith, *the Law was our Schoolmaster to bring us to Christ*, *Gal.*3.24. The Law hath a threefold work for the accomplishing of this conviction.

A 3. fold work of the Law accomplishing this Conviction.

1. Work.

1. *It sets before the sinners face the miserable estate of Man by reason of sin, with the curse due unto him*, Rom.3 20. Hereby the Apostle came to see sin, *Rom.*7.7,9. *He thought concupiscence was no sin till the Law came.* He thought his condition as a Pharisee was as good as the best, till he was better informed by the Law; *When the commandment came, sin revived, and I dyed*, Verse 9.

2. Work.

2. *The Law convinceth the sinner that he is the guilty person to whom all that wrath belongs.* The Law speaks as *Nathan* to *David*, *Thou art the Man.* The Apostle speaks of this, 1 *Cor.* 14. 24, 25. The Law puls the sinner by the sleeve, and tells him this is his condition.

3. Work. Reasons why Christ will have a sinner first convinced thus.

3. *The Law lets the sinner see the utter impossibility of his personal satisfying the Law.* This effect it had on the Jaylor, *Acts* 16. 29. His heart was set on a trembling frame upon the sense of his guilt, which he was no way able to remove. This is that which the Apostle calls, *The Spirit of bondage*, Rom.8.15.

III. Why Christ takes this way.

1. Reason

1. *That sin may be imbitter'd.* Sin is a bitter thing. *Jer* 2.19. Its called

called Gall and Wormwood, *Deut.* 29. 18. Christ will have the Soul know it is so, therefore he takes this course.

2. *Reason* 2. *That the sinner may be brought to a holy shame for sin.* Sin is a shameful thing. Christ will have *sinners bear their shame*, Ezek. 16. 52. Now if he should heal before the sinner see himself stung, he would be frustrated of what he intends,

3. *Reason* 3. *That the sinner may be willing to come up to his terms.* When Christ begins to deal with a Soul about his salvation, he makes a huge bogling and dodging, he will not come up to the price of the cure. Christ by taking this course makes him willing to accept of any terms; Those three thousand when they saw the sting in their hearts, were willing to do any thing, *Acts* 2. 37. And so was *Paul*, *Acts* 9. 6.

4. *Reason* 4. *That the mercy of the cure may be more valued.* The healing of Soul-diseases is a glorious work. See *Psalm* 103. *init.* 'Tis a costly work 'Tis done for those that deserve it not. Yet Man is not thankful for it. The sence of our stings enhaunceth the price of it. See 1 *Tim.* 1. 15. Had he not seen himself the chief of sinners, the work would have been under prized.

5. *Reason* And then, 5. *That the skill of Christ in healing may be more perfectly seen.* Christ seeks to advance his own glory by the healing of sinners; therefore they must feel the smart, and see the danger before they be cured Men that think little or nothing ailes them, do not value either the Physick or Physician. Christ will discover every sore, that his glory may be exalted in the cure, *Psalm* 116. 6. When Men see their low estate, they are thankful for help.

Labour therefore to see your wounds, compare your selves with the Law Pray that God would convince you of your sin and misery, and self-insufficiency. This is the first.

2. *Rule.* II. *You must by faith look to Christ.* This is that indeed which cures. Sense of our wounds prepares us for the cure. Looking to Christ doth actually cure. This is required, *Matth.* 11. 28. This looking to Christ implies three things.

Looking unto Christ imply's 3 things.

1. 1. *A perswasion of Christs ability.* The Soul must see that Christ is sufficient to heal him, *Matth* 9. 28.

2. 2. *A perswasion of Christs readinesse to do it.* The Soul must beleeve that Christ is willing to do it. The Soul must not only say as the Lepers, *If thou wilt thou canst*, but it must say, *Lord, I know thou art both able, and willing.*

3. *An*

3. *An actual closing with Christ upon the promise.* The Soul must make application of Christ, 1 *Pet.*2.4. The soul must touch the border of Christs garment, and actually draw virtue from him. He that falls short of this, falls short of cure. *Judas* saw his bitings, but did not look on Christ, but despaired of help. 3.

Motives to perswade sinners thus to look to Christ.

Motives for sinners to look to Christ.

1. *The free promise.* Many promises are made, that such shall be cured. See Verse after the Text. 1. Motive.

2. *The oath of Christ*, John 6.47. *Heb.*6.17,18. 2. Motive.

3. *Gods end in sending Christ was to heal such*, Isa. 61.1. *John* 6.37,40. 3. Motive.

4, *The multitudes Christ hath healed.* Millions in Heaven whom Christ healed. 4. Motive.

5. *'Tis for Christs honour*, John 5.23,24. You cannot do Christ greater glory than to lay all your stress on him. 5. Motive

Six things in Christ to be looked at in order to healing.

Now there are six things which the eye of Faith must look at in Christ for healing.

1. *The merits of his blood.* Christ on the Pole. This will shew that he hath satisfied for sin.

2. *The aboundance of his grace*, John 1. 14, 16.

3. *His Resurrection*, Rom 4.25.

4. *His Mediation and Intercession*, Rom.8.34.

5. *His Relation to us*, Heb. 2.16,17.

6. *His undertaking for us as our surety*, Heb.7.22.

I go now on to the second Doctrine, which is this;

Doctrine 2. *That Jesus Christ could not have saved his Elect if he had not dyed.* It was necessary for the saving of the Elect, that *Jesus Christ should be lifted up upon the Cross*, Heb. 9.22. Isa. 53.5. John 12. 32. Whether God could by his absolute power have brought his Elect to Heaven without the death of his Son, I shall not now dispute. It is the opinion of many Divines, that God being *pars læsa*, the offended & injured party, might by his absolute and almighty power have freely forgiven sin without the blood of Christ: But supposing the determinate counsel and decree of God to bring his Elect to Heaven this way, there was a necessity that Christ should be thus lifted up. The Scripture speaks of the death of Christ as a necessary thing. See *Matth.*26.54. In that text our Saviour preacheth to *Peter* the necessity of his death. And so *Mark* 8.31. And *Luke* 22.37. *This that is written must yet be accomplished in me.* He speaks of his death and sufferings for the *Doct.* 2.

salvation of his Church. In the opening of this point, I shall handle these two particulars.

1. Why this was necessary.
2. Why God would take this way for the saving of his Church.

I. The necessity of Christs death depends on these things.

Christs death necessary in 3 respects. 1 Respect

1. *The accomplishment of the divine Decree.* The Decrees of God are absolute and certain. They are called *faithfulnesse and truth*, Isa. 25.1. And the same Prophet, *chap.* 46.10. tells us, that *his counsels shall stand* Now this we find was the eternal counsel of God, that Christ should suffer for the salvation of the Elect. And therefore the Apostle saith, *that he was delivered by the determinate counsel of God*, Acts 2.23. And that the Jews in that bloody Tragedy, did onely *what Gods hand and counsel determined before to be done*, Act. 4.28. Now the necessity of the fulfilling of Gods counsel makes the death of Christ necessary.

2 Respect

2. *The fulfilling of Gods promise.* God did at first promise *Adam*, that *the seed of the Woman should break the Serpents head*, Gen. 3.15. This promise of the sufferings of Christ was often renewed by the Prophets. Now it is necessary that the divine promise be accomplished, and therefore necessary that Christ should suffer. Hence our Saviour shews his Disciples, that he must needs dye, because otherwise the truth of God would be of none effect, *Luke* 22.37. God neither will nor can falsifie the word of his promise.

3 Respect

3. *The Ratification of the Legal Sacrifices.* The Sacrifices which were appointed in the Law did represent these two things.

First, That Mans blood deserved to be shed.

Secondly, that the blood of Christ should be shed for the expiation of sin. This the Apostle teacheth, *Heb.* 9.13,14. The beleeving Jews did not rest in those sacrifices, but look'd through them unto Christ the true expiatory sacrifice which they expected. Therefore it was necessary that Christ should be sacrificed, that the truth might answer the Type.

Why God took this way for the saving of the Church. 1 Reason

II. Why God would take this way for the saving of the Elect.

1. *For the discovery of his infinite love.* It was the good pleasure of God to save his Elect in such a way as might best magnifie his own love. Now this lifting up of Christ doth lift up the love of God very highly, *Rom.* 5 8 God doth testifie or make proof of his love, so the word is rendred, 2 *Cor.* 6.4. & 7.11. The Apostle *John*, in 1 *John* 4.10. speaks of this. The giving of Christ to be a pro-

propitiation is the best discovery of love which could be made. *Ambrose* hath an excellent saying to this purpose; *Considera affectum patrium, &c. quasi morituri filii suscepit periculum, quasi orbitalis hausit dolorem, ne tu perires. Tantum fuit Domino studium tuæ salutis, ut propemodum de suo periclitaretur dum te lucraretur.* God did as it were, run the hard of losing himself, that he might not for ever lose us.

2. *For the Magnifying his infinite Wisdom.* God would save his people in such a way as that the glory of his own Wisdom might be seen. Now here is Wisdom. The wise Angels pry into this deep mystery, 1 *Pet.* 1.12. We may cry out with the Apostle in another case, ὦ βάθος πλούτου σοφίας. *Rom.* 11.33. That eternal life should be procured by killing the Prince of life. The Cross of Christ was *Theatrum sapientiæ divinæ.* God did shew himself not onely a good God, but a wise God; yea *God onely wise.* Well may the Apostle say concerning this, *Christ the Wisdom of God,* 1 Cor. 1.24. And then, 2. *Reason*

3. *For the manifestation of his justice.* God would so save the sinner, that he might preserve the glory of his Justice. Better all the world should perish, then that there should be a flaw in the Justice of God. Now this way of salvation preserves the Justice of God; for in the death of Christ God hath full satisfaction to his Justice, and yet carries on the work in infinite mercy. This way of salvation fulfils that of the *Psalmist*, Psalm 85.10. Mercy is exalted, and Justice is cleared up to the world in this way of Redemption, by the lifting up of Christ. See *Rom.* 3.25. 3. *Reason*

4. *For the advancing of the honour of Christ.* When Christ was lifted upon the Cross, his glory was gloriously exalted. The Cross was, *Theatrum gloriæ.* The work of Creation honours the Father, the work of Sanctification the Spirit, the work of Redemption honours the Son. When *Judas* was gone out to betray Christ, our Saviour tels his Disciples, *John* 13.31. *Now is the Son of Man glorified, and God is glorified in him.* Hence he is said to triumph upon the Cross, *Col.* 2.15. When his bloody Murtherers thought to cloth him with shame, they clothed him with glory. 4. *Reason*

The uses of the point are these.

1. *It shews the hainousnesse of sin.* We have ordinary thoughts of it, *Proverbs* 14. 9. But the way of cure discovers it to be a thing very horrid. The guilt was so black, that nothing but *Use of Informati.* 1. Lesson.

but Christs blood would do it away; the spot was so deep; that nothing but Christs blood could fetch it out. Christs lifting up upon the Cross shews the best of any thing sins vileness. And then,

2 Lesson. 2. *It shews the strength of Christs love, that he would thus be lifted up.* The necessity of his death was not a constrained but a voluntary necessity. Love brought him under the necessity of dying. His own grace made him love, and his love made him dye. His bloody death argues bowels of Love. See *Rev.* 1.5. The Jews collected Christs love to *Lazarus* by his tears, *John* 11.36. we may better gather it from his blood. He bled to death that he might stanch our bleeding.

3 Lesson. 3. *It shews the costlinesse of Mans Redemption*; it is the price of blood. We had been for ever cast down to Hell, if Christ had not thus been lifted up. One drop of Christs blood is more worth than all the world. Yet was his whole blood poured out for every Soul that is saved. The Redemption of Souls is precious, *Psalm* 49.8.

4 Lesson. 4. *It shews the necessity of an interest in Christ.* As it was necessary that Christ should dye, so its necessary, that he that lives by Christ should have an interest in Christ, *Colossians* 1.27.

Signes of an interest in Christ. How may this Interest be known?

1. (1.) *By the mortification of sin*, Rom.8.10.

2. (2.) *Conformity to Christ in all holiness*, 1 John 2.6. Interest in Christ works similitude to Christ.

3. (3.) *A heart studious of advancing Christ.* He that is Christs, will have an eye to Christs glory in all he doth or saith, *Exod.* 15. 2. Christ shall rule him, and all his that are interested in Christ.

5 Lesson. 5. *Why the Scripture doth so appropriate the salvation of Men to the death of Christ*, see *Isa.* 53.5. Not as if his life had no influence into it; his holy birth, his holy life, *&c.* had an influence into the work; but his lifting up was the upshot of all. Without this, Man could not be saved.

2 Use of Exhortati. *Look on Christs death as a necessary work.* It could not be otherwise. This will render sin odious, and Christ sweet: This will make salvation precious.

Jesus

Jesus Christ is the end of the Law.

ROM. 10. 4.

For Christ is the end of the Law.

THe Apostle doth in the beginning of this Chapter very passionately bewail the sad condition of his Country-men the Jews, who were at this time rejected of God. That which occasioned his sorrow and their rejection, was their ignorant and blind zeal, in preferring their own righteousnesse to the righteousnesse of God. They deserved pitty from Men, because they did it ignorantly; they deserved rebuke from God, because they had sufficient light to discover their ignorance, and yet would not be convinced: They would not be beaten off from their own righteousnesse, they would not be perswaded to cleave to the righteousnesse of God. That they did reject the righteousnes of God, the Apostle proves, because they rejected Justification by Christ; that in rejecting Christ they did reject the righteousnes of God, is proved in the Text; for he is the end of the Law for righteousnesse to every beleever; and therefore the rejecting of him, is the rejecting of the righteousnesse of God.

The words are a Proposition, in which

1. The subject, *Christ.*

2. The predicate, *the end of the Law.*

What is needful for Explication will be considered afterward. The Proposition is,

Doct. Doct. *That Jesus Christ is the end of the Law* In the discussing of this point two things are to be unfoulded.

1. What Law is here meant.

In what respect Christ is the end of the Law.

I. What Law doth the Apostle intend? The Law of God is divided into Judicial, Ceremonial, Moral.

Distinction of the Law.

1. The *Judicial Law* is that which did contain sundry Statutes which

1. What *Judicial* Law is.

which God by *Moses* delivered to the Jewes, for the Administration of their Civil Polity; we read of them, *Exod.* cap. 21. cap. 22, *&c.* It is called the Law Judicial, or Political, because it did consider them as a Common-wealth. Divines hold a twofold special end of this Law.

A twofold end of the Judicial Law.

1. That the people of *Israel* and their civil policy might be distinguished from other Nations and their Municipal Laws or Policies, *Hest.* 3. 8.

2. That those Laws might be to them Types of that good order and government which the Kingdom of the *Messiah* should be administred withall.

What the *Ceremonial* Law is.

2. The *Ceremonial Law* was that which did prescribe certain sacred Rites or Ceremonies to be observed in the *external worship* of God by the people of *Israel*. This had reference to them as they were a Church. The Apostle calls it *the hand writing of Ordinances, the Law of Commandements*, Eph. 2. 15. This Law had divers special ends.

A threefold end of the Ceremonial Law.

1. *To distinguish the Jewes as a holy people from all prophane people*, Ephes. 2. 14.

2. *To put them in mind of the pollution of sin, and of the severe punishments their sin deserved.* For Circumcision, the Sacrifices, the Paschal Lamb, and those divers Washings which were commanded in this Law, did teach both the defilement and the deserved punishments of sin.

3. To typifie and shadow out the *Messiah* which was to come, and all those spirital benefits which by him were purchased and communicated to the Church. The Apostle calls it a *typical Law*, *Col.* 2. 17. *Heb.* 10. 1.

What the *Moral* Law is, of which the Text principally speaks.

3. The *Moral Law* is that holy and perpetual rule of righteousnes which is given to Men for the ordering of their lives and manners aright, both towards God, their Brethren, and themselves. This Law is summarily set down in the ten Commandements which God delivered to the people of *Israel* on Mount *Sinai*. This Law is called sometimes *the Commandement*, Rom 7. 8, 9, 10, 11. *The Commandement of God*, Mark 7 9 *The Royal Law*, James 2. 8. *The perfect Law of Liberty*, James 1. 25. *The Law of works*, Rom. 3. 27. *The Law of righteousnes*, Rom. 9. 31

Now the Text speaks principally of this Law, as the Context shews, yet are not the other excluded; for the Jews sought after righteousnes as well by the observance of the Ceremonial as

of

of the Moral Law. The Judicial and Ceremonial Laws had some tendency to Christ as well as the Moral, and therefore are both comprehended in the Text. though chiefly the Moral.

II. In what respects Christ is called the end of the Law?

2. In what respects Christ is call'd the end of the Law.

1. *In regard of the Judicial Law, Christ is the end of that as he hath abolished it.* Jesus Christ by his comming in the flesh hath quite abrogated that Law, so that Christians are not bound to observe the Rules thereof. The Jewish Polity was to continue until the comming of the *Messiah*, Gen. 49. 10. After the death of Christ it was utterly to be overthrown, *Dan.* 9. 26, 27. and therefore Christians are not bound to the strict observation of those Rules.

1. In respect of the *Judicial Law.* How far the Judicial Law is obligatory.

The Judicial Law as it is founded in the Law of Nature, which is unchangeable, bindes all Christians to have and enact Laws for the punishment of wickedness, for the rewarding of them that are good, for the preserving of Justice and publick peace among themselves; but as it prescribes such particular Laws for the Jewish Nation, it is abolished by Christ, and not to be enjoyned any further than as the common equity of those Laws require.

2. In respect of the *Ceremonial Law.*

2. *In regard of the Ceremonial Law, Christ is the end of that as he hath abrogated it.* He is in regard of that Law *finis abolitionis*, it is for ever abolished. This the Scripture doth plainly assert, *Eph.* 2. 14, 15. and so *Col.* 2. 14. *he hath blotted out the hand-writing of Ordinances which was against us, and taken it out of the way, having nailed it to his Cross.* All the Rites of the Ceremonial Law were Types of Christ, and therefore when the substance was come, they did for ever cease. The Apostle therefore affirms the observation of the Ceremonial Law to be an implicit denyal of Christ, and to be a cutting of our selves off from all benefit by Christ, *Gal.* 5. 2. The Church put these two together, the *dawning of the day*, and the flying away of the shadows, *Cant.* 2. latter end. It is absurd and ridiculous to idolize the shadows when the substance is revealed.

1. In Respect of the *Moral Law.* How Christ is the end of it.

3. In respect of the Moral Law. How Christ is the end of this Law, I shall shew first Negatively; secondly, Affirmatively.

1. Negatively.

1. Negatively.

1. 'Tis not *finis abolitionis. We must not think that Christ hath freed believers from the obligation of the Moral Law.* The Antinomians hold that believers are by Jesus Christ freed, not onely from the curse of the Law, which all grant, but from the obedience to it.

1. Not so as to free believers from obedience to it.

ence of the Moral Law, that when they are under the Law of Faith, they are made free from the observation of the precepts of this Law. The Moral Law is that eternal rule of life which believers as well as others are engaged to obey, upon pain of Gods displeasure. Christian liberty would be no better than lawlesness, if it should absolve believers from the obedience of the Moral Law.

Arguments to prove that believers are not absolved from the obedience of the Moral Law.

Consider seven things to prove this.

1. Arg. 1. *The Moral Law is for the substance of it written upon the hearts of men by nature.* The Law of Faith doth not abrogate the Law of Nature; now the Moral Law is the Law of Nature, and therefore not abolished. See *Rom.* 2 14, 15. Those that never heard of the Law which was given on Mount *Sinai* are taught by the very light of Nature to observe the substance of what is there enjoyned,

2. Arg. 2. *The whole Scriptures are but an exposition of the Moral Law, and therefore the abrogation of it would be the abrogation of the Scriptures.* All the doctrines which are delivered by the Prophets were nothing else but larger Commentaries of the Law. Their work was to press the obedience of the doctrine of the Law by promises, encouragements, reward, and to keep men from the violation of it, by penalties, and threatnings denounced against the transgressours of it: All their Preaching would have been superfluous, at least to believers, if they had been freed from the obedience of the Law.

3. Arg. 3. *The Moral Law as it was given on Mount* Sinai *was given as a branch of the Covenant of grace.* See *Exod.* 20. 2. Where in the preface of the Law, God makes mention of his being with them a God in Covenant, I am *Jehovah* thy God. And therefore not abolished.

4. Arg. 4. *The Moral Law was delivered on Mount* Sinai *by Jesus Christ.* The Proto-Martyr *Stephen* tells us that *Moses received the lively Oracles of the Law from the Angel which spake to him in the wilderness, Acts* 7. 38. that Angel was Christ the blessed Angel of the Covenant; he it was that they tempted, so Saint *Paul* teacheth 1 *Cor.* 10. 9. the same Christ which they tempted, the same Christ which spake to *Moses* in the wilderness was he which gave the Law on Mount *Sinai*: Now if it was published by Christ, it is fond to say, that it is abolished by Christ, especially because the matter of is in its own nature of eternal and perpetual concernment.

5. *Jesus*

5. *Jesus Christ when he was on earth did declare that he came not to destroy the Law*, Matth. 5. 17. yea, we find in his Sermon upon the Mount, *Matth.* 5. 21 22, *&c.* that he presseth obedience to the Law, and that he gave a more Spiritual Interpretation of it than the Scribes and Pharisees; for he extended the precepts of it not only to the outward actions, but even to the inward affections, and motions of the heart. 5. *Arg.*

6. *The Apostles who knew the latitude of the Law, deny the abolition of it by the Gospel.* The Apostle *Paul* abhors the very thoughts of such an opinion, *Rom.* 3. 31. Yea tis observable, that in those places where he doth professedly dispute of that liberty which believers have under the Gospel, he doth urge and press the necessity of obedience to the Law: see *Gal.* 5. 13, 14. There is a sweet harmony between the doctrine of the Law, and the grace of the Gospel; for the Spirit of Christ in the Gospel doth sweetly and powerfully enable the heart to render a more cheerful and free obedience to the Law, than it did, or could do before. 6. *Arg.*

7. *It's a great priviledge to believers to be under the obedience of the Law.* The Law is of great use to believers, and therefore the abolition of it would be prejudicial to Christians; it is a bridle to restrain sin; it is a glass to discover sin; it is a help to carry on conversion; it is a light to give understanding to the simple, *Psal.* 19. 7, 8. it is the souls comfort or delight, *Psal.* 119. 174. it is spiritual food; it is spiritual Physick; it's strength; it's health to the soul. 7. *Arg.*

2. *Christ is not the end of the Law, as if the Law were no more to be preached.* Christ and his Apostles preached it; if not abolished, it must be still. 2. Not so as if the Law were no more to be preached.

Thus for the negative.

II. Affirmatively, Christ is called the end of the Law in four respects. 2 Affirmatively Christ the end of the Law in 4. Respects

1. *Christ is the scope of the Law.* The Law as it was published on Mount *Sinai* was given to the people of God to drive them, or to lead them to Christ. The Law was given to convince the conscience of sin, and of the desert of sin, that thereby the sinner seeing his own inability to fulfill the righteousness of the Law, might be driven out of himself to Christ: *The Law*, saith the Apostle, 1. respect

was our Schoolmaster to bring us to Christ, Gal. 3. 24. *Quicquid docet Lex, quicquid præcipiat, quicquid promittat, semper Christum habet pro scopo.* The finger of the Law points to Christ in every thing: the precepts of the Law point to Christ, as he by whom they are accomplished; the promises of the Law point to Christ, as he by whom they are ratified; the threatnings of the Law point to him, as he by whom they are escaped. Christ as he is the sum of the Gospel, so he is the very scope of the Law, to which all of it refers.

2. Respect. 2. *Christ is the end of the Law in regard of his accomplishment of it.* He is *Legis complementum*, the complement of the Law. He hath in his own person paid that debt which was due to God in respect of the transgression of the Law; the Apostle speaks of this, *Gal.* 3. 13. By his personal enduring of the curse, he hath set his Elect free from the curse of it; he hath undergone the malediction of the Law; he hath *paid the very uttermost farthing* which divine Justice could demand. He also hath by his perfect obedience fulfilled the righteousness of the Law, *Mat.* 3. 15. He did every thing which the Law required, and did every thing in the strictest exactness the Law required; he did both for matter and manner come up to the exactest perfection of the Law. The law of God never was, never will be fulfilled in the personal obedience of any beside Jesus Christ; Christ hath stopt the mouth of the Law, and put it to everlasting silence.

3. Respect. 3. *Christ is the end of the Law, as he doth doth enable believers by his Spirit to yield obedience to the Law.* The end for which God gave his Law, was that obedience might be yielded to it. Till men be regenerated by the Spirit of Christ, they do resist the Law of God, and have no heart to walk in obedience to the Rules of it: but now Christ by his Spirit doth regenerate and renew the heart, and thereby inclines it to a willing and ready obedience of the Law of God in all things. It is by the Spirit of Christ that the heart is disposed to obey the Law. See *Ezek.* 36. 27. It is from Christ and from the new nature he communicates, that the soul is inclined to obey the Law, *Rom.* 7. 25.

4. Respect. 4. *Christ is the end of the Law, as believers do by him attain unto that righteousness of Justification which the Law publisheth.* The end of the Law is to justifie those that do obey it. *He that doth these things shall live in them*; 'tis therefore called *the Law of righteousness*, *Gal.* 3. 12. *Rom.* 9. 31. By reason of the corruption of our

our nature we are not able to fulfil the Law, and so cannot attain unto Righteousness or Justification that way. But now Christ heals this disease, and by fulfilling the Law for us, becomes our righteousness Thus *Beza* and *Junius* interpret it. Christ is, saith the Apostle, made unto us righteousness, 1 *Cor.* 1. 30. He is, as the Prophet calls him, *the Lord our righteousness*, Jer. 23. 6. And because he is our Righteousness, or Justification, he is the end of the Law. He is to a believer what the Law would have been to man if he could have kept it, Righteousness and Justification.

Thus much for Explication.

The Uses.

1. Use of Inform.

1. From the abolition of the Judic: & Ceremonial law.

First, as it refers to the Judicial and Ceremonial Law, Christ is the end of both these, the abolition of them, We learn,

I. *The great happiness we have by Christ.* He hath put an end to the Law of Ceremonies: He is *hujus legis interitus*, the death, the abolition of this Law. The law of Ceremonies hath now no tye upon Christians, *Rev.* 12. 1. *Mede* applies it to this, the Primitive Church shining round about by the faith of Christ the Sun of Righteousness, treads under foot all the rudiments of the world, all Mosaical Worship, all Jewish Ceremonies. This is a marvellous happiness. The Ceremonial Law was a yoke of bondage, *Gal.* 5. 1. *A burthen that neither we nor our Fathers were able to bear*, Acts 15. 10. It did marvellously afflict and disquiet the conscience. The rules of that Law were so many, and so intricate, that they could never be so exactly observed but that some scruples would abide on the Conscience. See *Heb.* 7. 19. many meats they were forbidden: very chargeable was their Worship; they must go to *Jerusalem* to worship; the touching of a dead body made them unclean, *&c.* Christ hath put an utter end and period to this work.

two Lessons.

1. *Lesson.*

How the reading of the Ceremonial law may be yet profitable.

The reading of the Ceremonial Law is not unprofitable: Hereby,

1. We shall see the uniform way of salvation of believers in the Old and New Testament.

2. Hereby we shall better know how to prize our liberty.

3. Hereby we shall be helped in the study, and believing of the Gospel.

4. Hereby we shall see how the Truth answers the Type.

5. Hereby we shall see the love of Christ in submitting to it, and in abrogating of it. Its a world of comfort, that this *wall*, as the Apostle calls it, is cast down.

1.
2.
3.
4.
5.

II. *The mistake of those that would impose the Judicial Law on Christian Commonwealths.* This was only given for the Jews. When their State was overthrown, these Laws were also at an end. And they are not binding to Christian Common-weals but only as to their general equity, which is founded in the Law of Nature. The general equity of those Laws abides, and therefore the Scripture sometimes argues from them, as 1 *Cor.* 9. 8, 9, 10. But to impose or obtrude the Body of those Laws on Christians, is very great ignorance: They do no more bind Christians than the Ceremonial Law doth.

2 From Christs being the end of the Moral Law 5 Lessons

Secondly, as it refers to the moral Law so we learn,

1. Lesson. The happinesse of being freed from the Curse of the Law shewn in 5 considera ions

I. *That beleevers are by Christ freed from the curse of the Moral Law.* There are two things to be considered in the Moral Law. The Mandatory part, and the Damnatory part, There is obligation to duty, and a binding over to the Curse for default of duty, There is *Lex imperans* and *Lex damnans.* Beleevers are not freed from the commanding authority of the Law, but they are freed from the condemning Curse: *For Christ is the end of the Law* he hath for beleevers endured the Curse of the Law, and by that means hath freed them from the Curse. See *Gal.* 3. 13. This is a singular happinesse to beleevers, that they are by Christ freed from this Curse, as will appear if these five things be considered.

1 Consid.

1. *What a severe thing the Curse of the Law is.* What a large extent it hath. It reacheth to the body, to the estate, to the soul, to the good name, to posterity. See *Gal.* 3. 10. No particulars are named, because all things are comprehended. He is cursed in his soul, in his body, in his estate, in his duties. He that would read the Curse denounced by the Law for disobedience, may peruse these Texts, *Deut* 28. 16, 17. to the end of the Chapter. *Deut.* 29. 18. 19, 20. There are Curses written, Curses not not written, ; who can stand under the least of these Curses? and yet he that is under the Curse of the Law must indure these and many more then can be imagined.

2 Consid.

2. *This Curse of the Law is due for the least offence.* One vain word, one sinfull thought, the least digression either in Omission or Commission; Whatsoever can in the strictest interpretation of the Law be called a sin, makes a person lyable to all these Curses, *Deut.* 28. 15. if every Commandement be not exactly fulfilled in every thing, the Curse follows.

3. *How*

3. *How frequently this Law is tranſgreſſed by the beſt.* He that is moſt carefull and circumſpect, doth a thouſand times break the Law every day, *Jam.* 3. 2. *Eccleſ.* 7. 20. The moſt perfect man that ever lived was many waies guilty of the tranſgreſſion of the Law. 3. *Conſid.*

5. *The moſt ſecret miſcarriage and tranſgreſſion is known to the Lawgiver. His eyes are upon the waies of the children of men.* See *Job* 34. 21, 22. *He marketh our ſteps*, Job 33. 11. *He telleth our wandrings*, Pſal. 56. 8. Not only our wandrings in regard of Affliction, but our wandrings in regard of Sin, *Our iniquity is ſewed up in a bag; yea it is ſealed*, Job 14. 17. The ſinner cannot put a blind before the eye of the heartſearching God. 4 Conſid.

5. *The juſtice and truth of the Law-giver are engaged to inflict this Curſe.* He cannot be faithfull and true, if the Curſe do not take place. Yea his very Being is engaged. How often doth God uſe that Oath, *As I live*, for the fulfilling of his threatning as well as of his promiſe, *Jer.* 22. 24. *Ezek.* 5. 8, 9, 10, 11. Is it not a happineſſe therefore to be delivered from this Curſe? Every believer is through grace partaker of this happineſſe, becauſe Chriſt is the end of the Law, as he hath fulfilled it by ſuffering the Curſe of it in their ſtead. And Chriſt having ſuffered the Curſe of it, God cannot lay the curſe on them. 5. *Conſid*

II. *The benefit of preaching the Moral Law.* Chriſt and his Apoſtles preached it; and it is profitable and neceſſary that Miniſters ſhould preach it. 'Tis not to be preached as a way of Juſtification, but in ſubordination and reference to the Goſpel it is to be preached. The right preaching of the Law is the preaching of Chriſt; for he is the ſcope and end of the Law. *The Law* ſaith the Apoſtle, *was our Schoolmaſter to bring us to Chriſt*, Gal. 3. 24. By the preaching of the Law the ſoul is prepared for Chriſt. By the preaching of the Law Chriſt is ſweetned to the ſoul. None will ſo perfectly underſtand Chriſt as thoſe that underſtand the Law. The Law humbles, the Goſpel comforts. The Law wounds, Chriſt heales. The Law ſhews us what God may expect, the Goſpell ſhews us what Chriſt hath merited, and what God will accept. 2 *Leſſon.*

III. *That beleevers have a righteouſneſſe in Chriſt, as full and compleat as if they had fulfilled the Law.* Chriſt being the 3. *Leſ-*

end

end of the Law for righteousnes to believers, invests believers with a righteousnes every way as compleat as the personal obedience of the Law would have invested them withall, *Rom* 8. 3, 4. Yea the righteousnes believers have by Christ, is in some respect better than that they should have had by *Adam*.

The Righteousnes believers have by Christ better then they should have had by *Adam*, for 2. Reasons.

1. *Because of the dignity of Christs person.* He being the Son of God, his righteousnes is more glorious than *Adams* was: His righteousnes is called *the righteousnes of God*, and we *are made the righteousnes of God in him*, 2 Cor. 5. 21. The first *Adam* was a meer man; the second *Adam* is God and Man.

1. Reas.

2. *Because this righteousnes is perpetual.* *Adam* was a mutable person, he lost his righteousnes, and that which his posterity should have possessed. The righteousnes of Christ cannot be lost. This garment when it is once put upon us can never be forced off, can never fall off. This righteousnes is as really a believers as if he had wrought it himself. God hath so ordered it by his wisdom and grace, that the Elect lose nothing by *Adams* fall. The loss of his righteousnes hath brought to light in the world a better righteousnes than his was.

2. Reas.

4. Lesson.

IV. *That the honour and dignity of the Law of God is maintained in the salvation of the Elect.* Man violated it, God would have it satisfied before man should be saved. This was done by Christ who was the end of the Law. He fulfilled it Actively and Passively, and so the injury offered to the Law is recompenced, *Is.* 42. 21. God would rather had all men perish, then his Law should not be satisfied.

5. Lesson.

V. *The miserable condition of those that have not an interest in Christ.* Christ being the end of the Law for Righteousnes, it must needs follow that they that have not an interest in him, are still under the Law, as it is a *Covenant of Works*, Rom. 7. 1, 2, 3. All the seed of *Adam* are married to one of these Husbands; either they are married to the Law, or to Christ. Now to be married to the Law, or to be under the Law as a Covenant, is very sad; for,

To be under the Law as a Covenant is sad in two respects.

1. *The Law rejects the best duty for the least miscarriage.* Hence it is that God speaks so contemptibly of all the services of unregenerate men. See *Isa.* 1. 11, 12. *Jer.* 6. 20. *Isa.* 66. 3. The Law deals with men according to the strictest tearms of Justice. It allows no gracious interpretation as the Gospel doth. This Covenant is a Covenant, not of Mercy, but of pure Justice.

1 Respect.

2. This

2. *This Covenant hath no Mediator.* The breaches which are made under the Covenant of Grace are pardonable, because there is a Mediator to interpose, but under the Covenant of Works there is no Mediator to make up any breaches. Those that are under the Covenant of Works, have neither the blood of Christ to sprinkle their persons, nor his incense to sweeten their services.

2 Use of Caution: Arguments to disswade from seeking salvation by the works of the Law.

II. Use. *This should caution all men against seeking salvation by the Works of the Law.* Men, whether through *Ignorance*, or *Pride*, or both, are very apt to reject Christ, and to establish the Righteousness of the Law for their Justification and Salvation. Therefore it is necessary to lay in caution against it. I shall therefore use some Arguments to press this.

1. *The Scripture opposeth the Righteousness of God, and the Righteousness of man as inconsistent in this business.* See *Phil.* 3. 9. and in the very verse before the Text, *He that establisheth the Law for Righteousness, nullifies Christ.* To seek justification by the deeds of the Law is to make Christ a stumbling stone. So the Jews did, as the Apostle witnesseth, *Rom.* 9. 30, 31, 32. 1 Arg.

2. *The Law as it was published to the people of God on Mount* Sinai, *was never as a way for them to seek salvation by.* It was delivered as a branch of the Covenant of Grace, and was a Star to guide the people of Israel to Christ, who was to fulfill the Law for them. 2 Arg.

3. *That righteousness which must justifie a person in Gods sight, must be so exact, that the Justice of God can find no blemish in it.* Our Works, even the purest of them, are not such. They are tainted, they are blemisht, *Isa.* 64. 6. *Job* 9. 3. 15, 20. Our purest and best Works want Christs Righteousness to justifie and pardon them. 3 Arg.

4. *He that seeks salvation by the Works of the Law makes the Sacrifice of Christ and his merit either needless or insufficient.* This is the Apostles Argument, *Gal.* 2. 21. If Righteousness come by the Law, then Christ is dead in vain. And it hath much strength in it; for what need was there of Christ, if Justification could have been attained another way? Christ was sent to supply the defect of the Law, which by our sinfulness was rendred weak. See *Rom.* 8. 3, 4. 4 Arg.

5. *The doctrine of justification by the works of the Law robs the soul of all firm and solid Comfort.* The Righteousness of Christ establisheth the heart, but that of Works leaves it perplexed and uncertain. See *Rom.* 10. 6, 7. In that Text the Apostle puts a 5 Arg.

difference between the Righteousnes of the Law, and the Righteousnes of Faith. The Righteousnes of the Law leaves the soul uncertain and doubtful, but faith establisheth it. *The Papists that cry up Works, cry down Assurance.* Seeing then that *Christ* is the end of the Law for Righteousnes, embrace no other, desire no other Righteousnes.

3. Use of Conso. III. *Let the people of God draw comfort from this Doctrine.* Its a ground of comfort in these two respects.

1 Comfort 1. *Against the Imperfection of our Obedience:* Wherein we fall short of exact Obedience to the Law, Christ doth supply us. And then,

2 Comfort 2. *Against all fear which ariseth in the heart because of the rigour of the Law.* Conscience accuseth, the Law impleads us. It will have Obedience, or it will inflict Wrath.

This Text is a City of Refuge against all such Accusations. This answer will stop the mouth of Conscience, and answer all the Objections which the Law can make. Though we have not fulfilled it, yet Christ hath done it for us to the very uttermost.

Christ the Holy One of God.

Acts 2. 27.

Neither wilt thou suffer thy Holy one to see corruption.

THese words are] part of an excellent Sermon preached by the Apostle *Peter* to the Jews, in which he labours to convince them of their great sin in crucifying the Lord of glory. That he may set on this Conviction, he proves him to be the Messiah whom God had promised to their fathers: this he proves by asserting the Resurrection of Christ from the dead. The testimony he brings to make this good, is from that which *David* had in the Spirit foretold in *Psal.* 16. 9, 10. *Thou wilt not leave my soul in hell: neither wilt thou suffer thy holy One to see corruption.* This text he applies to Christ, shewing that he was risen from the dead, and that his body saw no corruption, and therefore was the Messiah.

In

In the Text we have two things obſervable.

1. The Title given to Chriſt, *The holy One of God.*

2. The glorious thing aſſerted of Chriſt, that *God did not ſuffer him to ſee corruption.*

Thy holy One. τὸν ὅσιόν σου. There are two words in the Greek which are uſed for holineſs, ὅσιος & ἅγιος. The latter anſwers to the Hebrew word קָדוֹשׁ from קָדַשׁ to ſeparate or ſet apart to an holy uſe: ἅγιος ſignifies *not-earthly*, or *ſeparated from earth*: things conſecrated to God are ſeparated from all earthlineſs and impurity. The former word ὅσιος, which is here uſed, anſwers to the Hebrew wore חָסִיד which ſignifies *merciful*, or *one that hath obtained mercy*, that is the word uſed, *Pſal.* 16.10. thou wilt not ſuffer חָסִידְךָ *thy merciful One:* I ſhall follow the Tranſlation which is here uſed, which the word ὅσιος will bear, *thy holy one*, for ſo the word is tranſlated frequently: ſee *Heb.* 26. where the Apoſtle ſpeaking of Chriſt calls him ὅσιον, *holy:* ſo here τὸν ὅσιον with an Article, *Sanctum illum tuum. To ſee corruption. Sentire corruptionem:* ſo Beza, *Videre accipitur pro* διαφθείρεσθαι *atque adeo pro* ἄρχεσθαι, as *Joh.* 8.51. *If a man keep my ſaying, he ſhall never ſee death*, that is, *he ſhall never ſuffer eternal death:* ſo in the Text, not to *ſee corruption*, is not to *ſuffer corruption*, *Damaſcen.* lib. 3. Orthod. fidei. c. 18. doth diſtinguiſh of a twofold *corruption.* The one is that which is made by the ſeparation of the living form, to wit, the reaſonable ſoul, from the body. Thus the body of Chriſt ſaw corruption, to deny this were to deny the death of Chriſt. The other is the corruption of the dead body by putrefaction; A dead body is ſaid to ſuffer corruption, when it is turned into aſhes, or into the elements out of which it was taken. In this ſenſe the body of Chriſt ſaw no corruption.

Here are two points from theſe parts of the Text.

1. That Jeſus Chriſt is the Holy One of God.

2. That this Holy One ſaw no corruption.

I ſhall begin with the firſt.

1. *Doct. That Jeſus Chriſt is the holy One of God.*

Chriſt is frequently called *the holy One*, and *the holy one of God:* ſee *Acts* 3. 14. Ye denied *the holy One and the Juſt.* And Satan himſelf, as deadly hatred as he bare to his perſon, was forced to give him this teſtimony, *Mar.* 1. 24. *I know thee who thou art; the holy One of God;* yea Chriſt is called not only *holy*, but *holineſs* in the Abſtract, *That holy thing*, ſaith

the Angel to *Mary*, *that ſhall be born of thee, ſhall be called the Son of God*, Luk. 1. 35. τὸ ἅγιον that holy thing.

Jeſus Chriſt may be conſidered either as he is God, or as he is man.

Chriſt as God is certainly the holy One. The Cherubims cry, *Iſa.* 6. 3. *Holy, holy, holy is the Lord of hoſts.* And the four beaſts, ſing the ſame ſong, *Rev.* 4. 8. *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.* That text ſpeaks principally of Chriſt, as appears, *Rev.* 1. 4. Chriſt as God is holy in his will, holy in his word, holy in his works; he is holy as the Father, and the Holy Ghoſt. As God he is holy fundamentally; holy eſſentially; holy operatively; holy exemplarily; he is perfectly holy, and unchangeably holy. He that denies his holineſs, denies his divinity; of this holineſs of Chriſt this Text doth not ſpeak, and therefore I ſhall paſs it by.

To which nature of Chriſt this Title hath hath here reſpect.

Chriſt as man is the holy One of God. He is called the holy child Jeſus, *Acts* 4. 27. *Againſt thy holy child Jeſus, &c.* and *ver.* 30. that *ſigns and wonders may be done by the name of the holy childe Jeſus*, of this *holineſs* I am now to ſpeak.

In the opening of the point, I ſhall handle theſe three things.

1. Prove that Chriſt is the holy One of God.

2. Why it muſt needs be ſo.

3. How Chriſts holineſs differs from the holineſs of the Saints

That Chriſt is holy. Proved. 1. Evi.

I. That Chriſt is holy. This appears two wayes.

1. *From the manner of his conception.* The humane nature, or fleſh of Chriſt, was not formed after the ordinary manner of other men, but after an extraordinary manner. Though he was true and very man, yet he was not born as other men are; he was made of the fleſh of the Virgin *MARY* by the immediate work of the holy Ghoſt: And being ſo formed he could not but be purely holy. Of his wonderful conception, the Scripture ſpeaks, *Luk.* 1. 35.

2. Evidence.

2. *From his holy and unſpotted life.* His very enemies could not

not lay juſtly to his charge the leaſt miſcarriage; he doth make this challenge to them that hated him with a perfect hatred, *which of you convinceth me of ſin*, Joh. 8. 46. His very enemies gave him this teſtimony, that he was a holy man. *Pilate* that gave ſentence againſt him, pronounceth him *innocent*, Matth. 27. 24. and *Judas* that betrayed him, did by his voluntary teſtimony declare his holineſſe, *Matth.* 27. 4. Thoſe that put him to death as a Malefactor did publickly declare, that there was no guile found in his mouth. The Apoſtle *Peter* in this Sermon to his bloody Murtherers, appeals to their conſciences, as witneſſes of his holineſs *Acts* 2. 22. They that waſhed their hands in his blood, did bear witneſs to his holineſſe. 2. Why Chriſt muſt needs be ſo.

II. That it muſt needs be ſo, this appears.

1. *From that fulneſs of the Spirit of holineſs which he was endued withal.* He was as the Evangeliſt ſaith, *full of grace & truth*, Joh. 1. 14. The prophet ſpeaking of Chriſt, ſaith of him, that God had *anointed him with ſpirit above his fellows*, Pſal. 45. 7. It is impoſſible that a perſon ſo richly furniſhed with the Spirit, ſhould be unholy; he that denies his holineſs, denies the effuſion of this holy unction. 1. *Reaſ.*

2. *The humane Nature of Chriſt was taken into perſonal union with the eternal Word*: and therefore it was meet it ſhould be holy. We read of the great myſterie of *God manifeſted in the fleſh* 1 Tim. 3. 16. That fleſh that was to be the Companion of God in ſuch an unſpeakable perſonal union, could not but be holy: The Evangeliſt therefore puts both together, *Joh.* 1. 14. He that queſtions his holineſs, queſtions the truth and reality of this union. 2. *Reaſ.*

3. *Jeſus Chriſt was to be a pattern of holineſs to the children of men*; and therefore neceſſary it was that he ſhould be holy. The Apoſtle calls him ὑπογραμμὸς, 1 *Pet.* 2. 21, 22. He was a pattern, not only for patience in his death, but for holineſs in his life: his holy life is recorded in Scripture for this very purpoſe, that all his members might lay it as a golden Samplar, as a holy Copy before them according to which they ought to work and write; he often commands 3 *Reaſ.*

commands his Disciples, and in them all Christians, to learn of him, *Math.* 11. 29. It was necessary that he that was sent into the world, as a pattern for all others to imitate, should be holy himself,

4. *Reas.* 4. *He was to be offered up a sacrifice for sin*, and therefore must be holy. Blemished sacrifices are an abomination to God. It was forbidden in the Law to offer the blind, or lame, or halt in Sacrifice to God. The Prophet sharply rebukes the Jews for such Sacrifices, *Mal.* 1. 7, 8. Jesus Christ came into the world for this end, that by the offering up of himself he might put away sin. This he could not have done if he had not been holy. Hence the Apostle puts them together, *Heb.* 7. 26. His blood would have stained his Elect if it had not been holy.

III. How the holiness of Christ excels the holiness of the Saints.

3 The Excellencies of Christs Holiness above that of the Saints.

1. Excell. 1. *The holiness of Christ is from himself.* Christ as he is αὐτοσοφος *self-wise*, so he is αὐτοαγιος *self-holy*. He hath no drop of holiness but what comes from himself. All the roots of holiness which grow in the Saints are of Christs planting. *Phil.* 1. 11. Had not Christ filled us with the fruits of righteousness, none of those fruits would ever have been found in us. *Let my beloved come into his garden, and eat his pleasant fruit*, Cant. 4. last. ver, Hence the Evangelist tells, us that *of his fulness we have receeved grace for grace*, Joh. 1. 16. But Christs holiness is created in himself. The Divinity fils the Humanity with all grace and holiness which it possesseth. He is the Author of his own holiness, which neither Saint nor Angel can be said to be.

2. Excell. 2. *The holiness of Christ is a perfect holiness.* The best of the Saints are incompleatly holy: They have but the perfection of parts, Christ hath the perfection of degrees as well as of parts. The Evangelist saith, *He was full of grace and truth*, Joh. 1. 14. The Saints have only the *fulness of the vessel*, Christ hath the *fulness of the fountain*. They have at most the fullness of the *branches*, he hath the fulness of the *root*. They have only the fulness of *sufficiencie*, he hath the fulness of *redundancy* also. We have but a *measure of the Spirit*, Rom. 12. 3. but the Spirit was poured upon him above and without measure, *John* 3. 34. The best of Saints have but drops of holiness, but he hath the ful ocean of holiness.

3. Excell. 3. *The holiness of Christ is a pure holiness.* It is a holiness without

out mixture. Holineſs in the beſt of the Saints on earth is a dreggy and mixt holineſs. Their unholineſs is more than their holineſs. They have more impatience than patience, more earthlineſs than heavenlineſs. But now in Jeſus Chriſt there is not the leaſt drop of unholineſs, from the crown of his head to the ſole of his foot. The Apoſtle ſaith he was *holy and ſeparate from ſinners*, Heb. 7. 26. Saints on earth have holineſs with a body of death; Chriſt hath holineſs without the leaſt atome of unholineſs.

4. *The holineſs of Chriſt is an undecaying holineſs* He cannot loſe one grain of that holineſs, which is in him. His fulneſs is ſaid to dwell in him, *Col.* 1. 19. κατοικῆσαι Holineſs keeps houſe in Chriſt. It's alwaies full tyde in this ſea. Grace in Saints on earth ebbs and flows. Though they cannot loſe all, yet they may loſe ſome of that they have received, 2*Cor.* 9. 10. Saints are firſt *Babes* in Chriſt, then *young men*, then *old men*, 1 Joh. 2. 13. and thoſe that are *Fathers* may become *little Children*, they may by ſin bring their grace to the ſtature of an Infant, but Chriſt cannot ſuffer the leaſt abatement. Grace and holineſs in Chriſt know neither languiſhing or conſumption. 4 *Excell.*

5. *Holineſs in Chriſt is communicative.* He can make others holy by the imparting of his holineſs. This the Apoſtle tells us, *Joh.* 1. 16. All that are, ever were, or ever ſhall be holy, are ſo by the derivation of Chriſts holineſs unto them, we are ſaid to be ſanctified in Chriſt Jeſus, 1 *Cor.* 1. 1. we are holy in him, and we are made holy by him. Neither Saint nor Angels are able to diſpenſe their holineſs to others. So many holy parents would not have unholy children if they could make them holy by their holineſſe. Holy *Paul* can pray that the *Theſſalonians* may be made holy, 1 *Theſ.* 5. 23. So can holy Parents, but they cannot convey their holineſs to them; but Chriſt can cauſe his holineſs to flow out to others. 5. *Excell.*

6. *Holineſſe is in Chriſt exemplariter, by way of example.* His holineſs is the pattern of all that holineſs which is in the creatures Saith God, *Be ye holy, as I am holy*, 1 Pet. 1. 16. So ſaith Chriſt, *Mat.* 11. 29. *Learn of me for I am meek*, His meekneſs is the copy of our meekneſs, and his holineſs of our holineſs. No creature can ſay to others, *Be holy as I am holy*. But Chriſt can ſay ſo. Our holineſſe is to be brought to the holineſs of Chriſt as the Standard and meaſure of it. 7. *Excell.*

7. *Holineſs is in Chriſt originally as well as actually.* He is holy

ly from the womb. The best Saint on earth, the most glorious soul in heaven, was born unholy; *Davids* confession must be subscribed to on all hands, *Psa.* 51. 5. *Behold I was shapen in iniquity, &c.* Jesus Christ is not under this confession. He had no original unholiness to stain his nature, *Luk.* 1. 35. He was a glorious flower from his first appearing.

The Uses are these two.

Exhortation.

Consolation.

I. For *Exhortation.* Many Advices hence

1 Use of Exhort. 1. Advice. 1. *Let all take heed of reproaching and persecuting holiness.* It's usual with unholy men to revile Saints for their holiness, 1 *Pet.* 4. 4. because the people of God dare not pollute themselves with the common defilements of the world, they are disgraced and scorned by unholy men, but they shall give account for such reviling, *ver.* 5. of the same chap. It's a Proverb rife in the mouths of ungodly men, *A young Saint an old Devil. Angelicus juvenis senibus satanizat in annis. Erasmus* calls it the Devils proverb, and so it is; for Gods proverb is of another nature, *Prov.* 22,6. Let such know, that when they blaspheme holiness, they blaspheme Jesus Christ, who is *the holy One*, and the just. Such speeches will be looked upon as spoken against Christ himself, *Jude* 14, 15. He that reproaches a subject for being like his King, or a child because he is like his father, would be reputed a reproacher of such a King and father. Holiness is the very image and picture of Christ. To deface the Kings picture is to offer violence to his person. In all false religions those that are most strict are most honoured. Why should it be a disgrace for any Christian to walk exactly to the rules of his Religion? Christ *the holy One* will encourage and reward holiness, though men contemn it.

2. Advice. 2. *Let this be a motive to magnifie Christ.* Magnifie Christ in his holiness, and magnifie him for his holiness. Holiness calls for praise. That little holiness which is in the Saints is praise-worthy. Though it be mingled with much unholiness, yet it shines like a Diamond; how much more is Christ to be exalted for his holiness? Saints have admired God for his holiness as well as for his greatness. *Glorious in holiness*, Exod. 15. 11. And *Hannah* puts that into the preface of her Song of praise. *There is none holy as the Lord*, 1 *Sam.* 2. 2. When the four Beasts proclamed the holiness

upon this account, *Psal.* 99. 3. and again, *ver.* 9. and once again, *Psal.* 30. 4. Christs holiness is his excellency; he that remembers his holiness cannot forget to give him praises.

3. *Let this beget much love in our hearts to Jesus Christ.* Holiness is the strongest loadstone of love; holy men deserve love because of their holiness, *Psal.* 16. 3. Holiness is the beauty of persons, it is that which makes their faces shine. Holiness is the beauty and glory of Christ; to love Christ for his holiness, is an Argument of the sincerity of our love; his bounty, his kindness, may move a carnal heart to some kind of love; but to love him for his holiness is peculiar only to Saints. None but holy love can love Christ for his holiness; those that seem to love him as a Saviour may hate him as a holy One. See *Isa.* 30. 11. Profane hearts, though they would have Christ draw neer them as a Saviour, would have him cease from them as a holy Saviour; you can never have a testimony that their love to Christ is right, till it be builded on his holiness. He that loves Christ for his holiness is certainly made partaker of his holiness. 3. Advice.

4. *Take heed of using the Name of Christ irreverently,* The holiness of his nature should teach reverence to his Name; *Holy and reverend is his name,* Psal. 111. 9. Those that mention his name rashly, heedlesly, do not reverence his holy name. It's usual for men on all petty occasions to cry out, O *Christ,* O *Jesus,* when they do not think seriously of him: we should not speak of him without a holy awe in our hearts. Things that are pure must not be touched without much heed? none of you would lay dirty hands on rich embroydery, and yet the holy name of Christ is tossed up and down without any due regard of his holiness. 4. Advice.

5. *Worship Christ with holy worship. Christ is to be worshipped as well as the Father, and the Spirit,* Heb. 1. 6. And his holiness calls for holy worship; his greatness requires we should worship him his holiness that we should worship him after a holy manner. Worship is then holy, 5 Advice.

1. *When the matter of it is holy.* When we keep close to the holy Institutions of Christ for matter and manner, then is our worship holy. The least mixture of humane inventions defiles the worship of Christ, *Exod.* 20. 24, 25. that which man accounts to be a polishing, God accounts to be a polluting of his worship: when we keep close to what Christ commands, then we give him holy worship. When the worship we perform to Christ may be called holy.

2. 2. *When the worshippers have a care to sanctifie themselves for the worship they undertake.* This is commanded, *Heb.* 10.22. Under the Law care was taken for this: the Priests must sanctifie themselves, & they must sanctifie the people in all Acts of worship. God appointed a *Laver* to be set between the *Tabernacle* of the Congregation and the *Altar*, that the Sons of *Aaron* might wash themselves before they came to the Altar to Minister, *Exod.* 30.18, 19,20, 21. He that brings his pollutions with him when he comes to worship, forgets the holiness both of God and Christ; hands and Hearts must be washed, when we come before so holy a One.

6 Advice. 6. *Bring up your children in holiness.* Christ is called *the holy Child Jesus*, *Acts* 4.27,30. Your children that are holy are most like Christ; holiness is the souls beauty; the holiest child is the fairest child; we call large children goodly children. The godly child is the goodly child. Holiness is the souls bravery, the souls portion. We read of *Christs forming in the heart*, *Gal.* 4.19. Your children that are holy, have Christ the holy One *formed in their hearts.*

7. Advice. 7. *Let those that are unholy labour for holiness.* Enough might be said to perswade men to think of holiness; holiness is the souls Riches, the souls Honour, the souls Life, the souls Wisdom: See *Prov.* 3.13, 14, 15, 16. Its the Divine Nature, 2 *Pet.* 1.4. the new Man, *Ephes.* 4.24. Its the best thing next to God himself, his Son, his Spirit, he can bestow; but this is enough, it is the glory of Christ, that he is the holy One. What should we do that we may be holy?

Directions how to attain Holiness.

1. (1.) *See and lament thy own unholiness by Nature.* Look thy face in the holy Law, and see how thou comest short of it, *Isa.* 64.6. this is a good step to true holiness, *Psalm* 51.5.

2. (2.) *Go to Christ for holiness.* His holiness is communicative; beg his blood, and get others to beg for thee; we read of *the blood of sprinkling*, *Heb.* 12.24. This comes from the side of Christ, lay thy heart to Christs side, and blood will gush out: promises of grace may encourage thee, *Ezek* 36.25.

3. (3.) *Wait upon sanctifying Ordinances*, chiefly upon the Ministery of the word; Christ makes men holy by his word, *John* 15.3. *Ephes.* 5.26. This is *the seed* of grace, 1 *Pet.* 1.23. This is the golden stamp in the hands of Christ, with which he prints holiness upon the soul; he that does thus, and is weary of sin, shall not die without true holiness.

8. *You*

8. *You that are holy increase in holinesse*, 2 Cor. 7. 1. The Scripture hath Arguments enough, to perswade you to progress in holiness; we have but a little of it yet; if we desire not more, its a sign we have none; but this is enough Christ is the holy one; the more holinesse you have, the more you will honour Christ, the more like Christ you will be; a true Saint would be *Alter Christus*, if it were possible, another Christ for holinesse; compare your selves with Christ, and this will help on growth. 8. Advice

9. *Take heed of hypocrisie, and pretended holinesse.* Pretended holinesse derides the holinesse of Christ; Christ is really holy; hypocritical holinesse is the worst unholinesse, and shall have the heaviest punishment, *Luke* 20. 47. Hell is said to be made for hypocrites, *Matth.* 24. 51. 9. Advice

10. *Increase your acquaintance with Christ.* Get neerer to him, delight in his company; holiness is a heart-engaging thing, *Psalm* 16. 3. by being much with him, you will receive more holy influences from him. 10. Advice

11. For Consolation to all holy ones. It is a ground of Comfort. 2 Use of Consolation.

1. *That Christ will own your holinesse.* He cannot deny himself, and holinesse is himself; if there be a spark of holinesse in a Dunghil of corruption, the holy One will acknowledge it. *Rev.* 2. 6. *Rev.* 3. 2. 1.

2. *That Christ will preserve and increase your holinesse.* Self-preservation is natural to all Creatures, holinesse is Christs Image; self-preservation will move him to this: and so for increasing thy holinesse, see 1 *Thes.* 5. 23. The holy One will bless means of the increase of holinesse. 2.

3. *That Christ will reward your holinesse.* All holy prayers, all holy services shall be rewarded by the holy One, *Matt.* 25. 34, 35, 36. *Heb.* 6. 10. 3.

4. *That he will suppress unholinesse.* Though men scorn it, Christ will reward it. 4.

To close up all. *Bless God for making you holy.* He made you like his Son, like himself, by making you holy. He makes many rich, many great, many beautiful, whom he will never make holy. In making you holy ones, he hath made you truly great ones.

I go on to the second poynt, which is this.

2. Doct. *That the dead body of Christ was preserved from corruption.* 2. Doctr.

ruption. He did truly dye, his soul and body were separated asunder. He was buried, and continued three dayes and three nights under the dominion of Death. But for corruption or putrefaction his body was preserved from it. In the opening of this point I shall handle these two things.

I. What is comprehended in this expression [*not seeing corruption*] It implyes two things.

1. *That the dead body of Christ did not suffer that putrefaction which the dead bodies of other men pass under.* The bodies of all men, good and bad, when they are laid in the grave, become corrupt; rottenness seizeth upon them; they are turned into dust; they are resolved into those first elements of which they are compounded; they become meat for worms; they soon send forth a loathsom savour, *Psalm* 104.29. This is the estate of all men, *they dye, and are turned to their dust.* It was an Article of *Jobs* Faith, that when he was laid in the dark bed of the Grave, the wormes should destroy his skin and his flesh, *Job* 19. 26. Saith *MARTHA* to Christ concerning her dead Brother, *Lord, by this time he stinketh; for he hath been dead four dayes*, *John* 10. 39. If we open the Coffins where our dead friends are shut up a few days after their burial, we shall find the truth of this assertion. But now the dead body of Christ did not pass under this condition. Though he lay in the grave, part of three dayes and three nights, about eight and thirty hours, yet he was not tainted. Though there was the intrinsical cause of corruption in his body, yet by the Divine power it was embalmed that no putrefaction did take hold of it: It lay in the place of corruption without corruption.

2. Partic. 2. *That the dead body of Christ was raised out of the grave.* This Text the Apostle brings in here to prove Christs Resurrection, see *Verse* 24. of this Chapter. God hath, saith he, *raised him up, having loosed the pains of death*; and then he cites this passage out of *David* to assert and confirm this Doctrine; for, saith he, *David* speaks concerning him, *Thou wilt not leave my soul in Hell, neither wilt thou suffer thy holy One to see corruption.* And *Verse* 30, 31. He doth fully open this Text, shewing that it must be applyed to Christ and not to *David*, and that it had reference to this Doctrine of Christs Resurrection from the dead. So that this is the meaning of the Text, that God will by his power preserve the body of Christ from being tainted in the grave, and that he will

will raise him up from the grave. That Christ was raised up from the grave appears, as from the history of his Resurrection; so from his many appearances to divers persons after his Resurrection; he appeared to *Mary Magdalen*, Mark 16. 9 he appeared to *Mary Magdalen* and the other *Mary*, *Matth.* 28. 9. He appeared to the two Disciples as they were travelling from *Jerusalem* to *Emmaus*, Luke 24. 13. He appeared to *Peter* alone, 1 *Cor.* 15. 5. He appeared to all the Disciples except *Thomas*, John 20. 19. He appeared eight dayes after to *Thomas* and the rest of the Disciples, *John* 20. 16. He appeared to seven of the Disciples together, as they were going a fishing, *John* 21. 1. He appeared to *James* alone, 1 *Cor.* 15. 7. He appeared to all the Disciples in a Mountain whither he had commanded them to come, *Matth.* 28. 16. He appeared, as Saint *Paul* saith, *to above five hundred brethren at once*, 1 Cor. 5. 6. And he appeared to all the Apostles on the Mount of *Olives*, from whence he ascended in their sight up to Heaven, *Acts* 1. 9, 10.

Thus much for the first thing.

II. Why it was thus. Here I must speak to both the particulars mentioned. 2 Reasons of each particular.

1. Why his body was preserved from all corruption. 1: Why Christs body did not putrifie.

1. *There was no necessity of such corruption.* Christ did by dying discharge our debt, and therefore it was not needful that he should undergo any further degree of humiliation. When he was upon the Cross, giving up the ghost, he said, *It is finished*, Joh. 19. 30. And having finished the work by dying, it was unnecessary he should submit to any lower humiliation. If it be said, what need then was there of his burial? I answer, He was buried, that it might be evidenced that he was truly dead. Those that to smother his Resurrection pretended, that *his Disciples came by night while the guard slept, and stole him away*, might with more colour have denyed his death, if he had not been buried. Therefore there was some reason why he should be buried, but that his body should putrifie, there was no necessity at all. 1. *Reas.*

2. *It was uncomly that his body should corrupt as the bodies of other men.* Jesus Christ, though he did take the humane nature, yet he would not assume humane diseases, as lameness, blindness, *&c.* because these appertain not to the whole nature but to the person. Christ took not the person of any man, but the nature of man only, therefore it was not fit he should submit to personal infirmities, which proceed from private causes and particular 2 *Reas.*

judge-

judgements of God. So it was not comely that the body of Christ should be tainted with the least putrefaction. Putrefaction is from sin; now sin was not imputed to him being dead. For this reason God would not suffer a bone of his to be broken, *Joh.* 19 36. And then,

3. *Reason* 3. *The speediness of his Resurrection would not permit such corruption.* Christ rose again the third day. The space between his death and his Resurrection was so short, that his body could not be tainted. Saith *Martha* to Christ concerning her dead brother, *John* 11. 39. *Lord by this time he stinketh, for he hath been dead four daies.* We see the dead bodies of ordinary men keep sweet for a longer time than Christ lay in the grave. The Apostle therefore gives this as the reason why his body saw no corruption, because his soul, that is his person was not left in the Grave.

II. Why the body of Christ was raised out of the Grave, this was necessary,

2 Why Christs body was raised out of the grave.

1. *To make full proof of his Godhead.* His dying declared him to be true Man, his Resurrection proved him to be very God; for none ever did, or ever shall, raise himself from the grave. Jesus Christ quickned his own dead body, as the Scripture affirms, *Joh.* 1. *Reas.* 2. 19. The Scripture brings his Resurrection, as a proof of his Divinity, *Rom.* 1. 4. And then,

2 *Reas.* 2. *To confirm the faith of his elect of the satisfaction he made to God by his death.* Had he not risen again there could be no good ground of confidence to believe in him: hence it is that the Scripture ascribes the sinners justification to the Resurrection of Christ, *Rom.* 4. 25. And hence the Apostle triumphs in this, *Rom.* 8. 34. If Christ had not been redeemed from the prison of the grave, there could have been no security given that the debt was discharged: Christ is said to be *justifyed in the Spirit.* 1 *Tim.* 3. 16. He is declared to be that person by whom we are justified. This is applied by many Interpreters to the Resurrection of Christ; God by taking him from the prison of the grave, did testifie that it is he that is the Lord our Righteousness.

3. *Reason* 3. *That he might perform for his elect what he was to perform.* Christ the High-priest of his Church was to be their *Intercessor* as well as their *sacrifice*; he was to send the Comforter; he was by his intercession to apply to his elect all the benefits procured by his Death. He could not have done this if he had alwayes lain in the place of corruption; therefore it was necessary that he should

should be raised up; intercession was to be made in the most holy place, *Heb.* 9. 24.

4. *To shew the fulness and absoluteness of his victory over death.* Jesus Christ was a captive to death when he was laid in the grave, but when he arose, he shewed himself as a Conqueror. It's said that Christ *by death did overcome death, and overcome the devil,* Heb. 2. 14, 15. This victory he declared by his Resurrection: hence the Apostle speaking of the Saints victory over death, applyes it to Christs Resurrection, 1 *Corinthians* 15. 57. 4. *Reason*

Uses.

The Uses of the point.

1. From the former particular.

I. From the former thing, Christ saw no corruption, It shews,

1. *The dear love of God to Christ.* He did by his Almighty power prevent the corruption of his dead body. Though the body of Christ had in it the natural causes and principles of corruption, yet God did by his power hinder the working of those causes, that they did not in the least degree produce any such effect. 1. Inferen.

2. Inferen.

2. *What difference there was between Christs dead body and the dead bodies of others.* The bodies of men turn to mouldy rottenness; they dye and putrifie. Christ though he saw *death,* yet *he saw no corruption.* As his living body was without sin, so his dead body was without rottenness.

2. From the second particular.

II. For the latter, *Christ's Resurrection,* It teacheth us sundry things.

1. *The certainty of the Saints Resurrection.* Christs Resurrection is a pledge of the Believers Resurrection. He is raised up *as the first fruits of them that sleep,* 1 Cor. 15.20. We are said to be *raised together with Christ,* Eph. 2. 6. And the Apostle argues the certainty of our Resurrection from the Resurrection of Christ, 1 *Cor.* 6. 14. Though our bodies shall see corruption, which Christ's did not, yet shall they be raised up as sure as Christ's was raised. As for the wicked, they shall be raised up by Christ as a Judge, the Saints shall be raised by him as their Head and Redeemer. 1. *Lesson.*

2. *This should strengthen our faith in Christ.* The Primitive Christians used to salute one another with this, *Christus resurrexit. If Christ were not risen, our Faith were in vain,* 1 Cor. 15.17. The denyal of Christs Resurrection, is the overturning of all the Christian Faith, but the truth of his Resurrection is the establishment of the Christian Doctrine. Believers may be sure their debts are paid, their sins are fully satisfied for, because Christ is raised up. 2. *Lesson.*

2. *Stand*

3. *Lesson.* 3. *Stand fast in the beleeving of this Doctrine.* The Jews deny it, and by so doing are hardened against beleeving in him. Though it was accompanied with many glorious things, yet they reject it. That foolish and absurd excuse which they put into the Souldiers mouths, through the just Judgement of God, blinds their eyes from beholding of this truth; *His Disciples came by night while we slept, and stole him away*, Matth.28.13. A wonder it is that reasonable men should be blinded by such unreasonable words. How did they know what was done when they were asleep? If we faulter in this doctrine, all Christianity is laid in the dust. Herein Christians differ from Jews; they beleeve him dead, Christians believe him risen again. He cannot trust to the merit of his death that denyes his Resurrection.

4. *Lesson.* 4. *Make a holy improvement of this Resurrection of Christ.*

1. 1. *Let it raise up your affections to a spiritual life.* Lie not in the grave of sin now Christ is risen, *Romans* 6.4. Mind the world lesse, mind Heaven more, *Col.*3.1. Its an implicit denyal of the Resurrection of Christ to lye groveling on Earth, and to neglect Heaven.

2. 2. *Let it set you above the fear of the grave.* Death is in it self a terrible Enemy: It hath a terrible and gastly face. Christ by lying in the grave hath sweetened it, and by rising out of the grave hath conquered it. Death could not keep him prisoner, and it shall never keep prisoner any that are his. He that considers that Christ is risen, cannot well be afraid of the grave, especially if he hath an interest in Christ.

3. 3. *Take heed of putting Christ to death again.* Its said of the Jews, they endeavoured to put *Lazarus* to death again, *Joh.*12. 10. Christ though he can never dye again properly, yet he may in a kind be put to death. The Apostle speaks of some that *crucify him afresh*, Heb.6.6. Not onely the Apostates from the Faith do so, but all other sinners. Every sin *nails Christ to the Cross again.* Take heed of sin, it pierces Christ to the heart. Christs Resurrection should teach us to dye to sin. This use the Apostle makes of it, *Rom.*6.9,10,11. Every sin is a secret envying of Christs Resurrection. And then,

4. 4. *Comfort your selves in the assurance of your hope of salvation.* His Resurrection proves all scores to be blotted out. Christs Resurrection is a wide door of hope to a Believer, 1 *Pet.*1.3. It shews all the enemies of your salvation are overcome. It shews whatsoever

soever may keep you out of heaven is taken out of the way. Christs Resurrection shews that the Law is satisfied, that God is pacified and reconciled; that all the glory of heaven is purchased and procured. Its a Tree to feed Hope; its an Anchor to keep Hope of salvation stable.

5. *It may confirm our hopes in the Churches Resurrection.* Not onely from the grave, but all other troubles. There will be a Resurrection-day after a Passion-day. See *Hos.*6. 1, 2. Its an Allusion, as Interpreters think, to Christ's Resurrection. His Resurrection is a pledge of the Churches rising, not only from the grave, but from all troubles. While the Pilot lives, the Ship shall not dye.

Christ the Christians Spiritual Altar.

HEB. 13. 10.

We have an Altar.

THE scope of the Apostle in this Epistle is, to take off the scattered *Hebrewes*, to whom he writes, from the Jewish worship, and to encourage them to persevere in that Christian Doctrine and Worship which they had embraced. He saw they were in danger of apostatizing, partly by reason of persecution, and partly by means of false Teachers; and therefore he writes this Epistle to confirm them in the faith: This he doth principally by four Arguments;

1. By setting before them the dignity of Christs person, above the person of *Moses.*

2. By shewing the excellency of Christs Priest-hood, above the Levitical Priest-hood.

3. By setting before them the example of other Believers, who had endured as much as they could suffer.

4. By shewing them the danger of Apostacy.

This is the sum of the whole Epistle.

At the ninth verse of this Chapter, the Apostle resumes the exhortation. *Be not carried about with divers and strange Doctrines.*

One great Argument which he uſes to perſwade them to adhere to the Chriſtian Doctrine and Worſhip, and not to return to the Jewiſh, is laid down in the Text; and it is this, They would deprive themſelves of all benefit by Chriſt, if they did make defection to the Jewiſh Religion; *We have an Altar whereof they have no right to eat, which ſerve the Tabernacle.* Thoſe that do pertinaciouſly adhere to the Jewiſh Rites, they that will ſtill be worſhipping at the Tabernacle, do deprive themſelves of benefit by Chriſt, the Chriſtians Altar. See *Gal.* 5. 2, 3. In the Text we have two things.

1. The notion by which Chriſt is repreſented, An Altar: *We have an Altar.*

2. The loſs which thoſe procure to themſelves that obſerve Levitical Ordinances, now this Altar is erected; They have no right to Chriſt, nor any of the benefits which he hath purchaſed.

I. For the notion, *We have an Altar.*

This word (*Altar*) is taken in Scripture either properly or metaphorically.

An Altar *properly* taken, is that upon which Sacrifices uſed to be of old offered. We read of many both before and under the Law. *Noah* builded an *Altar* after the Flood, and ſacrificed upon it to God, *Gen* 8.20. *Abraham* builded ſeveral *Altars* to God, as *Gen.*12.7. *Gen.*13.4,18. *Gen* 22 9. An Altar *metaphorically* taken is uſed divers wayes. Sometimes for the Sacrifice which is offered upon the Altar, as 1 *Cor.*9 13 Sometimes for the Levitical Service which God appointed under the Law, 1 *Reg.*19. 10, 14. Where, by throwing down the Altars of God, he means the forſaking of that Worſhip God had appointed. Sometimes for the Jewiſh Religion, 1 *Cor.* 10. 18. Sometimes for the Worſhip of God in general. See *Pſal.* 26. 6. That is, *I will worſhip before thee with thy people.* When Nations turn to God and worſhip him, they are ſaid to ſet up an Altar, *Iſ.* 19. 19. That is, *Egypt ſhall turn to God and imbrace his Religion.* Sometimes it is taken for *Chriſt* himſelf; and ſo it is uſed in the Text: For it is not taken for a material Altar, as the Papiſts would have it, but for a metaphorical Altar, that is, for *Chriſt*, and that ſacrifice which he offered up to God. The obſervation will be this.

Doct. Doctr. *That Jeſus Chriſt is the Chriſtians ſpiritual Altar.* That this Text ſpeaks of Chriſt is very clear. *Verſe* 12. applies it to Chriſt.

Christ. *Wherefore Jesus also that he might sanctifie the people with his own blood, suffered without the camp.* Christ is often represented in Scripture by an Altar, *Rev.* 6. 9. This *Altar* is commonly interpreted to signifie *Christ*. 'Tis in his bosome that the slain Martyrs rest. See *Rev.* 8. 3. which is also expounded of Christ the true Altar. He is both the Angel of the Covenant, and the Altar.

I. Why Christ is called *an Altar*.

1. Why Christ is called an *Altar*.

1. *To represent the sacrificing of himself for the sins of the Elect.* The flesh or humane nature of Christ was offered upon the cross as an expiatory Sacrifice for sin. See *Heb.* 9 14. To set forth this, the Apostle calls him *an Altar*. Christ indeed was both Priest, Sacrifice, and Altar. Christ *as man* was the Sacrifice. Christ *God and man* was the Sacrificer, or Priest. Christ *as God* was the Altar whereby the humane nature was qualified and sanctified to be a sufficient Sacrifice for to make attonement for sin, and upon which, as an Altar, it was sacrificed and offered up.

1. *Reason*

2. *To shew that he was the person and thing that was typified by the Legal Altars.* There were two Altars by Gods appointment to be made for the service of the Tabernacle. The one was the Altar of burnt offerings, or the *brazen Altar*, because it was overlaid with brasse. Of this we read *Exod.* 27. 1, 2, 3, 4, 5, 6. The other was the *Altar of Incense*, of which we read *Exod.* 30. *init.* It is called the *Golden Altar*, because it was overlaid with Gold. Both these Altars were types of Christ, who is therefore called our Altar. In divers respects these two Altars were Types of Christ.

2. *Reason*

In what respects the Legal Altars were Types of Christ.

First, *All the Sacrifices were to be offered upon the Altar of burnt-offering, and all the Incense was to be burnt upon the Altar of Incense.* All our duties are to be done in Christs name; all our Prayers, which are our spiritual Incense, are to be made through his mediation. See *Heb.* 13. 15. God would have abhor'd Sacrifices if they had not been offered upon the Altar he commanded; he would have abhorred Incense if it had not been burnt upon his own Altar, *Josh.* 22. 29. God loaths all duties that are not done in his Sons name.

1. *Respect*

Secondly, *The Altar did sanctifie the Sacrifice which was laid upon it*, Matth. 23. 29. and *Exod.* 29. 37. The Lord Jesus our spiritual Altar doth sanctifie all our duties and prayers, which are in themselves unholy.

2. *Respect*

3. *Respect* Thirdly, *the Altar was a place of refuge.* Men that were afraid of such as were more mighty then themselves, did *fly to the hornes of the Altar*, and there intreat for favour. See 1 *Reg.*1.50,51. *Adonijah* flees for fear of *Solomon*, and so *Joab* who had been with him in the conspiracy, 1 *Reg.*2.28. God would not have his Altar a refuge for flagitious men, *Exod.*21.14. but in some cases it was a refuge Jesus Christ is the believers only refuge. It is through him that God becomes merciful and propitious to sinners.

4. *Respect* Fourthly, *There was but one Altar of each kind made; one for Sacrifice, and one for Incense.* 'Tis by Christ, and by Christ alone that God and the sinner are made one. As there is one God, so there is *only one Mediator*, 1 Tim.2.5. There is room enough in this one Altar for all the Sacrifices of the Church.

5. *Respect* Fifthly, *The hornes of the Altar must be sprinkled with blood*, Exod.29.12. And so was the Altar of Incense once a year, *Exod.* 30.10. All our duties must be not only perfumed with Christs Incense, but *dipt in his blood*, else they cannot be accepted of God. Thus we see why Christ is called an Altar. This is the first particular.

2. How Christ excells all other Altars. II. How Christ excells all other Altars.

1. *Christ is both the Altar and Sacrifice*, as hath been said. The Altar and the Sacrifice, the Altar and the Incense were two things, here they are but one.

1. *Partic.* 2. *Other Altars were but to stand for a time.* It was once a sin
2. *Partic.* to throw down Altars, 1 *Reg.*19.10. But now it is a sin either to erect them, or to suffer them to be erected: But this Altar abides for ever; as Christ is a Priest for ever, so is he an Altar for ever.

3. *The Altars made for the Tabernacle were but of a small di-*
3 *Partic.* *mension.* The Altar of Burnt-offering was but five cubits long, and five cubits broad, and three cubits high, *Exod.*27.1. The Altar of Incense was only a cubit long, a cubit broad, and two cubits high, *Exod.* 30.2. But this Altar is of infinite dimension: The God-head of Christ fills Heaven and Earth.

4. *Partic.* 4. *The Altars under the Law were made of corruptible matter.* They were made of Shittim wood, and are now not be found: but this Altar is unperishable and incorruptible. The God-head is eternal, and the Man-hood never did, nor never shall see corruption.

5. *partic.* 5. *The Altars under the Law did contract defilement from the pollutions of the people.* Therefore was the Altar of Incense to be hallowed

hallowed by the High Prieſt upon the day of *Attonement*. See *Lev.* 16. 18, 19. But this *Altar* of Incenſe, the Lord Chriſt, needs no cleanſing. He is not capable of receiving any pollution from us, and therefore cannot be hallowed by us. This *Altar* hallows men, men cannot hallow or ſanctifie him.

6. *The Altars under the Law were fixed onely to one place.* In the Tabernacle; and afterwards in the Temple. It was unlawful to remove them to any other place: But this *Altar* may be put up in every place; Sacrifice may be offered, and Incenſe burnt every where. *Joh.* 4. 20, 21. 1 *Tim.* 2. 8. 6 *partic.*

The Uſes.

1. *It confutes the Papiſts who to this day erect material Altars in their Churches.* This is in effect to deny Chriſt, who is the only *Altar* Chriſtians have, 'Tis to introduce Jewiſh *Altars*, and Jewiſh Worſhip, which by the coming of *Chriſt* are, and ought to be aboliſhed. *Chriſtians* have *Menſam Domini*, the Table of the Lord, as *Auguſtine* calls it. They have ἱερὰν τράπεζαν, *as Chryſoſtome* calls it, *the holy Table*: But *Altars* and Sacrifices they have none but *Chriſt*, who *by one offering of himſelf, hath for ever perfected them that are ſanctified*, as the *Apoſtle* ſpeaks, *Heb.* 10. 14. 1. *Uſe.*

It ſhews that the Chriſtian Worſhip and Ordinances are far more glorious than the Jewiſh were. The Scripture doth in many places prefer the *Chriſtian* Worſhip before the Jewiſh, eſpecially in the Epiſtle to the *Hebrews*. We have all that which they had, yea we have it in a more glorious way. That which they had in Types and ſhadows, we have in the ſubſtance. They had a Typical High Prieſt, we have the true High Prieſt. They had an *Altar* of Burnt-offerings, an *Altar* of Incenſe, we have Jeſus *Chriſt* the Lord for both. He is our Sacrificing *Altar*, he is our *Altar* of Incenſe. Whatever glory they had in their Worſhip, we have the ſame in a more glorious manner, more compleat in *Chriſt*, *Col.* 2. 10. 2. *Uſe.*

3. *Make uſe of Chriſt as that Altar by which your ſervices are preſented acceptable to God.* The people of God under the Law had but one Altar upon which they were bound to offer all their Sacrifices. They had but one Altar on which to burn all their Incenſe. It was a great ſin in *Jeroboam* to erect thoſe two Altars, one in *Dan*, the other in *Beerſheba*. Chriſtians are to make uſe of no Altar but Chriſt. To make Angels and Saints Mediators, to pray to them, or to ſupplicate them to pray for us, or to preſent 3. *Uſe.*

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our prayers to God, is to make more Altars than one, which God cannot but abhor. The Papists by their Doctrine of Praying to Saints, do build other Altars besides Christ; other Altars than which true Christians do neither acknowledge, nor need. All our Prayers must be offered upon this Altar alone, or God will not accept of them. See *Col.*3. 17. *Heb.* 13. 15.

4. Use. 4. *Its a ground of singular comfort to such as have an interest in Christ.* All the Sacrifices, all the Prayers, all the Praises, all the duties which are presented to God by him, shall find acceptance. He is that Golden Altar which God himself hath erected, and therefore the fire of God shall come down to burn all the Sacrifices which are presented by him. The Altar under the Law did sanctifie the Gift, *Matth.* 23. 19. Those Altars did but convey to the Sacrifices a Ceremonial Sanctification, but this Altar doth truly sanctifie both the Sacrifice and him that presents it. Your poorest, meanest services, that are performed in truth of Faith, in the strength of Christs mediation, shall for his sake be accepted of God. God never yet did reject any Sacrifice that was laid by Faith on this Altar, nor will he ever. The blood of Christ is sprinkled upon the horns of this Altar and therefore he will not refuse any Sacrifice that is by Faith in his name offered up.

5. Use. 5. *Bless God for the erecting of this Altar*: There would have been no acceptable way of offering up any sacrifice to God, if this had not been done. It was a singular mercy to the Israelites thar God did erect Altars for that use; far greater, thathe hathgiven us his Son to be our *Altar*.

6. Use. 6. *Let us on this Altar sacrifice our selves to God*, Rom. 12. 1. Soul and body are Gods many wayes, through Christ let them be offered to God in Faith and new obedience.

Christ

Chriſt the Chriſtian Paſſeover.

1 Cor. 5.7.

Chriſt our Paſſeover is ſacrificed for us.

THe *Apoſtle* in this Chapter doth ſharply rebuke the Church of *Corinth* for their neglect of puniſhing ſcandalous ſinners; and puts them in the right way for the redreſſing of ſuch offences. Matter of reprehenſion is handled; ver. 1, 2. We may from thence note five things.

Firſt: What hainous ſins may creep into the Church of Chriſt. Fornication, yea Inceſt is found in the Church of *Corinth.*

Secondly: *A Church* doth not preſently ceaſe to be a true *Church* becauſe of great offences. This *Church* of *Corinth* was a true *Church* of *Chriſt*, notwithſtanding grievous ſins were found in it.

Thirdly: Gods people are not preſently to ſeparate from the *Communion* of the *Church*, though great ſins be found in it.

Fourthly: The tolerating of ſcandalous ſins in particular members of *Churches*, is a thing very diſpleaſing to *Chriſt.*

Fifthly: The falls of particular members of *Churches* are a juſt cauſe of mourning to the whole Society.

Thus for Reprehenſion. Matter of Direction is from *ver.* 3. to the end of the *Chapter.* In this we have two things.

Firſt: *The Spiritual Remedy* to be uſed by the Church, *Verſe* 3.4,5. This is *Excommunication*, where we have the nature of that great cenſure of the Church opened. *The fountain* of it is Jeſus Chriſt. *The inſtruments* that are to diſpenſe it, the Church; particularly the Eccleſiaſticall Senate. *The form of it*, the delivering of the offender to Satan, the caſting him out of the Communion of the Church. *The end of it*, the deſtruction of ſin, the ſalvation of the ſinner. This is the Remedy to be uſed.

Secondly: The *Reaſons* urged for the applying of this Remedy

dy. These are many, laid down from *Verse* 6. to the end of the chapter.

1. The danger which such scandal would expose the Church unto, *Verse* 6.

2. The advantage such expulsion of sin would bring to the Church, *Verse* 7, 8. The Church would be more holy, and the Worship of God in the Church would be better and more orderly observed.

3. The former counsel that had been given them about matters of this nature, namely the avoiding of communion with scandalous members of the Church, *Verse* 9. His meaning in which direction he shews, was only in reference to such as were members of the Church, because over such onely the Church hath cognizance, *Verse* 10. 11, 12. And so he concludes the chapter with a re-inforcement of his counsel about this offender, *Verse* 13. That they would by Excommunication put him from among themselves.

The Text falls within the third reason.

The Apostle having set out the danger the Church was in by the presence or countenance of such sinners (that as leaven leaveneth the whole lump, so by the presence of such members the whole Church would be infected) he doth make an hortatory digression to perswade them to purge themselves. *Purge out therefore the old leaven, that you may be a new lump.* This Exhortation he presseth from the care of the Jews in putting away leaven when they celebrated their Passeover. Christians should be as careful to put away their sinful leaven, as the Jews were to put away their material, because they have a Passeover to observe as well as the Jews had. *Christ our Passeover is sacrificed for us.*

The Text may be divided into two parts.

First: The person spoken of, *Christ.*

Secondly: The thing spoken of this person, *our Passeover.*

The word *Passeover*, *Pascha* in the Greek, *Pesech* in the Hebrew, comes from *Pasach* to pass by, or to leap over. It takes its name from that which indeed was the occasion of the celebration and institution of that Sacrament, namely, the gracious act of God, in causing the destroying Angel to passe over the houses

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of the *Israelites* when he smote the first-born of the *Egyptians*.

It hath two very usual significations in Scripture.

First: By a Metonymy of the Adjunct it is put for that solemn Anniversary Feast which was to be observed by the people of Israel seven dayes, as a memorial of their deliverance out of *Egypt*. See *Lev* 23.5. 2 *Reg*. 23.21,22,23.

Secondly: Its put for the Lamb which was slain by the people of Israel in that Feast, and afterward eaten in their several families according to the command of God, *Exod* 12.11. In this latter sense we are to understand it in the Text, because mention is made of *Sacrificing*.

The poynt which the words offer is this.

Doct. *That Jesus Christ is the Christians Passeover.* He is the Saints Paschal Lamb; He is the beleevers real Passeover: In this Text by a Metonymy the name of the sign is given to the thing signified. *Christ our Passeover.* *Doctr.*

In the handling of this poynt I shall open these three particulars.

First: That the Sacrament of the Passeover did typifie Jesus Christ.

Secondly: How that Passeover did typifie Christ.

Thirdly: How Christ differs from the Paschal Lamb.

First: *The Sacrament of the Passeover was a lively type of Christ.* Our Divines do generally assert this truth. *Bucanus* in his common places speaking of the Sacrament of the Passeover, saith, that it did signifie four things. 1. The Passeover was a Type of Christ.

1. The preservation of the people of Israel from the destroying Angel in that great slaughter of the first-born of *Egypt*,

2. The deliverance of the Church from the *Egyptian* bondage.

3. It did shadow out the spiritual freedom of the Elect from their spiritual bondage under Sin, Satan, and Death, by the blood of Christ.

4. The spiritual eating of Christ that was to come. The Paschal Lamb did signifie to beleevers that spiritual nourishment, union, and quickning which they should have with Christ the *Messiah*, whom they did expect to be manifested in the fulnesse of

Proved by 4. Arguments from Scripture.

time. I shall by four Arguments drawn from Scripture, prove that Christ was prefigured by that Ordinance of the Passeover.

1. *Argu.* First: *Jesus Christ is frequently called by that name.* He is in the Text expresly called, *our Passeover*; and in many other places by the name of a *Lamb*, See *John* 1.29.36. And the Apostle calls him, 1 *Pet.*1.19. *A Lamb without blemish, and without spot.* For this reason doubtlesse amongst others, is Christ called a *Lamb*, because he it was, that was prefigured by that Lamb which was slain and eaten in the Passeover by the People of God.

2. *Arg.* Secondly: *The Jews are said in Scripture to eat of the same spiritual meat which Christians do under the Gospel.* This the Apostle asserts, 1 *Cor.* 10. 4, 5. His scope is in that Text to prove, that the Jewish Sacraments were the same for substance with the Christian. They had the same Christ we have, the same way of salvation, the same spiritual feeding which we have. How had they the same meat which we have, but because their Passeover, which was a Sacrament of nourishment did prefigure the very same Christ which is the Saints nourishment, under the Gospel?

3. *Arg.* Thirdly: *The Evangelist expounds the Paschal Lamb to be a type of Christ.* The holy men of God which were infallibly guided by the Spirit, knew the meaning of all the Legall Types. Now if you read *John* 19.36. you will find a full application of the Paschal Lamb to Christ. The Souldiers did not break the legs of Christ, as they did of the Malefactors, that the Scripture might be fulfilled, *A bone of him shall not be broken.* The Scripture no where saith those words of Christ expresly, but it saith so of the Paschal Lamb, *Exod*12.46. The Evangelist knowing that that Lamb was a Type and Figure of Christ, doth apply that which was commanded concerning it to Christ the true Paschal Lamb, *A bone of him shall not be broken.*

Arg. Fourthly: *Jesus Christ when he was to offer up himself a Sacrifice for the Church, did abolish the Passeover, as that which was now accomplished in his death.* Read *Luke* 22. from *Verse* 14. to *Verse* 20. In that History we have an abolition of the Passeover, and the institution of the Supper in the room of it. And we learn from it,

First: That the Passeover among the Jews, and the Lords Supper in the Gospel-Church, do for the substance of them signifie one and the same thing.

Secondly:

Secondly: That the Sacrament of the Passeover did typifie Christ. *With desire I have desired to eat this Passeover with you before I suffer.*

Thirdly: That Jesus Christ did fulfill all things which were prefigured of him in the Jewish Passeover. Thus much for the first thing, that the Passeover was a Type and Figure of Christ.

Secondly: Wherein the Resemblance lyes between Christ and the Paschal Lamb. 2. The Resemblance between Christ and the Passeover.

First: *The Sacrifice which was to be offered up in the Passeover was a Lamb*, Exod 12. 3. It is said at the fifth verse, they might take either a Lamb, or a Kid; *Yee shall take it out from the Sheep or from the Goats.* This hath occasioned some Interpreters to think, that it was simply indifferent for the Jews in their Passeover to use either a Lamb, or for want of a Lamb, a Kid. But the opinion of *Junius* is more probable, that this liberty of taking a Kid if they had not a Lamb, was onely granted for this first Passeover, when they were in a confused estate, and that ordinarily afterward they used only a Lamb for the Passeover. And therefore is Christ the substance of this Passeover, so often called a Lamb. Now this creature, a Lamb, was fit to be a Type of Christ. And that in three respects. 1. Resemb.

Three Properties of a Lamb wherein it resembles Christ.

1. *The Lamb is a patient and meek creature.* The Lamb suffers it self not onely to be shorn but to be butchered, without any reluctancy or noise. The Swine cryes, but the Lamb is silent when the Knife is at its throat. Christ was meek, more meek then any man, *Matth.* 11.29. He suffered revilings, stripes, buffettings, yea even death it self without the least reluctancy or impatient complaining. See 1 *Pet.* 2.23. and *Isa.* 53.7. This holy Lamb did not onely lose his wool but his blood, and yet did not utter one impatient bleat. 1. Property

2. *A Lamb is a harmless creature.* The Lamb suffers wrong, but does none. Innocent persons are called Sheep in Scripture, 2 *Sam.* 24.17. Christ when he was on earth was innocent and harmlesse: Many took offence at him, but he never gave any just cause of offence to any. *He was holy and harmlesse*, Heb. 7.26. He was willing to put up wrong, but he never did the least wrong to any. 2. Proper.

3. *The Lamb is a profitable creature.* The flesh is good for food, the fleece for cloathing. *Jesus Christ* is very profitable; his 3. Proper.

words were profitable, his deeds profitable, his sufferings profitable; his righteousnesse is very useful, thereby is the sinner made righteous; his blood is proable, thereby is Justice satisfied: All his prayers, all his tears, all his rebukes, all his counsels were, and are of singular benefit to the children of men. Thus was the passeover a Type of Christ, if we consider the creature which was appointed to be used in it.

2. Resemb. Four qualifications of the Paschal Lamb in respect of which it typified Christ.

Secondly: *The Qualifications which were required in this Lamb did clearly represent Jesus Christ.* If we search the History, we shall find these four things required about the Paschal Lamb, in respect of which it had clear reference to Jesus Christ. As,

1 Qualifi. 1. *The Lamb must be without blemish*, Exod. 12.5. It must be every way perfect. The Hebrew word is *Tamim*. The Greek reads it, τέλειον *perfect*. If there had been any blemish in it, God would have abhorred it. See *Lev.* 22.21,22. Jesus Christ is a Lamb without blemish: *He was made like unto us in all things, save onely in sin.* The Apostle speaking of him, saith, that he was *holy, harmless, separate from sinners, and undefiled*, Heb. 7.26. And the Apostle *Peter* alluding to this property of the Paschal Lamb, calls Christ *a Lamb without blemish, and without spot*, ἀμώμου καὶ ἀσπίλου. 1 *Pet.* 1.19. He that was to be an Expiatory Sacrifice for sin must needs be without sin. He that was to wash away the spots of so many, had need be without spot himself. He that was to communicate holinesse to others, must needs be holy and without spot himself.

2. Qualifi. 2. *It must be a Male Lamb*, Exod 12.5. This is expressed *Zacar*, that is, the stronger and more excellent sex, and the very best is to be offered up to God. Hence is that complaint of the Prophet against the Jews, *Mal.* 1.14. The Male is there used to signifie a perfect Sacrifice, and is opposed to that which is corrupt, weak, feeble, lame, or defective. This did represent the strength, excellency, perfection of Christ. It was necessary that our Saviour should be strong; he was to bear a strong heavy burthen, even the wrath of God. He was to grapple with enemies that were very strong, Principalities and Powers. The Prophet hath respect to this, *Isa.* 53.12. And therefore it was fit he should be a Male for strength. Christ was to be King, Prophet, and Priest of his Church; had he not been as Male, he could not have executed any of these Offices. As he hath the meekenesse of the Lamb, so he

hath the strength of the Lion, and therefore is often compared to a Lion. See *Rev.*5.5.

3. *It must be a Lamb of a year old.* This is expresly required, *Exod.*12.5. It was not required that the Lamb should be a compleat year old; for it might be offered up, or eaten, though it was not fully a year old. The Jews from *Lev.*22.27. hold, that a Lamb might be used for the Passeover after it was eight dayes old till it was a year old; but if it were above a year old, it was not to be used. A Lamb is in his prime the first year of his Age. Jesus Christ, the true Paschal Lamb, was sacrificed in the prime and flower of his Age. Jesus Christ when he was crucified was in the four and thirtieth year of his Age, which is the very prime of a mans life. 3. Qualifi.

4. *The Lamb was to be taken out of the Israelitish flocks.* Exod. 12.5. *Ye shall take it out from the Sheep, or from the Goats*; that is, out of your own folds. Jesus Christ was to be taken out of the fold of *Israel.* He was to be of *the seed of Abraham according to the flesh.* As Christ was to be true and very man, so he was to be a true *Israelite.* See *Deut.*18.18. The Scripture wherever it speaks of the Genealogy of Christ, declares his extraction to be from this stock. See *Matth.*1.1. This holy Lamb was taken according to the flesh out of the fold of *Abraham*: He was descended from the Jews, he was born amongst them, amongst them he lived, and by them he was put to death. This is the second particular. 4. Qualifi.

Thirdly: *Christ was represented and prefigured by the Paschal Lamb in the usefulnesse of it.* Christ serves the Church for the same uses which the Lamb served the Jews. I shall instance in three things. 3 Resemb. The usefulnesse of the Paschal Lamb, and of Christ in three particulars.

1. *The Lamb served them for food.* It was for their nourishment. The several families did feed upon it. Jesus Christ is useful to the Church for food. There is no other food for souls but onely he; *He is the Manna, he is the bread of God, which gives life to the world. His flesh,* he tells us, *is meat indeed, and his blood drink indeed,* John 6.55. The Jewes had other meat besides the Paschal Lamb, but Christians have no other meat for their souls but Jesus Christ. 1. *Partic.*

2. *The Lamb served them for defence.* It was by virtue of the sprinkling of the blood of the Lamb that the destroying Angel passed over their houses. See *Exod*12.13. If any house of the 2. *Partic.*

Israelites

Israelites had not been stricken with the blood of the Lamb, they had had no ground of defence from the destroying Angel. It is by Jesus Christ that the Church is delivered and preserved from the destroying wrath of God, 1 *Thess.* 1. *ult. Jesus who delivereth us from the wrath to come.* Because his blood is upon us, therefore doth not the wrath of God seize upon us. The Scripture sets out Christ as a Defender as well as a Saviour, *Isa.* 32.2.

3 *Partic.* 3. *It was for Reconciliation*: The Passeover was a Sacrifice as well as a Sacrament. The people were by the sprinkling of the blood reconciled to God. See 2 *Chron.* 35. 11. Now without a Sacrifice there is no Reconciliation. Jesus Christ is useful for Reconciliation, *Col* 1.21,22. The Sacrifices were Reconciliatory and Pacificatory, onely as they did represent Christ the great Sacrifice, by whose blood God and man are made one.

4. Resemb. Seven Circumstances of the Lambs preparation, wherein it typified Christ

4. *The preparation or fitting* of the Lamb for use did figure Christ: and that in these seven respects.

1. *The Lamb must be separated from the flock*, Verse 5. This did prefigure the separation of Jesus Christ for the work of Mans Redemption. Christ was set a part five wayes.

1. Circum. Christ set apart five wayes.

1. *He was set apart by the determinate counsel of God.* God the Father did from eternity take Jesus Christ out of the fold, and ordained him to be a Sacrifice for the sins of his people. Of this separation the Apostle speaks, *Acts* 2.23. Had not God freely set apart Christ, it would have been grosse and insollerable impudence in men to have desired him. And therefore Christ is said in the sacrificing of himself for the Church *to do the will of God*, Psal. 40. 6, 7, 8. It was Christs will to be offered up, and it was the will of the Father that he should be offered up. Hence is it that Christ is said to *be a Lamb slain from the foundation of the world*, 1 Pet. 1. 20. Though Christ was manifested in the last times, yet he was foreordained from Eternity.

2. 2. *He was set apart in time by his extraordinary conception and birth.* No Lamb of Gods flock was brought into the world after so glorious a manner as Christ was; He was conceived in the womb of a pure spotlesse Virgin, by the overshadowing of the Holy Ghost. The Scripture makes mention of this separation, whereby he is distinguished from all other, *Luke* 1.35. He was, as is said of *Melchisedech*, who was a Type of him, *without Father, without Mother*, Heb. 7.3. As he was Man, he was without Father, without Mother. And then,

3. *He*

3. *He was ſeparated from all the reſt of the flock in regard of the ſinfulneſſe of his Nature.* All the reſt of the flock are ſtained from their birth, but Chriſt was ſeparated from all ſuch pollution. Of this ſeparation the Apoſtle ſpeaks, *Hebrewes* 7. 26. None of the poſte ity of *Adam* was ſeparated from ſinners but Jeſus Chriſt.

4. *He was ſeparated in regard of the union of the two Natures.* 4. The Humane and Divine Natures were hypoſtatically united in the perſon of Chriſt. He was very God and very Man. Of this the Evangeliſt ſpeaks, *John* 1.14. None of all the flock have this honour to be God and Man but Chriſt alone Others of the flock are made partakers of the holy qualities of the Divine nature, as the Apoſtle ſpeaks, 2 *Pet.* 1.4. but none but he hath the Eſſence of the God-head dwelling in him.

5. *He was ſeparated from all the reſt in the glorious manner of his inſtallment into his office.* 5. The Evangeliſt tells us how Chriſt was by the immediate voice of God from heaven proclaimed to be King, Prieſt, and Prophet of his Church, *Matth.* 3. 16, 17. He was in regard of his glorious call to his office ſeparated from all the reſt of the flock. And then,

Secondly: *The Paſchal Lamb muſt be kept alive four dayes.* 2. Circum. It was taken up the tenth day of the month, and it was from thence to be reſerved to the fourteenth day of the ſame month, *Exod.* 12. 6. This was the Rite peculiar onely to the firſt Paſſeover, that the people of God might not have the Lamb to ſeek in that confuſed condition which they were in at their departure out of *Egypt.* God took care that they ſhould have it in readineſſe before-hand. By this Rite, two things were prefigured concerning Chriſt.

By keeping the Lamb alive 4. days two things prefigured concerning Chriſt.

1. *His continuance in the world.* He was not preſently to dye as ſoon as he was baptized. Chriſt did execute his publick Miniſtery about four years after his Baptiſm. God would have Chriſt, who was made a Miniſter of the circumciſion for the truth of God, as the Apoſtle ſaith, *Rom.* 15.8. Firſt to preach the Goſpel for a time, and then to ſeal the truths delivered by him with his blood. He muſt not dye till the fourth year after his ſeparation to the work of his Miniſtry. The death of Chriſt was not according to the will of Man, but according to the appointment of God. His enemies though they made many attempts upon him to take away his life, yet could they not prevail till the hour appointed of the 1.

Father

Father was come: *As our times are in Gods hand*, so was the time of Christ in Gods hand. Jesus Christ was many times in as great hazard a when *Judas* came to betray him, but his enemies could not prevaile against him, because his time was not come

2. *The particular time of his death* The Paschal Lamb was
2. slain on the fourteenth day of the month, the first month. The Lord Jesus Christ the true Paschal Lamb, suffered about the same time, he was betrayed the same night in which he eat the Passeover, and the next day suffered. All the Evangelists declare, that Christ suffered at the Feast of the Passeover, whereby he did signifie that he was the true Passeover.

3. Circum. And then, Thirdly: *The Paschal Lamb must be killed*, Exod. 12.6. It did not dye a natural death, but a violent and bloody death. Hereby was typified the death of Christ. The Paschal Lamb was killed by the *Jews*. Christ was put to death by the *Jewes*. A necessity there was of the death of Christ. The Law of God violated by sin was to be satisfied. Satisfied it could not be but by death. *In the day thou eatest thou shalt surely dye*. Sin could not be done away without blood, *Heb* 9.22. And therefore it was necessary that the blood of Christ, who made his soul an offering for sin, should be shed. The promise of eternal inheritance could not not be purchased without the death of the Mediator, *Heb*. 9.15. All the Sacrifices which were slain under the Law, did prefigure the death of Christ: That therefore the truth might answer the Type, it was necessary that Christ should be slain. The Devil that had the power of death could not have been destroyed without the death of Christ, *Heb*. 2.14. for he did *trample upon Principalities and Powers on the Cross*. All Christ did or suffered would have fallen short of redemption if he had not dyed.

4. Circum. And then, Fourthly: *The Paschal Lamb was to be killed in the Evening*, Exod 12.6. It is in the Hebrew, *between the two Evenings*. That we may find out the exact time, we must know that the *Jewes* used to divide the day into four parts: The first was from Sun-rising to nine in the forenoon, which contained three hours, and was called the third hour: The second was from nine to twelve, which was called the sixth hour: The third was from twelve to three, which they called the ninth hour: The fourth was from three to the Sun-setting. Now betwixt three of the clock, which is the first Evening, and the Sun-setting, which

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is the other Evening, they killed the Passever. This did prefigure two thing as it had reference to Christ. The Paschall Lamb's killing in the evening. Prefigured two things concerning Christ.

1. *That Christ should suffer in the evening of the world.* The times of the Gospel are usually called in Scripture, the last times, or the last dayes, *Heb.*1.2. They are called so, because God hath in these dayes spoke his whole mind; and because God hath in the Gospel setled a constant course of worship and service, which he will never have abrogated to the end of the world. Now in these times, in the evening of the world, Christ was offered up. The Apostle speaks of this, *Heb.*9.27. Where he saith, Christ appeared once in the end of the world to put away sin by the sacrifice of himself.

2. *To set out the very particular time of the day when Christ should be crucified.* The Lord Jesus dyed about the very time that the Paschal Lamb was killed. Christ was crucified about nine of the clock in the Morning, which was the time when they offered up their Morning sacrifice, and he dyed about three in the afternoon, the time of the Evening sacrifice, at which time the Passeover used to be killed, which the Scripture calleth the ninth hour. This is expressly noted by the Evangelist in the History of Christs Passion, *Matth.* 27. 46,50. *About the ninth hour Jesus cryed with a loud voyce, &c.* and *when he had cryed again with a loud voyce he yeelded up the Ghost.* 2.

5. Circum. The Rosting of the Paschall Lamb, typical of Christ in 3 Respects.

And then, Fifthly: *The Paschal Lamb must be rosted with fire,* Exod. 12.9. They were forbidden to eat it raw, or to boyl it with weter, or to bake it, they must roast it with fire. This manner of dressing the Lamb was proper to represent Christs sufferings, and that in these three respects.

1. *It did best of any way set out the sharp sufferings of Christ in his crucifying.* The meat that is rosted is pierced with the spit which is thust thorow it. Christ was nailed to the Crosse, he was pierced with the Spear, *the Iron entred into his soul.* The Cross was the spit on which this Lamb was rosted. Nothing sets out Gods wrath to the life as fire doth, and therefore it is so often in Scripture compared to fire. Christ suffered the wrath of God to the uttermost. 1

2. *It did represent what excellent nourishment Christ is to the Soul.* Meat rosted with the fire is accounted the stronger and more delicate food than that which is boyled, much of the moysture and substance of meat goes out in ther boyling. Christ is not only 2.

food to preserve life, but he is the most delicate & strengthning food. He is compared not only to meat, but to the very best of all meats in every kind. See *Isa.* 25. 6. When he is compared to bread, it is Manna, the best of bread: When he is resembled to flesh, it is to Fatlings: When to wine, it is to *Wine on the lees well refined.* Christ is not onely ordinary food, but delicate and extraordinary.

3. *To shew that nothing ought to be mingled with Christ.* Christ is meat that needs no sawce but himself, he will admit of no mixture. Meat that is boyled is mixed with water, meat that is baked is mixed with flower. Christ allows nothing to be mingled with him, either for justification or salvation. Saint *Paul* was against all mixtures, he was contented with Christ alone, 1 *Cor.* 2. 2. They that mingle the Law with Christ for Justification, they that compound mans merit, & Christs satisfaction together, they that mingle the intercession of *Angels* with the Mediation of Christ, eat the Paschal Lamb not rosted with fire, but either baked or boyled with water, which is a breach of Gods Institution. Jesus Christ is every way sufficient in himself for all the concernments of the soul. He that mingles any thing with him, makes Christ ineffectual to himself. This the *Apostle* tels us, *Gal.* 5. 4. All mixtures destroy Christ, and render him destructive, not healthful.

3.

7 Circum. The rosting of it whole prefigured two things concerning Christ.

And then Sixthly: *The Paschal Lamb must be rosted whole,* Exod. 12. 9. This did typifie two things concerning Christ.

1. *That he did suffer the wrath of God in his whole Man.* Christ did not suffer in any one part alone, but in every part; both his soul and body did endure torment for us. He is called *a man of sorrows,* Isa. 53. 3. That expression shewes the variety and greatnesse of his sufferings, and the universality of his sufferings. That his body suffered torment cannot be denyed; his head was crowned with thorns, his hands & feet nailed, his side pierced. That his soul suffered, is as clear; for he cryed out, *My soul is sorrowful even unto death,* Matth. 26. 38. He redeemed our souls as well as our bodies; we were to suffer in our souls as well as in our bodies. If Christ did not suffer in his soul, the sufferings for sin in the soul must be endured by our selves: *but Christ made his soul an offering for sin,* as well as his body, *Isa.* 53. 10. As Christ suffered in our nature, so he suffered in the whole nature he assumed. Desertion is properly called soul-suffering, & that kind of suffering Christ endured *Mat.* 27. 46. Christ was in every part scorched with the fire of Gods wrath.

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2. *That whole Christ must be applyed.* Wheresoever we

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are commanded to apply Christ, we are commanded to apply him wholly, *Rom.* 13. 14. Whole Christ is necessary, whole Christ is profitable. Christ is as necessary in his Kingly and Prophetical office, as in his Priestly. A divided Christ is no Christ. See 1 *Cor.* 1. 30. He that will not have Christ for Wisdom, shall never have him for Righteousnes. He that will not have Christ for Sanctification, shall never have him for Redemption. Christ must be received by man as he is tendred by God; he is wholly tendred, and he must be wholly and universally received.

And then, Seventhly: *They must not break a bone of the Paschal Lamb.* This is expresly given in charge, *Ex.* 12. 46. They were in haste, & therfore had no time to break the bones. But that which was hereby prefigured, was the glorious providence of God in not permitting the legs of Christ to be broken See *Jo.* 19. 36. The reasons why God would not suffer a bone of Christ to be broken are, 1. *That it might appear that he was not a Malefactor*, though he was reckoned amongst transgressors, yet was he no transgressor, and therefore God would not have such a reproachful act done to his body. 7 Circum. The Reasons why God would not suffer a bone of Christ to be broken. 1.

2. *Because his body was shortly to be raised a glorious body*, and therefore he would not have it put to such ignominy. 2.

3. *To let believers know that God hath a care of the dead bodies of his Saints.* God by his providence doth watch not only over living Saints, but over the ashes and bones of dead Saints. 3.

4. *To let his people see that he will not permit enemies to act any thing against them but according to his determination.* God can limit the rage of the bloodiest enemies of his Church and people, that they shall not exceed the limited bounds. See *Psal.* 76. 10. He that hath set bounds to the sea, hath set bounds to the fury of Christs enemies, and to the enemies of his Church. And though they swell, yet they cannot overpass these bounds. 4. 5.

5. *To shew that the streugth of Christ was not broken by death.* The legs are usually put for strength, *Psal.* 147. 10. *He delighteth not in the strength of the Horse: he taketh not pleasure in the legs of a man.* Though Christ was for a time under the dominion of death, yet was not his strength diminished. Thus you see how the Passeover was a Type of Christ in regard of the preparation of the Lamb, which is the fourth particular. 5. *Resemb.* Three Ceremonies about the blood of the Paschal Lamb.

5. *The Lamb did typifie Christ in the use that was made of the blood.* There are three things observable concerning the blood of the Paschal Lamb. 1. *The*

1. *The blood was to be saved in a vessel*, Exod. 12. 22. This did typifie three things.

1. Ceremony Three things typified by this saving the blood.

1. *The preciousness of Christs blood.* The Scripture calls the blood of Christ *precious*, 1 Pet. 1. 19. Every drop of it is infinitely of more value than a sea of worldly delights. *Its precious in regard of the dignity of his person.* He is not Man only but God. His blood is the very *blood of God*, Acts 20. 28. And then its precious *in regard of the effects of it.* Its the Redemption of the Church, Justification, Remission, Reconciliation, Salvation, are the fruits of Christs blood. 'Tis his blood that blots our sin; 'tis his blood that sanctifies the Church; 'tis his blood that saves the Elect from wrath. All our privileges are the price of the blood of Christ. God thinks himself well paid for all his layings out upon the Elect, because he hath the blood of his Son.

1. thing typified.

2. thing typified.

And then, Secondly: It did prefigure this, *that God would not lose the blood of his Son.* God will make good to the Elect whatsoever is purchased for them by the blood of Christ. God will not lose his designe and intendments of his grace in shedding the blood of his Son. Whatsoever you can find in Scripture settled upon you by virtue of Christs blood you may from this Act of God, in taking care for the preservation of the blood of Christ, conclude shall be really made good: You shall have Redemption, Justification, Reconciliation, Salvation, and all other good which Christ hath merited for you by his blood: for his blood is *precious* in Gods account as well as in yours. The Covenant is sealed with his blood, and therefore Christians need not doubt but all the priviledges of the Covenant shall be ratified and confirmed unto them. God would never have saved the blood of the Lamb but that he might put his people out of all doubt, that what he hath promised upon the account of Christs blood, he will make good. *All the promises of God are in him Yea, and in him Amen to the glory of God*, 2 Cor. 1. 20. The Covenant is called *the New Testament in Christs blood.* And because its laid in his blood, it shall to a tittle be made good. The Apostle confirms the Faith of believers in this upon this very ground, *Heb.* 9. 13, & 23. Two things the Apostle asserts in that place amongst others.

1. The necessity of the shedding of Christs blood; else *the Testament had been of no force.*

2. The certainty of the accomplishment of all Covenant-priviledges, by virtue of Christs bloodshed. The blood being shed,

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and the blood shed being preserved with so much care, is a sufficient security of the ratification of the whole bargain.

3. *It did typifie how careful the Church of God should be to preserve the blood of Christ from prophanation.* They must not pour the blood on the earth, but preserve it in a bason for sacred uses. God would not have his Sons blood prostituted to be trodden under foot by men. The Lord is angry when the blood of his Son is poured upon the earth. How was the Church of *Corinth* punished for prophaning Christs blood in the Sacrament? 1 *Cor.* 11. 30. 3. thing typified.

Secondly: *The blood was to be sprinkled.* In the first Passeover it was to be sprinkled on the two side posts, and on the upper door-posts of the houses, *Exod.* 12. 7. And in the following Passeovers it was to be sprinkled on the *Altar*, 2 *Chron.* 35. 11. This Type did represent divers things worthy our observation: I shall name these five. 2. Ceremony about the Blood. This Ceremony of Sprinkling of the Blood signified five things.

1. *That the blood of Christ must be applyed by all those that expect benefit by it.* 'Tis not the blood shed, but the blood applied that is beneficial to the soul. The Scripture often makes mention of the *sprinkling* of Christs blood. See 1 *Pet.* 1. 2. And therefore its called *the blood of sprinkling*, Heb. 12. 24. The blood of the Sacrifices under the Law which typified the blood of Christ, was to be sprinkled upon the *Altar*. Christs blood hath no health in it if it be not applyed to the conscience. Christs blood is spirituall Physick. Physick doth not cure if it be not taken down. Christs blood is a spiritual plaister; the plaister doth not heal if it be not applyed to the sore. This is the reason why the blood of Christ saves one and not another; one sprinkles it upon his conscience, the other looks upon it, but makes no application. 'Tis not drink in the vessel, but drink taken down into the stomack, that nourisheth the body. Its a great contempt and undervaluing of Christs blood not to make application of it to the soul. The Scripture ascribes the soveraign effect of Christs blood to the sprinkling of it upon the conscience, *Heb.* 10. 22. The polluted conscience will never be made clean unless it be really applyed. We are *to put on the Lord Jesus Christ*, Rom. 13. 14. Clothes in the Wardrobe doth not cover, adorn, warm, defend the body, but clothes put on. Christs blood hath no spiritual virtue, unless it be taken down and digested. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* Its impossible either to have the benefit of Justification, Sanctification, Reconciliation, or Salvation by the blood of Christ, unless it be sprinkled 1. Thing signified. 2. Thing signified.

ſprinkled upon the ſoul.

2. *That the blood of Chriſt muſt be applied to every faculty of the ſoul.* The blood of the Lamb muſt be ſprinkled on the two ſide-poſts, and on the upper poſt. The whole man muſt be waſhed in Chriſts blood, head, hands, feet, will, conſcience, affections muſt all be waſhed. The reaſon is plain; *Every part is unclean*, and therefore every part muſt be purified. What is ſaid of the ſtate of *Judah*, that it is wholly polluted, *Iſa.* 1. 6. Is as true of the ſoul and body of men by nature. The whole man is unclean: The leproſie of ſin hath overſpread every part. The corrupt eſtate is called, *the body of death*, Rom. 7. 24. *The old man*, Eph. 4. 22. *The body of ſin*, Rom. 6. 6. All theſe phraſes are to ſhew the univerſality, and generality of corruption. Now if every part be filthy, every part and corner hath need of ſprinkling. And beſides, *A believer is to reſemble Chriſt in every part*, and therefore is to be ſprinkled in every part. We are commanded *to yeeld our members ſervants to righteouſneſs unto holineſs*, Rom. 6. 19. not one member, but every member. Chriſt hath redeemed the whole man, and therefore the whole man is to ſerve him. *Glorifie God*, ſaith the *Apoſtle*, *in your ſouls and bodies, and ſpirits, which are Gods*, 1 Cor. 6. 20. The whole man is to be conſecrated by obedience to Chriſt, and therefore the whole man is to be waſhed with the blood of Chriſt. He that is not wholly waſhed is not waſhed at all. If the devil and ſin be allowed to keep poſſeſſion in one part, he is not caſt out of poſſeſſion in any part. As Chriſt muſt be applyed wholly, ſo muſt he be applyed to the whole man.

3 things ſignified.

3. *The great benefit the Church receives by the blood of Chriſt.* Chriſts blood is of great uſe to the Believer. The ſprinkling of the blood of the Paſchal Lamb was of uſe to the Iſraelites in a fivefold reſpect.

Five wayes wherein the ſprinkling of the Lambs blood was uſeful to the Iſraelites; and ſo of Chriſts blood to true believers.

1. *It did ſhew that God was reconciled to them.* That God and they were at peace. By the ſprinkling of Chriſts blood upon the ſoul, is God and the ſoul at peace. The Scripture attributes reconciliation to the blood of the Croſs, as the meritorious cauſe of it, *Col.* 1. 20. Had not the Lamb binſlain, & the blood ſprinkled, the enmity between God & man had not been done away. And then,

2. *It did ſhew the ratification of the Covenant.* God did by this act of the ſprinkling of his Sons blood, teſtifie to the Jewes the eſtabliſhment of his covenant with them. It is by the blood of Chriſt that the Covenant of Grace is confirmed. The New Co-

venant is called the *New Testament in Christs blood*, Luk. 22. 20. because it is ratified in his blood; and therefore is his blood called the blood of the Covenant.

3. *It did signifie the justification of their persons.* God by this act would let them know that he had forgiven them all their sins. Remission of sin is only in and by the blood of Christ. This the Apostle shews, *Rom.* 3.25. All pardon is bought and sealed with the blood of Christ. Hence the Apostle saith expresly, that, *without shedding blood, there is no remission*, Heb. 9.22 Christs blood is said to *speak better things than the blood of* Abel, *Heb.* 12. 24. The blood of *Abel* cryed for vengeance, *Gen.* 4. 10. but the blood of Christ cries for mercy: when Christ doth once sprinkle this blood on the posts of the door, he declares iniquity to be forgiven to all that dwell under that roof. Pardon of sin, however men sleight it, is the price of blood. 3.

4. *It did shew the sanctification, and cleansing of the heart.* By the sprinkling of the blood of the Lamb, the posts of the door were washed: All our sanctification, and spiritual cleansing is by the blood of Christ, *Heb.* 9. 13, 14. As by his blood the guilt of sin is done away by Justification; so by his blood is the filthiness of sin removed in the work of Sanctification. The Apostle therefore puts both these together as the genuine fruits of the sprinkling of Christs blood, *Heb.* 10. 22. No other Bath besides that of Christs blood could wash souls so filthy as ours were. 4.

5. *The sprinklings of the blood of the Lamb was for their preservation.* By this means did the destroying Angel pass over their houses, when he smote the rest, *Exod.* 12. 13. Our preservation from the eternal wrath of God is through the precious blood of Christ alone, By his blood is purchased our freedom from eternal damnation, and by his blood is procured our right to eternal salvation. As the sprinkled houses might be sure that the destroyer should not meddle with them, so may the sprinkled consciences be sure that the wrath of God shall pass from them. Gods wrath cannot fix where the blood of Christ is sprinkled; thus it represented the benefits we have by Christ: All our good we have, all the good we hope for is founded in Christs blood. 5.

Fourthly, *By the sprinkling of it after this manner on the outside of the door*, was signified that the people of God must be holy outwardly, as well as inwardly. If Christs blood be in the heart, it will shew it self in the holiness of the conversation without: he 4. Thing signified.

that

that hath not the door-posts sprinkled, had his heart never yet sprinkled. The Scripture calls upon us to be outwardly holy, as well as inwardly, 2 *Cor.* 7. 1. *Mat.* 5. 16. The Spirit of God, where he is a Renewer, is so to the life as well as to the heart. Inward holinesse commends us to God, but outward holinesse commends us to men. He that is inwardly holy hath a good conscience towards God; but he that is outwardly and inwardly holy, hath a good conscience towards God and towards man. Outward holinesse edifies others more then inward holinesse; we must have Christs blood on our hearts, because God sees us; and we must have it on the posts of the door, because men see us. A holy heart, and a holy life must go together, & then weare Christians indeed.

5: Things signified. Why the blood was not to be sprinkled on the Threshold.

Fifthly, *The blood was to be sprinkled on the two side posts, & on the upper post, but not on the threshold.* Why not on the threshold?

1. *Because that was not so obvious.* The threshold of the door is not so visible and discernable as the side posts and upper posts. God in his actings towards his people for their safety, useth probable and likely means: Therefore he would have none on the threshold, lest it should not be visible. See *Acts* 27. 31. God could have preserved the ship though all the Mariners had deserted it, but he will have rational means used. But then,

2. *To teach us not to tread under foot the blood of Christ.* God honours the blood of his Son, and he will not have it exposed to contempt; therefore he would not have it sprinkled upon the threshold. Those that do in a spiritual sense powre Christs blood on the threshold, who do,

1 *Reason* 1. *Apply the comforts and benefits of Christs blood to profane men abiding so.* God hath provided Gospel-priviledges and Gospel-comforts for humbled and broken-hearted sinners, *Matth.* 11. 28. To tender the salvation of Christ to the impenitent, so continuing, is to sprinkle the blood of Christ upon the threshold, which God will not allow.

2. *Reas.* 2. *Those that give his blood in the Sacrament to the scandalous and prophane.* See what the Apostle saith, 1 *Cor* 10. 21. Ye cannot do it without sin; there is a moral impossibility. See *Ezek.* 23. 38, 39. and that of Christ is very considerable, *Matth.* 7. 6. that complaint of God is very much to be laid to heart, *Ezek.* 22. 26. If a separation must be made in any thing, it must be in this Ordinance. Thus we see how the Paschal Lamb typified Christ in the sprinkling of the blood.

Who may be said to powre Christs blood on the Threshold.

3. *The*

3. *The instrument used for the sprinkling of the blood was a bunch of hyssop*, Exod. 12.22. Hyssop was a herb commonly used in the Legal sprinklings, see *Heb.* 9.19. Hyssop was fit for this use. That which was typified hereby refers to two heads. 3. Ceremony about the blood.

1. *That man hath nothing of his own wherewith to sprinkle Christs blood.* The instrument whereby Christ is applyed is of God as well as Christ himself; we are apt to be proud: Alasse, we have neither a vessel to hold Christs blood, nor a hand to apply it of our own; if the *Jews*, had sprinkled Christs blood with their own hand it would have been abominable; he that gives the blood gives the instrument to apply it. And then, The using of Hyssop for sprinkling the blood signified two things 1.

2. *Faith is that instrument whereby Christs blood is applyed.* All Interpreters by Hyssop understand faith, faith is our bunch of Hyssop. The Scripture makes faith the Instrument of receiving; see *John* 3.16. Still we find the applying instrument to be faith, *Acts* 16. 31. And faith is fit for this work of applying Christ. 2. Why faith is so fit an Instrument of applying Christs blood.

1. *Because its an emptying grace.* An empty hand is a fit emblem of faith; other graces have something in themselves, but faith is only for receiving. 1.

2. *Faith is a closing grace.* The act of faith is a closing act. Faith looks to something without it self, and pitcheth upon something which is intrinsick to it self. No grace so rich as faith, and yet no grace so self-denying as faith: see 1 *Pet.* 2.4. The formal nature of faith is to cast its burthen on another, and therefore fit for this work. Thus you see how the Paschal Lamb did typifie Christ in the use that was to be made of the blood, which is the fifth particular. 2.

Sixthly: *The Lamb did typifie and represent Christ in the eating of it.* 6. Resem.

Here are two things to be considered.

1. The command for the eating of it.
2. The Rites or Order how it was to be eaten.

The command for eating the Passeover.

1. *The command for the eating of the Paschal Lamb.* This is expressly given in charge, *Exod.* 12.8. It teacheth us, what is signified?

Its the beleevers duty to feed on Jesus Christ. To beleeve on Jesus Christ is to feed on him. *Crede & manducasti*, saith *Augustin*, beleeve and thou hast eaten. Our Saviour expounds eating by be-

Why Christ is to be spiritually eaten. 1 *Reas.*

leeving, *John* 6.47. *He that believeth on me hath everlasting life.* This he calls, Verse 51, 53. eating. *If any Man eat of this bread he shall live for ever.* There is great reason why the soul should by faith spiritually eat Jesus Christ. That is, that it should by faith apply Christ: For,

1. *All the promises of gaining any Spiritual good by Christ are made to the eating of Christ,* John 6.54, 56. No union with Christ till by faith we eat him. The meat is not incorporated and made one with the body of a Man untill he eat it. Christ is not united to us, nor we to him till we eat him. No spiritual strength, no spiritual quickning can be expected from Jesus Christ till the soul actually feed on him. No spiritual life can be expected from Christ till the soul feed on him by faith. It is not bread in the Cupboard, or bread on the Table, or bread in the hand, but bread in the stomack, that feeds and strengthens the body. Christ dyed in vain to those that will not eat him.

2. *Reas.*

2. *Christ is the onely food of the soul.* There is no bread of life besides him. He that will not eat Christ must of necessity starve and perish. Hence is that of our Saviour, *John* 6.53. *Unlesse ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.* There isn either righteousness, nor peace, nor comfort, nor grace, nor salvation, but in and through Christ. The soul that doth not eat of him is undone for ever.

3. *Reason* a The Order of eating of it. Four general rites to be observed in all Passeovers. 1 Concerning the persons that were to eat of it four qualifications of them

3. *Christ is delicate and costly food.* All the Treasures in this World are not able to buy one joynt, yea not one morsel *of this Lamb of God.* Had not God freely given him, had not he freely given himself, the World had never tasted of him. No such meat as Christ. He is meat that quickens them that are dead, and preserves those that once live from seeing death, *John* 6.50, 51. He that gazeth on this Lamb, and doth not eat him, despiseth the best provision that God can make for their souls. This for the command of eating the Lamb.

Secondly: For the order of eating. In this there are two kind of Rites.

Some general, which were to be observed in all Passeovers.

Some peculiar to the first Passeover only.

1. Those that were generally to be observed in all Passeovers were these four.

1. The persons who were to eat of it. They have these four qualifications.

First:

First: *They must be Israelites.* This is expresly enjoyned, *Exod.* 12.43,45. To teach us, that 1. Qualifi. What it signified.

Those that are strangers to the Commonwealth of Israel are strangers to Christ. Those that are out of the Church have nothing to do with Jesus Christ. Many that live out of the bosom of the Church may in Gods secret purpose belong to Christ, but while they do abide in the state of strangers they have no actual right to Jesus Christ. See *Ephes.* 2.12. The Apostle puts these together; *Strangers from the Covenants of promise, aliens from the Commonwealth of Israel, and without Christ.* Out of the Church of God in an ordinary way there is no salvation. Men that are out of the Church are said to be *a farr off*; *to be strangers and forreigners*, Eph.2.17,19. The Lords way is to bring men into the Church, and so to salvation, *Acts* 2.47.

Such as are out of the Church are actual subjects of the Devils Kingdom. The casting of a person out of the communion of the Church is the *delivering him up to Satan*, 1 Cor. 1.5. Because he is put out of Christs Kingdom and so into Satans Kingdom. Though there are many in the Church visible that shall never have salvation by Christ, yet none but they that are in the Church can expect salvation. The Church is Christs Shepfold; out of this fold there is no life to be expected. The Church is Gods Ark; those that are out of this Ark are without all actual hope of salvation. There is no promise of salvation but to those that are in the Church. There are no effectual visible means of salvation but in the Church. He that hath no relation to *Israel* hath no right to Christ. This is the first.

Secondly: *They must be circumcised persons*, Exod. 12 48. *No uncircumcised person shall eat thereof.* Though a Man were an *Israelite* by Nation, yet if he were uncircumcised, he was not to eat the Passeover. To teach us, 2. Qualifi. What it signified.

That no person uncircumcised in heart hath any good ground to think that Christ is his. Every unregenerate person, though he live in the Church, is a meere stranger to Christ, as well as a Pagan, *Psa.* 54.3. *Psalm* 59.5. The Scripture denyes unsanctified persons to have any saving interest in Christ. *If any man be in Christ he is a new creature*, 2 Cor. 15.17. *If Christ be in you the body is dead because of sin, but the spirit is life because of righteousnesse*, Rom. 8. 10 *They that are Christs have crucified the flesh with the affections and lusts*, Gal. 5.24. None can apply the merits of Christ but those

that have union with Christ. No person uncircumcised in heart hath union with Christ. None can apply Christ unto himself but he that hath true faith; now none that is uncircumcised in heart hath any true faith. Till a man be inwardly renewed, till he be converted and *born again*, he hath no Scripture ground to apply to himself the merit of the death of Christ: 'Tis not our being born in the Church, but the circumcision of our hearts that will give us a title to the purchase of Christ.

3. Qualification what it signified.

Thirdly: They must be clean, Legally clean, *Numb* 9.6. To shew, that Christ will not interest unclean persons so continuing, in the merit of his death.

4. Qualifi. What it signified.

Fourthly: *There was a liberty afforded to strangers that were circumcised.* That is, Proselites, *Exod.* 12.48. This was to teach the Jews two things.

1. *That the Gentiles should be called into communion and fellowship with Christ as well as the Jews.* The calling of the Gentiles was promised in many places in the old Testament. See *Isa.* 54. 1. 2, 3. *Isa.* 60. 1, 2, 3, 4, &c. All the Proselites that were added to the Jewish Church were prefigurations of this. There were many famous Proselites in the Jewish Church, as *Jethro*, *Araunah* the *Jebusite*, *Job*, *Cornelius* the Centurion, *Ruth*, *Rahab*, &c. These were the first fruits of the Gentiles, which did assure the full calling of the body of the Gentiles. The Jewes prayed for it, though when they saw it accomplished they were offended at it.

2. *That the Gentiles should be partakers of the same priviledges with themselves.* The priviledges of the Gentiles are as large as the priviledges of the Jews. God hath made the same Grant to the Gentiles as to the Jews. They have the same Covenant, the same promises, the same Christ which the Jews had. Those that take away from the Church of the Gentiles any priviledges which the Jews had, deny the circumcised Proselites this liberty to eat the Passeover. Thus for the persons.

2. Concerning the time of eating it. Two Ceremonies.

Secondly; The time when it was to be eaten: Here are two things commanded in reference to this.

1. Ceremony. What it signified.

1. *The Passeover must be eaten at one time by all the Israelites.* Exod. 12.8. One family was not to eat it one night, and another another night, but all the Church was to eat it in the same night. This was to teach them,

1. That

1. *That Chriſt ſhed his blood indifferently for all his Elect.* One beleever hath as much intereſt in Chriſt as another. The ſame Goſpel-priviledges that are inſtated upon one of the Elect, are intailed upon all. The Apoſtle calls the ſalvation of the Church, the *common ſalvation*, Jude 3. The ſame promiſes which are made to one beleever, are made to every beleever. The ſame redemption which is purchaſed to one, is purchaſed for all the Elect. There is one Remiſſion for all; one Adoption for all; one Covenant for all; one Heaven for all the Elect; one Marriage-ſupper for all; one calling for all the Elect. Whatſoever the Scripture makes the portion of one of the members of Chriſt, it makes the portion of all his members. The ſame righteouſneſſe that juſtifies one, juſtifies all the elect; the ſame Kingdom of glory which is prepared for one, is prepared for all that have an intereſt in Jeſus Chriſt. 1.

2. *That one beleever hath as much need of Chriſt as another.* All the Elect are by nature the children of wrath one as well as another, *Epheſ.* 2. 3. All the Elect want pardon as well one as another. All the Elect are equally weak and helpleſſe in themſelves one as well as another. Sin is in one, as well as in another. One is in as much danger as another. *Adams* guilt hath paſſed upon all as well one as another, *Ro.* 5. 18. Whatſoever danger, whatſoever miſery any one of the Elect are involved in, are all the Elect involved in. One beleever hath no more cauſe to be proud of his condition than another, becauſe all lye in the ſame pit of condemnation. 2.

3. *That there is fulneſſe enough in Chriſt for all his Elect.* He is ſaid to be *full of grace and truth*, John 1. 14. He hath abundance of grace, *Rom.* 5. 17. He hath nouriſhment enough in him to feed all the Church. He hath ſufficient righteouſneſſe to juſtifie all; he hath grace enough to ſanctifie all; he hath merit enough in him to ſave all that are given unto him of the Father. Though there be never ſo great a multitude of Familiesto be provided for, yet is there ſufficiency, yea redundancy of merit in Chriſt for them all. 3.

Secondly. *The Paſſeover muſt be eaten the ſame night in which it was killed*, Exod. 12. 8. They muſt not keep it till another day or another night, but eat it that very night. To teach them two things. 2 Ceremony. What it ſignified.

1. *That Chriſt is ready to beſtow himſelf upon his people when their danger is neareſt and greateſt.* That night was the moſt perilous

rillous night like to be that ever they had in *Egypt*. All the first born of *Egypt* were then destroyed. The people of Israel might be afraid what the issue of that nights work might be, whether, though the Angel passed over them, yet the Egyptians might not in that rage they were, fall foul upon them and cut them off. Jesus Christ therfore would have them take the cordial before hand. Christ is most ready to give in his comforts to his people when their Tryals are like to be greatest. See *Isa.*41.17,18. Cordials will be most prized, and they will be most carefully improved at such a time, *Hos.*2.14. If Christ bring you to extraordinary tryals, you may expect he will lay in extraordinary supports.

2. *That Christ must speedily be applyed.* The Lamb must be eaten the same night it was slain. The soul must immediately apply Christ when God makes tender of him. Its not safe to defer the work one night longer. *Behold now is the accepted time*, 2 Cor. 6.2. The soul hath present need of Christ, therefore there should be a present closure. Tenders of Christ may not be alwaies made, therefore the pesent offer should be accepted. The heart may not be disposed at other times to accept of the offer, therefore its dangerous delaying. The destroying Angel may come with his drawn sword before the morning, and therefore its the safest way to apply Christ to night. Never any repented for his present complying with Christ, but many have repented their sinful putting off. Thus for the time.

3 Concerning the place where it was to be eaten.

Thirdly: *The place.* There were two Rites about this. It must be eaten in every Family. It must be eaten in one place of the Family by all the persons together. See *Exod.*12.46. And therefore the Chaldee translates that expression, *in one house, in one society.* They must stay together in the same room till they had eaten the Passeover. *Ainsworth* notes out of the Jewish Doctors, That he that did eat the Passeover might not eat but in one society or company. If two societies did eat in one house, they must make them a sign of distinction; the one company must turn their faces together-ward, and the other company must turn their faces together-ward. This is to shew two things.

Two ceremonies what it signified

1. *The unity which should be in the Church of God.* There must be unity and consent in Doctrine and worship amongst the people of God. One must not eat the Passeover in one room, and another in another, but all in one society. The Scripture calls for unity both in Faith and Worship among Gods people. See *Phil.*2,1,2. *Ephes.*

*Ephes.*4. 3, 4, 5, 6. Unity is the Churches beauty, the Churches strength, the Churches glory; *My love, my undefiled is but one, Cant.* 6.8. Sad things are spoken against the makers of Schismes in the Church of Christ, *Rom.* 16.17, 18. They do like the Souldiers rent the seamlesse coat of Christ. Schismes in Worship, and Heresies in Doctrine, are the doom of the Church. Tyrants are not so hurtful to the Church as Hereticks and Schismaticks.

2. *Perhaps to teach Governours of Families to make spiritual provision for themselves and theirs.* The Ruler of a Family must not content himself with this, that he hath the Paschal Lamb, but he must bring it into the Family, that his children and servants may eat of it. Commands are given Rulers for themselves and theirs. The fourth Commandement is expres, which reacheth both to the Magistrate and the Governour of the Family. Those Families that have not Christ are unfurnisht Families. A Family without a Lamb is an unblest Family. The souls of servants and children have need of meat as well as their bodies. *Abraham* was careful of his children and servants as well as of himself, and he hath Gods Approbation for it, *Gen.* 18. 19. and *Joshuah* undertook for himself and his house, *Josh.* 24. 1. 5. He that hath once tasted of Christ himself, would gladly have all his feed on him.

Fourthly: The manner how it must be eaten. Here are four things expressed. 4. Concerning the manner of eating it. Three Ceremonies.

1. *It must be wholly eaten*, Exod. 12. 9, 10. It must be all eaten; and if all could not be eaten that night, or if any through oversight was left, it must not be reserved but burnt with fire. It must be wholly eaten. This is to teach two things. 1. Ceremi: What it signified. 1.

1. *That whole Christ must be applyed.* He must be applyed as he is tendred in Scripture, that is wholly. See 1 *Cor.* 1. 30. We must take him in all those respects. Christ must be applyed wholly, or he is not at all applyed. Every thing in Christ is useful. Every thing is absolutely necessary. Christ a King is as good as Christ a Priest. Christ our Sanctification is as good as Christ our Redemption. Christ a Lawgiver is as profitable as Christ a Saviour. There's no refuse in Christ. All other meat hath somewhat in it that needs to be pared off, but all in Christ is meat, all in Christ is savoury. There's no crust in this bread, no chippings I mean; there's no dregs in this Wine, there's no husk in this Wheat, all in Christ is kernel. He that sets aside any thing in Christ, sets aside whole Christ. He that laies aside Christ in any one Office, layes him aside

side in every Office. The Beleever must imitate the holinesse of his life, as well as apply the merit of his death. Christ is as sweet and precious in every part as in any part. We expect Christ should save us wholly, and he expects that we receive him wholly.

2. *That Christ keeps back nothing of himself from his people.* He is willing they should have all that good which is in him, communicated unto them. Should not Christ give himself wholly to us, he would not give himself sufficiently to us. Whatsoever good the beleever can find in Christ, he may look upon it as his own. The Power of Christ, the Wisdom of Christ, the Merit of Christ, are wholly made over to the beleever for his good. He loves thee with his whole heart, he preserves thee with his whole power. He thinks nothing in him too good, or too precious for the poorest beleever. Christ divides not himself. Every member of his hath him wholly as if there were no other member to partake of him.

2.

The Uses of this branch.

1. *Use.* 1. *Take heed of rejecting any thing of Christ.* He that rejects him in any respect, rejects him altogether. Apply him in his life, and in his death; in his holinesse as well as his merits. He disparages Christ who casts off any thing in him as superfluous and unnecessary. He shall never be healed by the merit of his death, that doth not imitate the holinesse of his life. See 1 *Peter* 2. 24.

2. *Use.* 2. *Do you keep back nothing from Christ.* He gives his whole to you, do you give your selves wholly to him; let him have your whole love; let him have all your fear, all your obedience. Christ accounts himself to have nothing, if he have not all. He hath redeemed you wholly, he preserves you wholly, let him enjoy you not dividedly but wholly. This is the first, the Lamb must be wholly eaten.

2 *Cerem.* The meaning of it. Secondly: That which could not be eaten must be burnt with fire in the morning. To teach two things.

1. *To prevent Idolatry.* This people was very subject to that sin, therefore God takes care to prevent it. Idolatry is an un-godding of God; It divorceth from God.

2. *To teach them the abolition of all Legal Sacrifices in the morning of the Gospel.* See *Cant.* 2. *ult.* Those

Those that keep Legal Worship on foot now in the times of the Gospel, break this Rule. Do not Judaize. *Colossians* 2. 16, 17.

Thirdly: *It must be eaten with unleavened bread.* This is a perpetual Law, *Exod.* 12.8. Leaven is used in Scripture in a good sense, and in a bad sense. In a good sense for the work of Grace in the heart, *Matth* 13.33. As a little lump of leaven leaveneth the whole masse, so Grace which is but little in the first infusion, doth by degrees overspread the whole soul, renewing it in every part. This leaven is not forbidden. The Passeover is not regularly eaten until this leaven be in the soul. 3 *Cerem.*

In a bad sense leaven is taken in sundry senses. Four acceptions of *Leaven* in a bad sense

1. *For evil Doctrine.* So it is used *Matth.* 16.6, 12. The leaven of the Pharisee is expounded of the sinful Doctrines they held. The leaven of the Sadducees signifies the sinful heterodox opinions they maintained. 1.

2. *For malice and envy.* So it is taken, 1 *Cor.* 5.8. Malice sours the Heart as leaven doth the meal with which it is mingled. 2.

3. *For an evil conversation.* The scandalous *Corinthian* by his wicked conversation is called leaven, 1 *Cor.* 5, 6. 3.

4. *For hypocrisie.* We read of *the leaven of Herod*, Mark 8.15. His hypocritical dealing is called *leaven*: And *Luke* 12. 1. The hypocrisie of the Pharisies is called the *leaven of the Pharisees.* And the Apostle calls *Sincerity unleavened bread*, in the Verse after the Text. This is that *leaven* which must not be used in the eating of the Passeover: And then, the *unleavened bread* wherewith they must eat it, are those things which are contrary unto these: *Truth of Doctrine*, contrary to *false Doctrine*; *Love*, contrary to the *leaven* of *Malice* and *Envy*; *a holy conversation*, contrary to the *leaven* of an *evil conversation*; *Sincerity* contrary to *Hypocrisie.* Divers things are taught from this particular, which are worth our observation. As, 4. Accordingly 4 things signified by *unleavened bread.* Four Duties taught by this Ceremony of *unleavened bread.*

1. *Those that do apply Christ must avoid all leaven of false Doctrine.* Beleevers that will have Christ for theirs, must embrace the Truth, and reject all Errours. (1.) *Truth is precious to Christ as well as holinesse.* As he is *the holy* and *just one*, so he is *the Truth*, *John* 14.6. He came from heaven to preach the Truth, and to seal the Truth he preached with his blood, *John* 18. 37. (2.) *Truth unites us to the Father and Son as well as holinesse,* 1 Duty taught by this Ceremony.

1 Joh. 2. 24. As far as any person apostatizeth from truth he fals off both from God and Christ. (3.) *The leaven of Error will sour the soul as well as the leaven of prophanes.* (4.) *Heresie is a fruit of the flesh as well as drunkennesse and murther,* Gal 5. 20, 21. That, (5.) *man of sin is the Antichrist, as well because of the rejecting of the truth of the Gospel, as for the rejection of the holines of the Gospel.* (6.) *He that makes nothing of truth, will upon the same ground make as little of holiness* (7.) *The renewing of the understanding is a piece of the new creation as well as the renewing of the will.* (8.) *A Gospel spirit is a spirit of a sound mind as well as the spirit of Love.* 2 Tim. 1. 7. (9.) *The Apostle requires that aged men be sound in Charity as well as in Faith, and that they be sound in the faith as well as in Charity,* Tit. 2. 2. (10.) *Christ is as much displeased and dishonoured by the unsoundnes of the head as by the unsoundnes of the heart.* (11.) *He that is prophane rejects Christ as a King, and he that is erroneous rejects him as a Prophet.* (12.) *A rotteen, corrupted heart, will unavoidably cause a disorderly and sinfull life,* 2 Tim. 2. 16.

The Uses.

Uses.

1 I. First: *It should perswade Christians to avoyd error, and stick fast to the truth.* Error poysons the mind as well as sin doth the heart. Erroneous persons reject Christ as well as prophane persons.

2. Secondly: *That it is not a needless thing for the Ministers of Christ to be zealous against error.* The Apostles were as sharp in reproving Error, as they were in reproving prophaneness. See *Gal* 5. 6. That leaven is the leaven of false doctrine. The leaven of Error will sour and spread, will infect and poyson as well as the leaven of Prophaneness. The leaven of Error is sufficient to debar men from the Sacrament, as well as the leaven of Prophaneness. This is the first.

2 Duty taught by the Ceremony of unleavened bread.

Secondly: *Those that do apply Christ must put away malice and envy, and put on love and kindness.* The spirit of the Gospel is a spirit of Love, 2 *Tim.* 1. 7. Often are Christians called upon to put away malice and envy, *Eph.* 4. 31. *Col.* 3. 8. It was love which made Christ dye and suffer. Love brought him to the Cross. Love made him give his back to the smiters. Love made him bear the burthen of his Fathers wrath for us. *To him that loved us, and washed*

shed away our sins with his blood, Rev. 1. 5. Those that feed on Christ, that claim an interest in him, must take heed of the leavened sowr bread of malice, Christ would not have any of his disciples hate, no not their enemies. See *Matth.* 5. 44, 45. A malicious spirit is a murtherous spirit. *He that hates his brother is a murtherer*, 1 Joh. 3. 15. A malicious spirit will deprive himself of the comforts of Christ, and will set off others from closing with Christ. Christ is all sweetnesse, and whosoever hath tasted of him cannot harbour any bitternes.

The Uses

Uses.

1. *That malicious spirits have but little acquaintance with Christ* A heart filled with this leaven, hath either nothing of Christ, or very little of him. Nothing is more contrary to the spirit of Christ, then a spirit swelled with malice. *God is love, and he that dwelleth in love dwelleth in God, and God in him*, 1 Joh. 4. 16 § The whole transaction of Christ is a transaction of love; he that hath any interest in this transaction, cannot harbour any venom of malice in his heart. 1.

2. *Let all Christians set themselves to root out this leaven.* Malice disparageth the gospel. Malice is directly opposite to the Gospel. A malicious spirit is an Anti-evangelical spirit. The great Commandement of the Gospel is *Love*, Joh. 13. 34. When the love of Christ is shed abroad in the heart, rancour and malice can never settle in the heart. This is the second. 2.

Thirdly: *Those that have an interest in Christ must put away the leaven of an unholy conversation.* A good Conscience within, and a good conversation without, become those that have relation to Christ. The Apostle requires both these, *Heb.* 12. 22. An unholy conversation stains the Gospel. and casts reproach upon Christ. A life leavened with leaven of wickednes, deprives a person of any ground of comfort from Christ. No man can say Christ is his, whose life is not suitable to the life of Christ. *They that are Christs have crucifyed the flesh, with the affections and lusts* Gal. 5. 24. *If any man be in Christ*, saith the Apostle, *he is a new creature*, 2 Cor. 5. 17. Christ will not bestow himself upon swine that wallow in the mire of all filthines. He that makes wickednes his diet, must not expect to be fed with the flesh of Christ. Its a dishonour to Christ to have such as are full of the leprosie of

3 Duty taught by the Ceremony of unleavened bread.

ſin to wait on him as his ſervants. *He that is joyned to the Lord is one ſpirit*, 1 Cor. 17. He that hath an intereſt in Chriſt, is married to Chriſt, and ſo partaker of his Spirit. And where Chriſt ſpirit dwells, there will be holineſs without. He that hath taſted once of this ſweet bread, cannot be in love with the ſowr leavened bread of an unholy life.

Uſes. The Uſes are

1 1. *How do they deceive themſelves that think they are intereſted in Chriſt, and yet are full of all kind of wickedneſs?* They claim all Goſpel privileges and comforts, and yet walk in all ungodly practices. Theſe men can claim intereſt in Chriſt no more than the Devils. See *Tit* 2. 11, 12. If we ſearch the Charter of Chriſtians which is recorded in Scripture, we ſhall find holineſs the qualification of the perſons which are heirs of Goſpel-privileges He that is Chriſts ſervant, wears his badge. Holineſſe of converſation is that badge whereby Chriſts followers are known. He that will be partaker of the glorious priviledges of Chriſt, muſt be made partaker of the gracious nature of Chriſt.

2 2. *Let thoſe that are Chriſts put away this leaven.* Labour for holineſs of converſation; hereby you will have an evidence that Chriſt is yours, and that you are his, not only by common profeſſion, but by inward real union. Chriſt neither can, nor will own thoſe to be his, who are of debaucht converſations. This is the Third.

4 Duty taught by the Ceremony of *unleavened bread.* Fourthly: *Thoſe that claim Chriſt for theirs muſt put away the leaven of Hypocriſie.* This the Apoſtle enjoins upon this very account, 1 *Pet.* 2. 1, 3. Jeſus Chriſt will give neither food nor ſhelter to diſſemblers. *The wiſdom that is from above, is without partiality and without hypocriſie*, Jam. 3. 17. The hypocrite dishonours Chriſt as much as the prophane perſon. Sincerity is the crown and glory of all graces, hypocriſie the bane and reproach of all actions. The hypocrite betraies Chriſt with a kiſs as *Judas* did. Treaſon under the pretence of friendſhip is double treaſon. Chriſt looks to hearts as well as to actions. The mask of hypocriſie may hide us from men, it cannot hide us from Chriſt. All Goſpel-priviledges are ſetled upon the ſingle-hearted Profeſſor. An hypocrite ſhall not come before God, *Joh.* 13. 16. Hypocriſie may let a man in to the viſible Church it cannot let him in-

to

to Heaven. It may procure admittance into the bosom of the Church, it cannot procure admittance into the bosom of Christ.

The Uses of this are these.

1. *It should scare all from hypocrisie.* It should put us on examination whether we be hypocrites or no. All our pretendings to Christ will do us no good if we be so. A devil transformed into an Angel of Light is a devil still, yea the worst of devils. An hypocrite is a devil in *Samuels* mantle, a beggar in a Kings robe, an harlot in the habit of a chast matron. Christ abhors a painted Saint as muchas he loves a real beleever.

2. *It should provoke all that are sincere to bless God for their sincerity.* God was as gracious to thee in removing the leaven of Hypocrisie as the leaven of prophaneness. The hypocrite hath no more interest in Christ, no more comfort by Christ, than the prophane sinner. His condition is no better in this life, and it will be much worse in the other life. He that is a meer pretender to Christ, shall have as hot a hell as he that is an open opposer of Christ. When God took the leaven of hypocrisie out of thy heart, he put thee into a capacity of feeding upon Jesus Christ. This is the second particular; it must be eaten with unleavened bread.

Fourthly: *It must be eaten with bitter hearbs.* This is required, *Exod.* 12. 8. What kind of herbs they were is not expressed, nor is it much material; some say they were Wild-lettice, Cichory, Horehound, and some others unknown to us. What-ever they were for kind, the quality or nature of them is expressed in this word *bitterness*, or *bitternesses*. This Rite was to teach these two things. 4 Ceremony

Two things signified by it

1. *Christ is only applyed to them that are under bitterness of heart by reason of sin.* None but the penitent that is bitter of soul under the sense of sin hath any right to apply Christ. 1 thing signified.

1. *Christ calls such and onely such to be made partakers of himself*, Mat. 11. 28. He was annointed to preach the comforts of the Gospel only to such, *Isa.* 61. 1. 2, *I came not*, saith he in another place, *to call the righteous, but sinners to repentance.*

2. *Such, and only such will accept of Christ.* *See* Mat. 9. 12. *They that are whole need not a Physician but they that are sick.* He that sees not himself cast down, will slight any tenders of being lifted

lifted up. He that sees not himself lost, will never either be thankfull for, or accept of the tender of salvation. See *Rev.* 3. 17, 18. They that tender the Lord Jesus and the benefits of his death, to unhumbled sinners, eat the Passeover without bitter herbs.

Uses.

The Uses.

1. 1. How needfull the preaching of the Law is. This makes way for the comforts of the Gospel; this humbles; this works sense of sin; this breaks, this wounds, and then Christ comes and heals.

2. 2. It shews the nature of true repentance. Its a soul-afflicting, its a sin-imbittering grace.

3. Ministers must apply Christ and Gospel-comforts to such as they see to be in bitterness by reason of sin. Christ is the only cure for a wounded soul.

2 things signified. Secondly: *Christ and the cross go together.* These bitter herbs did represent the afflictions and sufferings which attend the true profession of Christ and his Gospel. See *Mat.* 16. 24. All do not suffer alike, but all of Christs Disciples suffer more or lesse. One handfull of the bitter herbs every one must eat. Gospel-comforts are made sweetter by sufferings. The beleever hereby is made conformable to Christ.

Uses.

The Uses

1. 1 Think not strange at sufferings

2. 2. Fear them not. The sweet Lamb sweetens bitter herbs, the bitter herbs will make the Lamb sweeter; and the sweetness of the Lamb will take away the bitterness of the herbs.

Five rites peculiar to the first passeover. Secondly: The Rites commanded as peculiar to the first Passeover, they were these five,

They must eat it,

1. 1. *With their loynes girded*

2. 2. *With their shooes on their feet.*

3. 3. *With their staff in their hand.*

4. 4. They must eat it *in haste.*

5. *None of them must go out of the door of his house until the morning.* All these Laws are set down *Exod.* 12, 11, 22. That these were

were peculiar only to the first Passeover, appears,

Arguments to prove these rites peculiar to the first passeover only.

1. *Because we find no mention made of any of these Rites in those places where the celebration of the Passeover, is afterwards commanded.* See Deut. 16. 1, 2, 3. Though mention be made of unleavened bread, yet is nothing said of these Rites. And then,

2. *We do not read that our Saviour when he celebrated the last Passeover with his disciples observed any of these.* Christ and his disciples did not eat it standing, but sitting, without any girding of their loines or staves in their hand. Christ and his disciples did not stay within the house all that night, but went into the garden, and into the Mount of *Olives*, Mat. 26. 30. And then,

3. *The reason why these rites were appointed, was not in force in the following passeovers.* They were now to passe away for their lives, but when they came into *Canaan* they were settled and in safety, and therefore had no need to use such Rites as these which were appointed only for their pilgrim estate.

4 *We read nothing of these Rites in that famous Passeover which King* Josiah *kept*, See 2 *Chron.* 35. Mention is made of cleansing the unclean, of sprinkling the blood, of roasting the Passeover, *verse* 6, 11, 13, but no mention is made of these Rites, and therefore its not likely they were perpetual Laws, but only temporary for that first time.

I shall gather some usefull observations from these forementioned Rites.

Two Lessons taught by the first Rites.

First, *They must eat it with their loins girded, their shoos on their feet, their staff in their hand.* I put these together, because they imply one and the same thing. This is the pilgrims posture. Two things they were to learn by this habit and posture.

1. *Those that give up themselves to Jesus Christ, must account themselves as pilgrims and strangers in the world.* The people of God have esteemed themselves but as strangers and travellers on earth; so did *David*, Psal. 39. 12. Psal 119. 19. so did the old Patriarchs long before him, *Heb.* 11. 13. Heaven is the beleevers country, the Earth is to him a place of pilgrimage. That they were but pilgrims on earth is manifest, For,

That Beleevers are Pilgrims on earth proved

1 *Their relations and kindred are not on earth but in heaven.* They have natural relations on earth, but their spiritual relations are in another place. There is God their Father there is Christ their Elder Brother; there are the Angels their Guardians. A beleevers best Kindred is in heaven.

2. *Their*

2. *Their inheritance is not on earth but in heaven.* They have some possessions here in the world which God gives them to make their lives more comfortables, but their grand inheritance is in another country. See 1 *Pet.* 1. 4. It would be sad with beleevers if they had not a better portion in another world than they have here.

3. *Their eternal abode is not on earth but in heaven.* They continue but a few years in *Egypt*, but in *Canaan* they have a setled abode. Here they dwell but in Tents and Tabernacle, but there they shall dwell in fixed mansions. See 2 *Cor.* 5. 1.

4. *Their hopes are not in earth but in heaven.* We read of the *hope laid up in heaven*, Col. 1. 5. Beleevers have the grace of hope in their hearts on earth, but the great things hoped for the object of their hope, is principally in heaven. All these mew their pilgrim estate.

The Uses are these.

1 Use 1. *Expect to be entertained like Pilgrims.* The natives of the world cannot afford any good usage to the Saints, because they are strangers here. Beleevers mistake, or at best forget their condition when they look for great promotions and preferments in the world. The *Egyptians* will prefer the *Egyptians* not the *Israelites*. The *Israelites* must expect to make brick and to carry burthens, they must not look for honours and promotions. Sometimes God so orders it that his *Israel is* preferred in the world, even in strange lands. See *Dan.* 2. 48, 49. *Gen.* 41. 38, 39, 40, 41. God sets up some to make provision for the rest, that his may have some of the best rank to be refuges to them, but generally they are used like strangers. The worlds disowning and reproaching of the Saints is a good character, they are but pilgrims on earth.

2 Use 2. *Let your carriage be holy.* As Beleevers are not to expect worldly preferments, so neither must they suit themselves to the sinfull practices of worldly men. *They must not be conformed to the world but transformed*, Rom. 12. 2. they must not walk in those sensualities, voluptuousnesses, luxuries, revellings, and other ungodly practices, that the world walks in. The Apostle beseecheth beleevers from this consideration, to suppress all these practices. See 1 *Pet.* 2. 11. Let the Egyptians be drunkards, covetous

vetous. prophane, licentious, but let not the sojourning Israelites be so.

3. *Let not your hearts be set on worldly things.* See *Col.* 3. 1,2. Strangers that travel through forrein Nations, do not set their hearts on the pleasant fields, or stately buildings which they behold. They look upon them, and so passe away. So should Beleevers For a Beleever to fall in love with worldly vanities, is as vain and ridiculous as for strangers and travellers to dote on the beautiful dwellings wch. they behold in other Lands. This is the first. 3. Use.

Secondly: *Those that give up themselves to Christ should be ready for all services to which they are called.* This posture notes as well a preparednesse and readinesse for working and travelling, as a state of pilgrimage. See 2 *Reg.* 4. 29. and *Luke* 12. 35, 36. so *Isa.* 5. 27. God sets out the preparednesse of those whom he called to execute his pleasure on the Church by these expressions, *the girdle of their loynes shall not be loosed, nor the latchet of their shoos broken.* 2. Lessons from the first 3 Rites.

God would have his people prepared and ready to do his will and to walk in his way. See 1 *Tim.* 6. 18. *Ready to distribute.* And *Tit.* 3. 1. The Apostle would have *Timothy* admonish Christians *to be ready to every good work.* The Apostle makes it an evidence of a *vessel of honour*, and of a vessel *fit for the Masters use to be prepared to every good work*, 2 Tim. 2. 21. We should be ready to do, ready to suffer, ready to work, ready to walk, ready to pray, ready to hear, when ever God gives us a call and opportunity. This readinesse of the mind for the work of God is both honourable and profitable. Motives to readinesse of mind for the work of God.

1. Motive.

First: Its honourable: For,

1. *Its an evidence of an Angelical frame of heart.* The Angels are often described to be in a standing posture, as ready to undertake any service for God. See 2 *Chron.* 1. 18,18. Standing is an evidence of their reverence, and its an evidence of their readines to be employed by God. The Angels have alwayes their loynes girded, their shooes on their feet, and their staves in their hands. They have their eye on God, that whensoever they have a beck from him, they may run on his errand. That Saint hath most resemblance to the Angels that is ready to run at Gods command.

2. *Its a testimony of real love to God and his service.* Love of holy employments is honourable. When the heart is engaged for God and his waies, its a matter of praise, *Jer.* 30. 21. No better testimony

of heart-engagement to the service of God, than an universal readiness for the present performance of it.

2. Motive. Secondly its profitable: For,

1. *This readiness for the service of God makes us more active in it* What is the reason men are so cold, and slothfull in the work of God, but because they are unready for it? An heart unready for working is slow in working. He that is unshod and ungirded in his journey, must needs make many a stop, which such as are prepared need not make. All aukardness in the service of God ariseth from unpreparedness for the service of God.

2. *This readiness will procure for us more assistance from God.* When God sees a person prepared for his commands he will not suffer him to want ability for the carrying on of his commands. God will strengthen the hands, and establish the heart. God will come in with fresh supplies when he sees the soul fitted and ready for his work, *David* saith, *God dealt thus with him*, Psal. 138. 3. If any person may expect the fulfilling of this promise, he may that is ready to undertake Gods work whensoever he is called.

The Uses are these.

1. Use. 1. *It blames our neglect of this duty.* When God calls us to any work, we have our shooes off, our loins ungirded, our staves to seek, unready for prayer, for hearing, unready for every good service. We are ready to serve the world; too ready to serve sin whensoever it calls sin alwaies finds us shod, and girded, and prepared to observe its commands; but, alas! when God calls we have never a pin ready, all our furniture to seek, all our garments to put on. It was not so with *David*, Psal. 27. 8. He took the alarum presently, as soon as the command was out of Gods mouth it was in his heart. Our unreadiness is a slighting of God and of his service.

2. Use. 2. *Let it put us upon all holy endeavours this way.* Stand in a posture of readiness, that when God calls you out to any holy employment, you may say, *Speak Lord, for thy servants hear.*

Further Motives. Motives. 1. *You expect your servants should have all in readiness to obey your command.* Why should not you be ready to receive the commands of your Master, who hath a more absolute authority over you than you have over your servants? If a servant should have his shooes to seek, and his staff to look, and his girdle out of

the

the way when you call him to undertake any service you have for him to do, would it not be grievous to you? could you alwaies bear it? How should God bear it at your hands?

2. *You would have God ready to bestow upon you what good you want.* And so he is. He is ready to hear, ready to forgive, ready to bless, ready to remove all evils which pinch, ready to communicate all good which is desired. Shall God stand with his loins girded, and his shooes on his feet to observe us. and shall not we be girded and shod that we may be ready to observe him? See *Isa.* 30. 18. It's an amazing and an astonishing speech that God should wait on men. His waiting should, if any thing will, put us into a waiting posture: and then, 2.

3. *The excellency of all the service God calls us to, should put us into this posture.* His work is not drudgery or dishonourable, but very honourable and glorious. Yea its very profitable work. God layes commands upon his servants, not that he may gain any thing, but that they may gain both grace, and comfort, and peace on earth, and eternal joy and happinesse in heaven. There is certainly great, very great reward in keeping Gods commandements *Psal.* 19. 11. All this should move us to have alwaies heart, and hand, and head ready to undertake his service. 3.

This is the first.

Secondly: *They must eat it in haste.* This is again mentioned *Deut.* 16. 3. This did teach them two lessons. Two lessons taught from the fourth Rite.

1. *What speed the soul should make to lay hold on the tender of salvation by Christ.* God expects a speedy sudden complying with Christ. When Christ calls *Zacheus* out of the Sicamore tree, *He came down quickly.* the Text saith, *Luk.* 19. 5, 6. Christ bids him make haste and so he doth. Our Saviour saith, *the Kingdom of heaven suffers violence*, Mat. 11. 12. Christ must be applyed and apprehended with haste, as men do that violently lay hold on a thing. We may be too hasty about other things, we cannot use too much speed in this matter, the sooner the better. 1. Lesson.

There's great reason the soul should speedily apply Christ. Reasons for the speedy application of Christ.

1. *Its a necessary work.* That which is of absolute necessity to be done, cannot be done too soon. The soul is undone for ever if this work be undone. If Christ be not ours, hell must be ours for ever. 1

2. *Its a work that cannot be done when men will.* God doth not alwaies make the tender, Men have not alwaies hearts to accept 2

of the tender; had *Zacheus* neglected that call, he might possibly never have had another. A man hath no time but the present moment. See 2 *Cor.* 6. 2.

The Uses are these two.

3. Use. Motives to the speedy application of Christ.

1. *Let this perswade such as have not yet applyed Christ to apply him with haste.* Consider,

1. 1. The longer you defer, the lesse appetite you will have to Christ.

2. 2. You may be past a possibility of applying him in a very little time. Alass! what is your life? the most uncertain thing in the world.

3. 3. You know not how much comfort and peace you lose by an hours delay.

4. 4. The hungry man eats with haste; the thirsty soul makes haste to the fountain. Christ is as useful and needful to the soul as either meat or drink to the body.

5. 5. Men are in haste to apply worldly things. The sick man would have his physick presently; the wounded man would have his plaister without delay; the naked man would immediately be cloathed. No good so absolutely necessary as this, therefore do not defer longer.

2. Use. 2. *You that have applyed Christ, repent you did not sooner apply him.* Two things the soul would eternally mourn for in heaven, if any sorrow could enter into that place; Its loving of Christ so little, and its loving of Christ so late. Mourn that you fed so long on ashes, while the sweet Paschal Lamb was not so much as tasted. It would be a good testimony that you have fed on Christ, if you can heartily lament that you have not eaten of him sooner, that you have not eaten of him more liberally. This is the first.

Second Lesson from the fourth Rite. 2. *What speed men should make to get out of the state of spiritual bondage.* Men are willing to get out of prison. *Pharaohs* Butler was glad when his chains were off; and so was *Joseph* when his chains were off. The bondage of sin is the worst of imprisonments, and therefore the soul should make haste out of that estate. He that is in this prison hath nothing but fears and horrors. He that is in this prison is not capable of serving God or benefitting men. He that dies in this prison cannot be saved.

The

The Uses.

1. Use.

1. *Be perswaded to hasten your escape from this sad estate.* Stay not an hour longer. Thy noble soul is the Devils drudge, thou art working out thy own destruction, which thou knowest not how suddenly may fall upon thee. Deliver thy self as a Roe out of the snare of the hunter.

2. Use. 2. *You that are escaped, endeavour to bless God, and to get others out of these bands.* This is the second.

Four Lessons from the last Rite.

Thirdly: They must none of them go forth until the morning out of their houses, *Exod.* 12. 22. This was to teach them four things.

1. Lesson. 1. *Those that have given up themselves to Christ, must continue and persevere in him.* Perseverance in the faith of Christ, and in obedience, is as necessary as applying Christ, and entring into the way of obedience. *Israel* must converse with *Egyptians* no more. 1. *Perseverance is commanded*, Col. 2. 6. We are often commanded to walk in newnesse of life. 2. *Perseverance is necessary.* All the promises are made to them that continue in faith and obedience, *Abide in me, and I in you*, John 15. 4, 5, 6, 7. He that abides not in Christ, never was in Christ, will never have any saving benefit by Christ.

The Uses are.

1. Use. 1, *This blames such as Apostatize* Many apostatize from faith, many from obedience; these shame the faith, these disparage obedience; these are greater slaves to sin then before; their damnation will be double, 2 Pet. 2. *ult.*

2. Use. 2. *Labour to persevere.* Go not amongst the *Egyptians* any more: *Remember Lots Wife.* God hath promised perseverance, *Job* 17. 9. *Zach.* 10. 12. Pray for this promise, remember your former misery.

2. Lesson. 2 *Those that would be safe in danger must keep within the Church of Christ.* There's no safety out of it, *Isa.* 4. 5, 6. Those that straggle from the Church, expose themselves to hazzard.

3. Lesson. 3. *How careful God is in times of publick calamity to take care for his.* He builds *Noah* an Ark, Gen. 6. He markes the mourners, *Ezech.* 9. 4. He hath Chambers for his Church, *Isa.* 26. 20. He loves his people.

people. He hath promised to preserve them. Its good being God's, even in reference to temporal Judgements.

4. Lesson. 4. *That which is destructive to the wicked, God can make preservative to his people.* The Egyptians were slain in their houses, and yet the houses of Israel were their preservation. Thus much for the second particular, wherein the Passeover resembled Christ.

Thirdly: How Christ excels the pasehal Lamb; this I shall shew in these eight particulars.

8. In what Respects Christ excels the Paschal Lamb.

1. *Respect* 1. *The Jewish passeover was to be eaten but once a year.* The fourteenth day of the first month was the common set time which God appointed for the celebration of the passeover once a year. But Christ the Christians passeover is eaten every day. Jesus Christ is the beleevers daily provision. The soul feeds on Christ in every prayer, in every Sermon, in every Sacrament. Christ is not only an anniversary passeover, but a daily passeover.

2. *Respect* 2 *The Jewish passeover was to be celebrated but in one place,* The first passeover was kept in *Egypt*, all the following passeovers were commanded to be kept only in that place which God should chuse for publick worship. See *Deut.* 16. 5, 6. This place was first at the Tabernacle, afterwards at the Temple. And therefore in those famous Passeovers in the dayes of King *Hezechiah* and *Josiah*, the people were summoned to *Jerusalem* to keep the Passeover, 2 *Chron.* 30. 5. and 2 *Chron.* 35. 1. But Christ our Passeover is eaten in every place. We are not now under the Gospel confined to any one place, as the Jews were. Christ is eaten in every congregation where the Ordinances are dispensed. Every City, every Village where the worship of God is, is as *Jerusalem* was in this respect.

3. *Respect* 3. *The Jewish Passeover was but temporary*; Being but typical of Christ the true Passeover, it was to have an end, as all other Sacrifices, when Christ should be offered up. Its said indeed, *Exod.* 12 14. That it should be observed as an Ordinance for ever; but that word *for ever* signifies not strictly time without end, but during the time of that administration; for when the real Passeover was sacrificed, what need was there to keep up the typical Passeover? But now Christ the Christians Passeover shall never cease. The Church shall observe this feast to the end of the world. The Apostle saith of the Lords Supper, which is the Christian Passeover, that it is to last till Christs comming to Judgement, 1 *Cor.* 11. 26. While there is a Church in the world, this passeover is to continue.

4. *What-*

4. *Whatsoever the Paschal Lamb did which tended to the benefit of the Church, it did no other way than as it related to Christ.* The sprinkling of that blood did not of it self either sanctifie, or preserve, or cleanse, but only as it did prefigure Christ; but now the blood of Christ doth all of it self. His blood hath virtue in it self to heal, to comfort, to purge away filthinesse, to defend from the wrath of God. Whatsoever the Scripture attributes to the blood of Christ it doth speak of it as of a thing effected by the intrinsical virtue of his blood. His blood cleanseth, comforteth, defendeth from, by its own virtue, which the Paschal Lamb did not. 4. *Respect*

5. *The Paschal Lamb after it was sacrificed and rosted with fire lived no more*; There was an end of it. But Christ our Passeover, though he was killed and roasted with the fire of Gods wrath, yet he lives for ever. This Lamb of God quickned his own dead body, was raised from the dead by the power of the Father. We read nothing of the quickning of the Paschal Lambs which the Jews killed, but we read as well of the quickning of this Lamb as of the killing of him. See *Rom.* 1.4. Death did abolish the Jewish Paschal Lambs, but did it not, it could not abolish this Lamb. And then, 5. *Respect*

6. *The Paschal Lamb did not deliver them out of Egypt.* It was to the Jewes a memorial of that deliverance which God had wrought for them: But now Christ our Passeover doth not only hold out a memorial of deliverance wrought, but he himself is our Deliverer. The Redeemer shall come out of *Zion*, Isa. 59.20. Tis this Lamb that smote the *Egyptians* and delivered his *Israel* out of their hands. Christ our passeover is not only a memorial of our deliverance, but the worker out of our deliverance. 6. *Respect*

7. *Infants and little Children were not to eat of the Jewish passeover.* They were not capable of remembring or keeping up the memorial of their deliverance out of *Egypt*. They were not capable of going up to *Jerusalem*. They could not reach the great ends of the passeover: But now Children may feed on the Gospel-passeover. Not on the external passeover the Lords Supper; for they are not capable of discerning the Lords body, which is required of every Communicant, 1 *Cor.* 11. 29 but of the real passeover, Christ Jesus, a child may eat. There is in this Lamb Milk for Babes, as well as strong meat for those that are of grown stature. 7. *Respect.*

8 *Respect* And then, 8. *Women were not bound to eat the Jewish Passeover.* 'Tis likely they did eat in *Egypt*, but they were not bound afterwards. The Law requires that the Males that were of a full age should appear at *Jerusalem* before the Lord, *Exod.* 23. 17. but the women did not lye under this obligation, they might go up, and did sometimes. But now this Gospel-Passeover must be observed by women as well as men. *In Jesus Christ*, saith the Apostle, *there is neither male nor female*, Gal. 3. 28. It was an act of mercy in God that he did not tye the women as well as the men to take such a long journey to *Jerusalem* three times in the year to observe those three great Feasts. And that he did in the absence of all the men defend the women and children from the fury of the enemies that surrounded them. See *Exod.* 34. 23, 24 Women are obliged to feed on Christ, and were so at that time as well as men. Thus much for the opening of the point. The Uses are,

First: Information.

1 *Use of Inform.* 1. *That the Jewish Church had the knowledge of Christ as well as the Christian Church.* There was never since the Fall of man any
1 *Infer.* other way of salvation but Jesus Christ, and therefore the Jews must have knowledge of him, or else they could not be saved. Their knowledge was more dark and obscure than the knowledge of Christians is, but it was a true knowledge. *Christ yesterday, to day and the same for ever*, Heb. 13, 8. The Apostle saith, that the Jews had the same Sacraments which the Christian Church hath 1 *Cor.* 10. 3, 3. The same Christ which is represented in our Sacraments was represented in theirs. The same Lamb of God which was set forth as to be crucified in the Passeover is set forth in our Passeover, the Lords Supper as crucified.

2 *Infer.* 2. *That the Christian Church is every way compleat in Christ as well as the Jewish Church.* The Apostle sets down this expresly, *Col.* 2. 10. They have no Ordinance but we have something equivalent to it. They had their Sacrifices, so have we Christ the scope and end of all their Sacrifices. They had Circumcision, so have we. They had a Passeover so have we. Yea we are herein more compleat than they, in regard of this, they had the husk we have the kernel. *They had the shadow of good things to come*; as the Apostle speaks, *Heb.* 10. 1. We have the very image and substance of the things themselves. The Christian Church is not in any thing behind the Jewish, but rather far above them. Our Worship more spiritual than theirs, our promises more excellent than theirs;

Christ

Christ and salvation by him more clearely discovered to us than it was to them.

3. *How usual in Scripture those Sacramental speeches of the signe for the thing signified, and of the thing signified for the signe are.* 3 *Infer.* Christ is called *our* Passeover by a Metonymy of the thing signified for the sign. The *bread* in the Sacrament is called *Christs body*, the *Wine his blood*, not that they are really and properly so, but because they represent and signifie Christs body and blood. There is such a Sacramental union between the sign and the thing signified, that ordinarily the one is put for the other. Christ is the Door and *Vine*, Joh. 15. 1. Not in a real, but a metaphorical sense. Baptism is called *the washing of regeneration, the new birth*, because it is a sign of our new birth. He that considers not this, must needs be wofully misled in the Sacramental doctrines. The want of considering this, is the ground of that absurd opinio of Transubstantiation.

4. *That there is excellent nourishment in Jesus Christ.* The Passeover did nourish the people of God. Christ is the only nourishment of the soul. The Prophet sets out Gospel-provisions by a *Feast*, *Is.* 25. 6. Jesus Christ is this *Feast*. We read of a *Marriage Feast*, Mat. 22. 2, 3. This Mariage Feast is nothing else but a description of those dainties which the beleever hath when he comes to enjoy Christ. There is in Christ both plentiful nourishment, and delicate nourishment. 4 *Infer.*

Secondly: For Exhortation.

1. *This should perswade all the Israel of God to observe this Gospel-Passeover.* 2 *Use of Exhor.* It was the duty of the people of God to keep the passeover in its season. He did incur the wrath of God, he did expose himself to the danger of cutting off from his people, that being clean did neglect the passeover in its season, *Numb.* 9, 13. He that doth not by faith feed on Christ, and apply Christ to himself, neglects to observe the passeover; and he that doth neglect this Gospel-passeover, must needs be cut off Theres no other way to be freed from the wrath of God, but only by believing in Christ; no other way to come to life, but by feeding on Christ, See *John* 6. 53. Not to feed on Christ by Faith, is to slight the love of Christ, in sacrificing himself for us 1 Dury 2 Dury

2. *This should stir up all the Church of God to be as careful about the celebration of the Gospel passeover as the Jews were about their passeover.* The sacramēt of the Lords supper is the Evāgelical passeover, when Christ had abolished the old passeover, he appointed that to

succeed in the room of it, *Mat.*26.26. The same Christ crucified that was represented in the Jewish Passeover, is represented in the Sacrament of the Lords Supper. This Sacrament is a memorial of our deliverance from the bondage of *Egypt*, I mean the dominion of sin, as well as that was. This is a feeding Ordinance, as well as that was. And surely God would have us as carefull when we come to eat this Passeover, as he expected the Jews should be when they did eat their Passeover. Let me press some of these Rules.

Rules for the worthy partaking of the Lords supper.

1 Rule

1. *You that come to the Sacrament of the Supper be of circumcised hearts.* No person uncircumcised must meddle with that passeover. No person uncircumcised in heart can with any comfort eat of this passeover. See 1 *Cor.* 11. 28. The great thing to be examined is this heart-circumcision. This Ordinance is not appointed to beget grace, but to confirm grace. He that eats and drinks in the uncircumcision of the heart, may expect the fruit of his eating and drinking will be hardness of heart. A circumcised heart is a new heart, a plyable heart, a tender heart, a bleeding heart. He that brings such a heart to the Sacrament, shall find comfort, peace, refreshment by it.

2 Rule

2. *You must be clean persons.* Legal uncleanness did make a person unfit for the Jewish passeover; and Moral uncleanness will render a person unfit for the Gospel-passeover of the Lords Supper. Legal uncleanness was but typical of Moral uncleanness; it was the uncleanness of sin that was represented by all those Legal uncleannesses. God did pass by Legal pollution when the Feast was prepared, as we read in *Hezekiahs* Passeover, 2 *Chr.* 30.18, 19. 90. He that comes to the Sacrament of the Supper with his uncleanness upon him, will find that feast to be poyson, not nourishment. Dogs and Swine must not have these holy things cast before them, *Mat.* 7. 6. Great mortality was amongst the *Corinthians* for the allowing of such unclean persons to eat the Sacrament, 1 *Cor.* 11.30. If God would not have an Israelite meddle with the passeover who had touched a dead body or was by any other Legal pollution unclean, can we think he will be pleased that such as are Morally unclean, that have the botches of sin upon them, should come to this passeover which he esteems as highly as he did that? Is not drunkenness, swearing, lying, more hainous than the touching of the dead body of a man?

3 Rule

3. *You must purge out all the old leaven of malice.* A malicious heart

heart is unfit for the Sacrament of the Lords Supper. Its a Sacrament of Communion of Saints one with another. What Communion of Saints can there be when the heart is malicious? Its a Sacrament wherein the great love of God and Christ is remembred. How doth he remember or improve Christs love whose heart is uncharitable towards others? Where Christs love is truly discerned, the soul will love others, 1 *John* 4. 10,11. The leaven of malice will hinder our peace, and deprive us of the comfort of the Sacrament. In this Sacrament God shews us we are all one bread. Where there is so near a union there should be affection.

4. *You must get the leavened bread of sincerity and truth.* The hypocrite in heart may have admittance from men, he hath none from Christ. An hypocrite is a close Traytor against Christ. A *Judas* in the garment of an Apostle. The hypocrite hath no more union with Christ then the prophane. An hypocrite hath no more promises of acceptance then the scandalous and prophane. An hypocrite is a dead man as well as the prophane. Purge out this leaven, and then get sincerity. That heart is sincere that allowes no sin. That heart is sincere that hath sincere ends in holy undertakings. That heart is sincere that mourns for insincerity. He that bewails inward distempers is a man of a sincere heart. He that eats the passeover with this bread, eats it with acceptance. The Sacrament shall be food to the sincere in heart, when as it shall be poyson to the hypocrite. 4 *Rule*

5. *You must eat it with bitter herbs.* This denotes two things. *Sense of the misery of our Egyptian bondage*; *Spiritual compunction and sorrow for sin.* Christ tasts sweetly to none but to the penitent sinner. No sinner but the penitent sinner will fully and universally accept of Christ. All the promises of comfort and binding up are made to the penitent and broken-hearted sinner, *Isa.* 61.1, 2,3. *Matth.* 5.4. 5 *Rule*

6. *You must eat it with thankfulnesse*, 2 Chron. 30.21. Here is the memorial of the greatest mercy man ever had from God. Here are all the promises of the Covenant sealed. Here is the neerest communion man hath with God in this world. *Christ sung an hymn with his Disciples*, Matth. 26.30. The care of the Jews will rise up against us, if we be not as exact in the keeping of our passeover as they were in theirs. 6 *Rule*

Thirdly: For Consolation. 3 *Use of Consol.*

1. *That we shall not want spiritual provision.* This Paschal Lamb will be food in all straits. 1.

2. *That reconciliation is wrought by Christs blood.* The blood of the paschal Lamb was a typical Reconciliation. Christs blood is a real Reconciliation. See *Col.* 1.20.

3. *That the destroying wrath of God shall never seise on any that have any interest in Christ*, 1 Thess. 1.10.

4. *That those that are in Christ shall never be under the bondage of Egypt again.* *Pharaoh* may make out his bands, but he shall not prevail. The eating of the passeover was a spiritual pawn to the *Israel* of God, that they should be *Pharaohs* slaves no longer. When Christ is ours, the Devils yoke is broken off from our necks, and it shall never return.

FINIS.